



The ROSICRUCIAN FORUM

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

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To be glad of life, because it gives you the chance to love, and to work, and play, and to look up at the stars. To be satisfied with your possessions, but not contented with yourself until you have made the best of them. To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice. To be governed by your admiration rather than by your disgusts. To covet nothing that is your neighbor's except the kindness of heart and gentleness of manners. To think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and with spirit in God's out-of-doors.

These are little guideposts on the foot path of peace.

—Henry Van Dyke.

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FOR MEMBERS ONLY

Greetings!



FRATRES AND SORORES:

Our Forum family has grown very large in the past year, and our one big problem now is to try to meet the demands each month for additional issues of the Forum magazine. We regret that practically every one of the old copies of the Forum is out of print, and not obtainable except through some other member. Those lodges or chapters which followed our advice and kept a complete file of Forums now realize that they have a valuable possession in their hands, for such a complete file has a large price attached to it, but more than this it is a valuable asset to the members of every chapter and lodge.

I wish to call the attention of our Forum readers to a number of very interesting features contained in this issue. I do not need to urge our readers to read every article on every page, for apparently this is done with extreme care and analytical scrutiny. Occasionally typographical errors occur, and we regret these, but as we have stated so often, the Forum matter is gathered together over a course of two months, and then hurriedly selected just before the date of printing, and it is published without editorial correction or any form of revision. The matter contained in each issue is just as I have spoken it at each one of the Forum periods. The sole purpose is to give some definite answers to definite questions and to give these answers in the most understandable, emphatic, and conversational style that makes the reading of the matter interesting and easy.

If you find a member who is interested in the Forum and likes to read your copy, or someone else's copy, urge him to become a subscriber. Your copies will soon become lost or worn out and the pages separated if you loan your copy too often. Therefore, urge every member who is anxious to keep in touch with these discussions to subscribe directly and receive his own copy from time to time.

And I thank all of our members for the continuous flow of interesting questions that are submitted to the Forum. Many of them are answered personally because they are not of wide enough interest to occupy space in the Forum magazine, but we appreciate the clippings and comments as well as the questions that are sent to us by members who are so enthusiastic about the Forum and its magazine.

Fraternally,

H. SPENCER LEWIS,

Imperator.

From Foreign Lands

Our Forum mail bag has in it this week many letters that came during the holiday season, and I want to speak about those letters that have come from foreign cities. We appreciate all the beautiful Christmas and New Year cards and letters of greeting which we received from every member, and it makes us happy to think that we are not forgotten in the rush of writing and mailing greetings to relatives and friends. But I want to speak about the greetings that come from foreign lands. It always causes us to realize how unimportant time and distance really are in connection with our work. We have members who are spotted in practically all of the large cities of the world and many of these members go to great expense to send us a brief communication during the holidays.

Among the many foreign members who are so regular in this regard is Brother Jacobson in Gothenberg, Sweden. Each Christmas time for the past many years, he has sent us a cablegram of greeting on Christmas Day. We have never met this kindly Frater, but we hope some day to shake his hand and let him know how we have appreciated the regularity of his sincere messages, and we hope some day to meet in our foreign trips all of our American members who are sojourning in distant places.

Lost Lemuria

I am sure that all the members of the Forum will be glad to know that the good-will Courier Car and group of lecturers and technicians has started out again on a tour across the United States, holding private lectures for our members in various lodges and chapters. One of the intensely interesting features of the program that will be offered by our representatives will be a sound moving picture telling the story of the sinking of the lost continent of Lemuria. This film is an AMORC production and represents the first detailed and picturesque story of the continent, its people, and the great catastrophe that caused it to sink beneath the waters of the Pacific. The picture will show the people in their daily customs and habits on the old continent, their temples and ceremonies, and then the sudden earthquakes, storms, volcanic eruptions, and other physical and heavenly actions which destroyed the land and its people.

Many of the scenes in this unique production were made on islands or other places that are

remnants of the ancient continent and the description along with the sounds of the storm and the cries of the people add realism to a wonderful piece of photographic work.

In addition to the story of Lemuria, other mystical pictures will be shown with the sound projector, and the arrangements for the showing of the individual auras of persons in each chapter and lodge have been improved. The fascinating and mysterious demonstration of black light has also been added to the program.

We have received praise from thousands of members regarding the good-will tour of last year and thousands more of our members are anticipating the 1936 tour. Our members in each community will be notified by mail direct from Headquarters regarding the visit of the Courier Car and the lecturers to their locality. Every member is urged to give his or her cooperation in making these three-day visits in each community of utmost value to the members. It is one of the most elaborate and helpful features we have ever added to our national activities.

Benjamin Franklin

For some unusual reason, we have had a great many letters in the past six months or more from our members asking us to give more in our magazines and other publications regarding the details of the life of Benjamin Franklin as a Rosicrucian. This greatly misunderstood man has aroused the interest of our members and seemingly continues to do so. I recently went to the trouble of searching through our Rosicrucian records to extract every little reference to him and about him, and meager though these are compared to the thousands of incidents in his long life, they really constitute a chain of pictures that gives us a different view of this combined mystic, scientist, statesman, and philosopher. While on my recent journey to the eastern cities, I spent time in the largest libraries scanning through old and reliable books dealing with his life; and in the largest secondhand book stores I bought many of the rare books that view his life from different angles. I have verified many of the interesting things about him that are intimated in some cross references in our Rosicrucian writings, and I have discovered a number of new facts.

I visited the various philosophical and historical museums and libraries in Philadelphia that specialize in matters pertaining to him, and I have seen and examined some of his correspondence, writings, and personal possessions. I even saw and examined closely the printing press which he donated to the Rosicrucian community to enable the residents to do some specialized work of a secret and private nature. We might

say that this gift of Franklin's established the first "Rosicrucian Press" or Rosicrucian printing department in the United States.

Some day I anticipate writing a new biography of Franklin from the Rosicrucian point of view and putting in it many of the facts that have been overlooked by other writers of his life, simply because they dealt with the mystical, philosophical, and more or less unpopular side of his affairs. There are a few points which many persons do not seem to know or appreciate in the life of Franklin.

He was the only one of the early American statesmen to sign each of the four great historical documents, including the Declaration of Independence and the Constitution of the United States. In fact, Thomas Jefferson, another Rosicrucian, made the original draft of the Declaration of Independence and Franklin made corrections in it and improved it in some classical phrases and ideas. We have a photograph of that original draft of the Declaration of Independence in Jefferson's writing, with Franklin's handwritten additions and changes. Franklin and William Penn established more institutions and movements for the public good in Pennsylvania and the early American Colonies than any other two men, and as one walks about the city of Philadelphia today and notices libraries, historical associations, schools, museums, and other institutions bearing a bronze plate acclaiming Franklin as the founder, one wonders when he had time to be either statesman or scientist.

On the other hand, the public little realizes that the experiment that Franklin made with the kite to test the possibility of electricity in the heavens was but one of nearly three thousand experiments which Franklin made both here and in Europe. Again it is hardly appreciated by most Americans that Franklin acclaimed himself in some of his writings to be a devout follower of Pythagoras and an initiate of the Pythagoras school, which was the public name he gave to his Rosicrucian activities. In accordance with the custom in Europe and in America, as a Rosicrucian he adopted a Latin name for himself which he signed to some of his philosophical writings and later acknowledged to be his mystical name. The epitaph that he prepared in advance to be carved on his tombstone is a declaration of his firm belief in reincarnation, and, in fact, in some of his other writings he spoke of this ancient doctrine as being his real conviction.

He established several branches of the secret Brotherhood in the localities where such branches did not exist among the colonists, and he arranged several of these branches to specialize in certain scientific experiments. He was thorough-

going in all of his mystical experiments and kept up a correspondence with the Rosicrucian leaders in Europe and in America. Many of these letters have been preserved and I shall use extracts from them in the book that I will prepare.

For instance, one of these letters was from "Brother Jaabez" (Peter Miller), the Rosicrucian leader in one section of Pennsylvania. It was addressed to Benjamin Franklin in connection with their united work in establishing an outer philosophical circle of seekers which became known later as the American Philosophical Society. The letter was written by Brother Jaabez on October 10, 1786, from the Rosicrucian community at Ephrata. In this letter the Brother explains to Franklin some of the results he had with the mystical experiments in vowel sounds and music. We see at once from the statements made in the letter that the experiments were precisely the same as those contained in our lessons and monographs today and which our members are using quite frequently. The Brother explained to Franklin some of his experiences when "dwelling two minutes on one syllable, which is a great nonsense in music" and said that "the human voice is a most noble instrument by which a man may reveal his most intimate recesses, even as God made himself known by his eternal word."

One of Franklin's private publications was prepared by Frater Bissell of the Rosicrucian Fraternity and Franklin gave it the title of "Mystische." It was printed in Philadelphia in January of 1729-30, and it contained ninety-nine mystical proverbs which Franklin selected as being the most revealing of God's secret mystical laws and principles.

Because Franklin did not give his support to any one Christian sect nor agree with the limited doctrines of any one of the Christian sects of his time, he was in the same religious classification as Thomas Jefferson, and many who misunderstood this attitude erroneously classified both of these men as atheists. But the writings of both Jefferson and Franklin revealed their very high reverence and adoration of the Supreme Being and Providence that ruled the lives of men and nations.

All Rosicrucians can truly be proud of the high ideals held by both of these eminent Americans. In connection with these religious matters, it should be noticed that the first American Bible, or the first Bible to be set in type and printed in America, was a product of the Rosicrucian printing plant in the mystical community near Philadelphia, and was prepared by Frater Sauer in 1743 with the assistance of Benjamin Franklin, who was then young in his great career. In the paper of this first American Bible

can be seen the water marks of the Rosicrucian community, proving that even the paper was made in the first paper mill of the Rosicrucians on the banks of the Cocalico.

I have brought back with me a very large mass of additional new evidence proving beyond any question of a doubt the existence and activity of the Rosicrucians in and around Philadelphia from 1694 to 1801. This disproves the claim of one or two incompetent and absurd writers on so-called Rosicrucian traditions who have claimed that the first Rosicrucian foundation in America was established by one Randolph late in the 19th century.

The real reason why the complete and most interesting part of Franklin's life was not published in the average book about him is the fact that Franklin himself wrote his own biography. He was very modest in regard to many things and very secret in regard to other things, which at that time were intended to be kept secret. His references to his Rosicrucian and other mystical connections were very vague. But Franklin never completed his autobiography. He stopped it at the most interesting point in his life, just where he was retiring from so many of his business activities and giving more time to his mystical experiments and his work with the Rosicrucians. Therefore, his autobiography does not contain these facts. Nearly every other writer who has written a book on the life of Franklin has based it upon the incomplete autobiography of Franklin. But Franklin's essays, his vast correspondence, and his diaries which he kept very carefully and all of which are preserved in museums and historical societies of Pennsylvania, reveal his secret activities and the important events of the latter part of his life.

The Egyptian Tour

It was surprising how few of our members throughout the country were disappointed about the postponement of the Egyptian tour. Not many—if any at all—had any real fear about taking the tour because of the so-called warring conditions around the Mediterranean. Nearly all of our members felt as we did, that the so-called war in Ethiopia is not half as serious as it has been pictured in the public press, and nowhere near as threatening as it has appeared to be. But it was a relief to know whether the tour was going to be postponed by the steamship company, for the time was rapidly approaching when tooth brushes and shaving brushes and other little things should be put into an overnight bag and clothes sorted for packing into larger grips. Now that it has been definitely postponed because of the hesitancy of the steam-

ship company to send one of its good ships into the Mediterranean, we know that we have another whole year before us in which to get ready for the trip and that seems to please more of the members than disappoint them. A few have told us that they would have to cancel their reservations because of the postponement but, on the other hand, a great many who have previously felt it was impossible to go with us, now state that the year's postponement will give them ample time to make preparations for going. At any rate, we are receiving new reservations each week and it appears now that the total reservation list will be larger next winter than it is at the present time.

One thing is certain, the trip is going to be far more interesting because of the postponement and because of all the matter that has been published and read regarding Mediterranean ports and the Red Sea, the Suez Canal, and other places. We will all have a thrill in spending a night at Suez at the entrance to the Red Sea, knowing that it has been the center of warring activities, and we shall have a thrill in entering some of Italian ports where so many military affairs previously made the port impossible to enter. Everyone who has ever looked forward to taking a trip to the cradle of civilization and other magnificent and alluring parts of the Mediterranean, as well as Egypt and Palestine, should write now to the Egyptian Tour Secretary at Rosicrucian Park, San Jose, California, and make tentative reservations. There is no obligation in doing this and it will pave the way for a definite place on the list of those who want to go.

A very large majority of those who paid deposits during 1935 on our Egyptian tour are allowing the deposits to remain with the Boring Company in Chicago, thus assuring themselves of the very low rate they secured last year and which will be increased after April of 1936 to those who make reservations after that date. So if you want to take advantage of the very low rate which we have already secured, be sure to make your tentative reservations with us very soon. All such reservations may be cancelled later on without loss of deposits that may be paid later.

Chinese Jews

In answer to many questions that come to us regarding the ancient religions and how they were dispersed throughout the world, I would like to call attention to an article that appeared in the January, 1936, issue of the magazine called *Asia*, which can be found in most libraries or secured through any book store. In it is a very long article dealing with the discovery of ancient synagogues and centers of Jewish religion

among native Chinese people in parts of China. It appears that certain Chinese persons became of Jewish faith in the days when there was caravan commerce between China and Palestine, and these Chinese brought the Jewish religion into China along with Jewish relics, Jewish manuscripts, and other things of an orthodox Jewish nature. The article is well-written and beautifully illustrated with many Chinese-Jewish antiques. It presents an excellent example of how religions of the Orient or Near East spread to various parts of the world in ancient times. It explains in what manner the religions of the Orient may have come to the primitive people of America, even to the early Indian tribes, among whom many forms of Jewish ceremony have been traced. It explains how the ancient ceremonial rites of the Lemurians may have spread to America and how those of the Atlanteans reached various parts of the world.

The New Cover of *The Rosicrucian Digest*

In answer to a question as to the significance of the new cover on our January, 1936, issue of the monthly magazine, I wish to say the symbolism is not deep or profound. The fountain represents the waters of life, symbolical of the contents of the magazine. The picture shows one person drinking freely of the fountain to refresh his body and quench his thirst for knowledge. The other figure, obviously having tasted sufficiently of the water itself, is carrying a vessel full of it to share with those at home or in the community and thus spread the benefit of the waters of life were most needed. The picture is an invitation to all to come to this fountain of mystical information and drink freely thereof.

The deep blue coloring is significant of the Cosmic reflecting its blue light upon the waters and tinting them with the spirit of Cosmic wisdom. The architecture is symbolical of the spirit of the Orient. The columns represent the principles upon which the superstructure rests and we may give these columns names that are most significant to us such as Love, Toleration, Faith, Hope, Charity, Mercy, Kindness, etc.

We hope our members will like this cover as they have admired and praised our preceding covers, and we hope they will appreciate and enjoy the pictures within and the new scientific department and any other features that we introduce throughout the coming year.

Our Next Annual Convention

It may seem a little early to be talking about a summertime Convention, but here at Headquarters we are all concerned very greatly about it because we have determined that this year we

shall change much of the routine of the Convention. For the past three or four years the program has been very similar in its general outline or skeleton, while very different each year in its interesting details. This coming summer we want to change the general outline of the whole Convention program, making it more attractive and more appealing in every way so that those who have been here before will be pleased with the modifications. Plans are under way not only for the immediate enlargement of Rosicrucian Park, so as to afford more accommodations for recreation and pleasure on the lawns and under shady trees and in interesting nooks and corners, but in the form of a new building that will offer many opportunities for instruction and benefit in an intellectual and spiritual way.

The Emperor will appreciate receiving suggestions regarding the Convention program, if they are sent to him, personally. These will be analyzed by the Emperor's secretary and classified and held for consideration during the months of May and June when the details of the program are completed. The Convention date for 1936 is set for the week beginning July 12.

One of the surprises will be the banquet being held in the new civic auditorium recently built here in San Jose, and which is one of the most modern and beautiful of its type to be erected anywhere in the West. The banquet will be held in the large exhibition hall of the auditorium with every facility for convenience and comfort without crowding, and with a proper stage for the musical entertainment and the serving of an excellent meal on Saturday night, July 18.

Make your reservations now insofar as your plans for the summer are concerned. Set aside a two-weeks' vacation for this purpose. Leave your city three or four days before the opening of the Convention and allow sufficient time for your return home. Come a week in advance, if you can, and enjoy the scenic and historical sights of this part of California or of San Francisco, Los Angeles, Hollywood, and elsewhere, or enjoy these places at the close of the Convention.

The Emperor's Birthday Party

It was announced in *The Rosicrucian Digest* that the Emperor would hold a special Cathedral of the Soul period on the night of his birthday, November 25. The time set was six o'clock Pacific time and nine o'clock Eastern time. The Emperor was so busy, however, with interviews and other contacts with members while in the city of Washington, D. C., that he found it difficult to separate himself from the many around him and get into a silent, relaxed concentration state at just the right moment. When he did so, however, he found he was sur-

rounded with military music. While it was possible for him to shut off this music in his own consciousness and deny its existence, he found it difficult to create the impression in his mind of organ music and he became fearful of the possibility that the thousands of members attuned with him and with the Cathedral for the ten minutes of his meditation period might sense some of the military music in the background and wonder about it.

Within a few days after the period, the Emperor was made aware of the fact that his fears were not unfounded. In the cities of New York, Reading, Philadelphia, and elsewhere, throughout the week, he was told by members that while the contact was a very clear-cut and beautiful one, the organ music anticipated in the Cathedral appeared more like band music. His explanations were received with much joy, because they proved the correctness of the contact and he now hopes that this explanation made in the Forum will help others to understand why the music was confusing on that particular occasion.

At the Christmas contact everything was as beautiful as it should have been, and it appeared as though many thousands of members in all parts of the world were united for those ten minutes in beautiful harmony and a marvelous spirit of love.

The Rosy Cross in Europe

Letters being received from many foreign places indicate that the political regulations against all secret or fraternal societies are being increased in detail and severity. Many of our members visiting in those countries, as well as the foreign members, themselves, who have lived in various cities of Europe for many years and officers in foreign branches of our organization, cannot write to us as freely as in the past and never receive any communications that bear on the outside any evidence of their nature, such as the name or symbol of the Order, or any initials that would indicate communications between persons of various branches of any organization. Whatever meetings are held in many of the foreign countries are held in very limited form and under many uncomfortable conditions. The only exceptions seem to be in England, Belgium, and parts of France and Egypt. How long this will continue is a mooted question, but it makes us realize how thankful we should be that we have guaranteed freedom and privileges in certain countries of the world.

The "Cross de Feu"

A number of our members have written to me asking what we know of the Cross de Feu in

France, and whether it is a Fascist organization or a mystical one. According to very reliable and authentic confidential reports we have received, the Cross de Feu is not a Fascist organization nor even a political one, despite the fact that some critics of it, and especially those who would destroy it, have tried to give it this reputation. It is composed of honorable men who have received a cross or an emblem of service and recognition for their participation in past wars. In other words, it is composed of those who have proved and demonstrated their loyalty to France. The organization as a body has no political aspects, is not seeking to promote any one person or group of persons for any political position, nor is it seeking to undo any of the provisions of the government rules and regulations.

Its members as individuals are not allowed to express opinions openly or at any group meetings on any political, religious, civic, or other matter. Nor are its members individually and collectively allowed to participate in any factional movement, political disturbance, or critical agitation. They are united under a pledge of maintaining the loyal spirit of French patriotism.

When they do parade as a body, they parade in silence with no banners, no slogans, no music, no comments of any kind, but by the impressiveness of their numbers—constituting a multitude of Frenchmen—they walk through the streets as a warning to agitators and others that the spirit of real patriotism still exists in France. They are not in sympathy with the Fascist movement and hope by their spirit to prevent any form of Fascism being organized in France. The organization is not mystical in any sense, although among its leaders and silent workers are many mystics. The organization has already accomplished great good in many threatened crises and this is sufficient warrant for its continued existence under its present avowed purposes.

The title, Cross de Feu, does not mean CROSS OF FIRE, but a cross earned under fire in war or military service. There is quite a distinction when the French meaning of the term is properly understood. We might compare this silent organization as a symbol of the spirit of French patriotism to the famous painting of the three soldiers commonly known as the "Spirit of '76." That picture, or any tableaux representing it, instantly creates in the minds of citizens of the United States the impression of the patriotic spirit that ever lives in this country. But it creates that impression through silence and majestic impressiveness. In the same manner do the men of the Cross de Feu create the impression in the minds of those who may be tempted to forget or who have momentarily forgotten.

The Principles of Rhythm

One of our members has asked us to comment on the subject of odd and even numbers in vibrations and the relationship of this to rhythm. The Soror quotes from one of our monographs wherein we refer to odd and even rhythm with the statement that even rhythm produces monotony, whereas the rhythm of three pulses is the rhythm of creation. This is in reference to a statement in Monograph No. 8 of the First Neophyte Degree.

The difficulty in understanding this matter is due to a general failure to appreciate the fact that there is a great difference between time, or tempo, and rhythm. We are all acquainted with the fact that one of the basic necessities of music is that of tempo, or time, in the movement of the music. Time is as necessary to music as is melody, if music is to be enjoyable. We will have to admit that there are many classical and masterful compositions that are purely technical exercises or artistic forms of composition in which melody is entirely lacking, or so nearly so that one fails to notice the melody while being deeply impressed with the other technical features of the composition. But time is never lacking in any piece of music, for tempo is the skeleton upon which the musical composition hangs.

To understand this in a very simple way, let me suggest that each of you take a pencil in your hand now and begin tapping it on the arm of a chair or table in a continuous even movement, making the silent periods between each tap of equal length. Let us suppose you are tapping the pencil at the same rate as the clock ticks. You would find after a few moments that this EVEN rate of movement in tapping, or this EVEN TEMPO becomes monotonous to the same degree that the ticking of the clock becomes so monotonous that we soon fail to hear it or notice it.

Now the tapping of the pencil in this manner constitutes tempo, so far as music is concerned. So long as the tempo is even, it may be fast or slow. For instance, you may tap your pencil 100 times to the minute instead of 60, as the clock does, or you may double it and make it 120 taps to the minute, or halve it and make it only 30. As long as the space between each tap is equal, you have an even tempo which is monotonous, regardless of how fast or slow that tempo may be. Modifying the rate or speed of the tempo does not constitute rhythm. But the moment you modify your tempo and change it from an even speed to an odd rate or an alternating odd and even, you begin to create rhythm in your movement or in the rate, and this rhythm is a secondary fundamental in the composition of music.

To demonstrate this point, let us say that you take your pencil now and tap it again and count your taps, skipping every fourth tap. Your tapping then would sound like 1, 2, 3, skip; 1, 2, 3, skip. If this is continued for a short time, you have a form of rhythm based upon a modification of tempo. If this modification which makes the tempo odd instead of even, is continued long enough without any change, it will also become monotonous because of its regularity. In other words, an odd tempo can become equivalent to an even one by its regularity. You may change again the tempo into a new rhythm by skipping every third tap thus, 1, 2, skip; 1, 2, skip. Many forms of music are based upon this kind of modification of tempo. But there is still another form of modification that is very important in music. It is through modifying or breaking up the evenness of the tempo by accenting certain taps or beats as, for instance, tapping the first of every three beats a little stronger than the other two which gives us a movement familiar in so-called waltz time, or three-quarter time music.

Take your pencil and try this and tap strongly on the first of each three beats as you count, 1, 2, 3; 1, 2, 3, etc. In this case you are not skipping any beats and all of your tapping is done with even spaces between them, but the accenting of the first of each group of three beats turns it into a triangular form of movement. You may see the difference between this by changing it to an accented beat on the first of each four, counting 1, 2, 3, 4; 1, 2, 3, 4; 1, 2, 3, 4. Here again no beats are skipped and all of the tapping is regularly spaced except that the first of each four has the accent. You will notice that this is the fundamental of martial music or so-called march time.

Any of these forms of modification would become monotonous because of the regularity and evenness of the movement. The ideal music is that in which the tempo is modified by skipping of beats and changing accents from time to time. When such frequent changes are made in the tempo or rhythm of the music, along with a logical and almost mathematically precise progression from one note to another producing melody, the effect becomes pleasing and constitutes a pleasant composition.

Referring to positive and negative beats in rhythm, as mentioned in the monograph, and referring also to the creative principle of the rhythm of three, we may say that when the tapping is done in a manner whereby the first of each three beats is accented, we may call the first beat of each three the positive and the two softer beats following, the negative. This form of movement or rhythm is in harmony with the rhythm of the Cosmic laws and that is why per-

haps waltz time music has always been so fascinating, so tempting, and so pleasant to the inner self because in dancing to such rhythmic motion, the body sways in harmony with certain fundamental principles of nature, thereby establishing a correspondence, so to speak, between the body and self and the Cosmic.

Man's Length of Life

Some time ago in a Forum comment, I made the statement that the length of life of the average man today was somewhat shorter than what it used to be, and that carefully compiled statistics would reveal this. We have received a large number of critical letters from men engaged in the life insurance business in the United States, principally, stating that all life insurance records and all forms of vital statistics compiled by life insurance companies and other departments of a similar nature indicate that because of the improvement in man's methods of living, he has been lengthening the average span of life. Therefore, my statement appeared to be contradictory to the facts.

These critics have made one slight mistake in reading my statements. They have neglected to appreciate the fact that I was speaking of mankind generally throughout the entire world, including all nations of peoples of all classes and conditions, whereas the life insurance companies compile their statistics on records obtained wholly in the most advanced sections of the civilized nations of the world. To compare, for instance, the living conditions and death rate in the various parts of China or various parts of India with the better sections of the United States is certainly unfair. There is no question about the fact that the average span of life in America and the better parts of Europe is longer than it was some years ago, but when we speak of man and mankind in our teachings and lessons, we are not speaking of any one class or division of man so far as living in civilized sections is concerned. In many parts of the world the death rate is very high, and the average length of life is much shorter than it should be, due entirely to living conditions and the absence of hygienic conditions, proper medical treatment, and proper education.

While it may be true that the "civilized" countries of the world represent a majority of the countries, we must remember that many countries which claim to be civilized and are civilized to the extent that they have adopted some modern methods of living, are not civilized in the same sense as we would apply the term to the better sections of the United States and Europe. I have no doubt but what in any general classification

of countries, all of India would be listed as a civilized country, and it certainly would be unfair to speak of her in any other general term. But no one can journey along the Ganges River and see the terrible living conditions, and not compare them with the living conditions along the average river in England, most of Europe, the United States, Australia, Canada, and elsewhere. The same is true of parts of Africa, even in Egypt, and in many other sections of the world where there are congested populations. Despite all Great Britain has done and is continuing to do to modernize many countries and to improve the conditions of her subjects, she is frustrated in her plans and desires by the stupid, superstitious beliefs and the insistent primitive desires of the people. There are even parts of the United States where the living conditions are anything but civilized in the modern manner, or so far as health and living conditions are concerned. Therefore, even though the list of so-called civilized countries would appear to include a majority of the countries of the world and would appear to include a majority of the world's population, the fact of the matter is that from the point of view being discussed by us, the average human being throughout the world is still living under very unfavorable conditions, which do not contribute to a lengthening of the span of life.

Swedenborg

One of our Fratres in New York City writes and asks whether Swedenborg's evident mystical development brings him within the Rosicrucian circle, and what we think about his writings dealing with descriptions of heavens and hells.

From many references in early Rosicrucian records, it would appear that Swedenborg was a member of one of the European branches of the Order, and as a student was quite devoted to the teachings. There are other indications that from time to time he contributed certain mystical essays to the archives of the Order, and was at one time an enthusiastic teacher of some of the classes of students in the Order. There evidently came a time in the life of Swedenborg, however, when his mystical experiences were interpreted by him as fundamentals of a sectarian form of religion. From that time onward his own attitude of mind and his interpretations and conclusions led him on a tangent which colored his comprehension of his experiences, and led him to write of them with elaborate descriptions of what he believed to be a form of spiritual enlightenment. This quite definitely took him out of the Rosicrucian field of study and experimentation and from that time onward Swedenborg was no longer a Rosicrucian, but a religious devotee adhering to and presenting

to the public a theological or doctrinal system. Personally, I do not believe that he ever intended to establish a new church of any kind, but hoped to lead the Christians who were mystically inclined into a new field of study which would have separated them from the general Christian classification, even though they remained adherents of certain Christian sectarian denominations.

Years after his transition, the followers of his writings organized the present form of the Swedenborg Church, as it is called. Because most of his writings are now associated with a definite religious organization, he is no longer classified as a leader in Rosicrucian thought. It has always been an unwritten principle with the Rosicrucians that none of its leaders or Lights should establish a new form of religion or a new church to supplant any of the other existing churches or religions, or to ask the uninitiated to accept as a form of religion, mystical doctrines and creeds presented as articles of faith in a churchly manner.

Of course, the descriptions of heavens and hells and other spiritual conditions written by Swedenborg in the latter part of his life, and which constitute an important part of the present day Swedenborg religion, are not in harmony with Rosicrucian teachings, and, in fact, Rosicrucians have great difficulty in understanding and accepting a major portion of Swedenborg's later writings as found in his most popular books. For those who find joy and happiness in the Swedenborg doctrines and writings, however, the Swedenborg Church is indeed more satisfying than some other denominations. It is purely a matter of personal desire and attunement.

Falsehoods

This morning we have an interesting discussion before the Forum, brought to us by a Soror of Los Angeles. She wants to know what constitutes a falsehood, and when is a falsehood a serious thing and when it is not.

This sort of question leads us into a purely philosophical, speculative discussion of a hypothetical matter. After all, the only real way to determine when a falsehood is a serious thing or not is to analyze a specific statement that is false and determine if such falsehood turns out to be something serious. To say that any misstatement of truth is a falsehood, or a lie, is hardly satisfactory in a study of the question, for, after all, our own conscience and intelligence will tell us in most cases whether a statement which we make constitutes a lie or falsehood, or not. Seldom are we puzzled as to whether a statement made by us is true or false. The real problem lies in determining whether the misstatement or wrong state-

ment is serious in its actions and reactions, injurious to one or more other persons, and harmful to our own Karma.

Certainly, there are such things as white falsehoods, or white lies, no matter how we may argue the matter from a religious point of view. Take, for instance, the case which this Soror cites as an example. She states that in some cases when she has been nursing a patient, she had found it necessary to tell a "whopper" in order to temporarily pacify the patient, and the result of the story told was to greatly assist in relieving the patient of worry and restlessness and give nature a greater opportunity to perform its healing work.

Now if the stickler for technical truthfulness wants to argue that at no time is a false statement justifiable, and that none of us should ever be guilty of making a false statement, then we must all rise and stand condemned as guilty of this indictment. From our childhood on to our last conscious moment, we are not only apt to make statements which are untrue because of our misunderstanding, misinterpretation, or miscomprehension of the real facts, but we often deliberately state an untruth to some degree or in some manner for the purpose of aiding and assisting others to be happy, to be entertained, to be satisfied with life, or to enjoy certain privileges and conditions which they would not enjoy otherwise.

Even on our death beds, when we are inwardly convinced that transition is close at hand and that we are face to face with the Great Initiation and almost at the presence of God's consciousness, when we should be inclined to be more truthful than at any other time, we might deliberately say to a grieving parent or loved one that we "feel stronger" or "feel better," for the purpose of relieving their anguish momentarily, and thus permit a visitor to depart from our presence in a more hopeful or happy state of mind, or perhaps to prevent a collapse on the part of someone whose grief is deep or to prevent some other unfortunate condition.

Fiction represents a large portion of our lives. The more cultured and civilized, educated, and intellectually developed the individual, the more prone he is to tell stories, fiction tales, and descriptive incidents of life for the purpose of entertainment, amusement, instruction, and guidance. Many of these stories as related are inventions of the mind, not based upon truth, and known to the teller as a tale of falsehood. Even the Great Masters in trying to illustrate a law or principle have resorted to parables and allegories of imaginary incidents which have happened, and yet the whole story or the parable was a figment of the imagination and known to the teller to be untrue. Certainly, such things cannot be considered as sins or as unjustifiable. But you see at

once we are getting into deep water in such a discussion as this, for it is bound to lead to an attempt to decide whether the motive back of the falsehood is good or bad, and whether the result of each false statement will be constructive or destructive. Thus we find that the only guide and rule is our own conscience, or the knowledge and conviction in our own minds as to the real motive and the inevitable results.

From the Karmic point of view, a falsehood or a statement known to be false and deliberately made for the purpose of deceiving others in order to take advantage of them, or an unfair advantage of a situation and to bring to us or some other individual a selfish personal benefit without due compensation to others, is a Karmic sin. Such a false statement is never justifiable and those who are guilty of it must anticipate the inevitable compensation that must be paid. Therefore, the real motive—not the whitewashed, apologetic motive that one might give to another—must be taken into consideration in making any false statement, and the certain results and effects upon others must be taken into consideration. Even if the motive is unselfish, good and constructive, or the intent is good and constructive, if a little reasoning and thinking will show that the inevitable result of the misstatement or false statement will be harmful, or bring injury or unhappiness to others, the Karmic sin is there.

To lay down any rule, however, to the effect that any statement made with the knowledge that it is not a statement of absolute truth is a sin, is to reduce the whole matter to a mathematical formula, and if we attempt to regulate our lives by such formulas we find that we become hypocritical. We have in the Ten Commandments one such formula which says, "Thou shalt not kill." Yet man has legalized certain forms of killing and destruction of life, as, for instance, in cases of "self defense," and in war, and other instances. This, therefore, reveals how hypocritical man can be in decreeing a universal principle that is a mere formula and then making exceptions to it. Life cannot be regulated by any formulas of this type, but only by a true consideration of all of the principles involved and of the Cosmic and spiritual ideas back of these principles.

Euthanasia

Our discussion this morning is continued with a question submitted by Frater Roberts, who has introduced a more or less new word into our Forum vocabulary. He asks whether the Rosicrucians have taken any definite position regarding the right of any medical authority to determine whether a malformed person—especially a newly born child—shall live or be scientifically and pain-

lessly relieved of life. He calls our attention to the fact that this matter has had wide discussion in the newspapers recently.

On the one side, is the argument that a child born with a malformed body, brain, or with a deficiency of certain important organs which will result in the child living through life in a deformed, mentally incompetent, physically weakened state, should be relieved of life immediately after birth; also that persons injured in accidents or through some long standing disease which has made them impossible of recovery, mentally or physically, and subject to continuous pain and suffering, should be painlessly relieved of their earthly existence.

On the other hand, is the argument that under no circumstances shall physicians or scientists deprive a living body of its vital spark, and regardless of how the being may live or partially live and exist, life should not be taken from him under any circumstances.

Despite the statements of many eminent physicians that under no circumstances should the life of a newly born child be taken, there probably have been many instances in the past of the birth of horribly deformed bodies and brain areas, or of so-called "monstrosities," which have been relieved of life in a quiet manner and the case prevented from reaching any public attention. Whispers of such events have circulated among medical and professional men and women for ages, and there probably is some foundation for such statements. Anyone who has had long experience in contacting those who are in touch with such matters in various parts of the world knows that there have been born certain types of physical bodies supposed to be human, but which were hardly human either in appearance, form, or nature. What has become of these monstrosities has never been learned. A partially deformed, or an unusually formed body such as a human body with three legs, or three arms, or four arms, or a double body like the Siamese twins, or with one arm projecting from the chest, or with four feet, etc., have been seen at times in museums as exhibits or freaks of nature. But very gruesome monstrosities have been born that have never been seen by the general public, and are known only to the medical profession.

The problem resolves itself into two questions:

1. Is a malformed body, or monstrosity, actually a human being or not? In many instances, it would appear that perhaps only half of the parenthood or conception of the child was human. In many other cases, it would seem difficult to think that there was anything human about some of these monstrosities.

2. The next point is whether it makes any difference as to the human element in the body, or in the nature of the body and the physical

part of the existence, or not. If the physical form is human, partly human, or entirely lacking in human qualities so far as physical objective distinction is concerned, is there any reason for the taking of life on this basis alone? Is there any more justice in taking the life of a half human being than of one that is wholly human?

From the mystical point of view, we would say that regardless of the physical form, and whether it manifests a whole or half portion of human nature, there may be within the body a human soul. We know that the outer form of a being—the physical body and its shape and quality—is no index to what is within. A beautiful soul with all of the most beautiful experiences of the past, as well as with many sad ones, may reside in a horribly deformed or malformed body. On the other hand, we have a right to believe that a physical body that is not wholly human in its conception and development may not have within it a human soul. But here again we are expressing merely an opinion and cannot say that we actually know, and where there is any doubt, it is safer to feel that there may be a human soul within regardless of outer appearances.

From the mystical point of view, to relieve the life of any physical body that has a human soul within it is unjustifiable at any time, even in self-defense, unless it was accidental, or in warfare, or otherwise. In all such cases the person guilty of the act is committing a Karmic sin for which he must make compensation. And laws passed by man legalizing such acts bring a Karmic sin upon the people passing such laws, or upon the nation or the state, or the county.

Resorting to the old law of "the survival of the fittest" is the wrong argument to use, because this great law is a law of the Cosmic, decreed by God, and carried out by God's permission alone. It is not for man to determine who and what is the fittest and who shall survive. When man attempts to take this law into his own hands, he is making himself a supreme judge of matters beyond his perfect understanding. Even in cases where patients suffering from so-called incurable disease and living a life of no benefit to themselves or others, and who pray for transition and beg physicians to relieve them of life, no physician or scientist could yield to this demand without wrongly assuming the prerogative of some supreme judge, and bringing upon himself and the institutions that permitted him to do it the Karmic sin of taking a life.

The Rosicrucian Militia

One of our members from the East asks this question: Is it true that those AMORC members who are made members of the Militia Crucifera

Evangelica are those who have made personal donations or contributions to the Imperator, the executive officers of the Order, and who pledge their lives to defend the Imperator or executive officers, even resorting to any sacrifice of time and personal interests?

It is only natural there should be some little mystery regarding the Rosicrucian Militia, known as the Militia Crucifera Evangelica, because it is a separate little circle of our members and only occasionally we mention it in our magazines. But that there should be such gross misconceptions about it can be explained only on the basis of whispering rumors started by our enemies. The selection of members of AMORC to be honored by membership in the Militia is based exclusively upon service rendered to the Order. If any member of the higher grades of the Order renders some unique service to the Order in protecting the Order's good name, or in defending it against slander in some locality, or in defending it against some critical attack in some newspaper or by some itinerant lecturer who knows nothing about the organization, or in some other way renders a protective service to the organization, he or she is sent a letter of thanks and appreciation for the service rendered and admitted to the ranks of the Militia. Whether this member has ever contributed to the organization one penny more than his regular dues, or not, is never given the slightest consideration, and the testimony of hundreds of members now in the Militia will show that the information they received invited them to join the ranks of the M. C. E. without any monetary consideration. Nor are these members invited after they join the Militia to make any contributions or donations either to the organization or to the officers of it; nor are they requested to pay any additional dues or fees of any kind to the Militia or the Order, nor is there any intimation that donations of any kind are connected with membership in the Militia.

Everyone who is in the Militia today will testify to the fact that he has never signed any pledge or agreement to defend the person and body of the Imperator to the extent of making the Militia a protective body for the chief officer; nor has he ever signed any pledge promising to protect the Order even at the sacrifice of his own life. The pledge distinctly states that the member will "defend the AMORC, its constitution, rules and regulations, its administration and its chief executives against all attacks, or unfair criticisms or insidious or open challenges or all forms of persecution and destruction," so long as he can do so "without destroying life, shedding blood, or causing physical pain to the least of all living creatures."

It will be seen by this pledge, which is the only one that a Militia member ever signed or ever will sign, that while it is a circle within the organization, formed on military lines, it is not like an army armed with guns and ammunition, or sword and bayonet, but armed with a moral spirit, a protective power, and a loving heart. The Militia was formed within the Rosicrucian organization many centuries ago and at least one great book, prepared some centuries ago in Europe, is well-known in Rosicrucian archives because of its story and the record of the good work of this Militia.

Members of our Militia have rendered excellent service to the Order at various times, generally without any instructions from Headquarters and solely on the basis of loyalty and in accordance with the dictates of the conscience of the members. The Militia is constantly adding members to its list, and at several of our Conventions the Militia members present, of both sexes, have discussed various ways and means of peacefully, honorably protecting the best interests of the Order in various localities. Those of the general rank of the Militia who distinguish themselves from year to year in special service are honored at the Convention by being made Knights or Ladies of the Militia.

There is not a single member of the Militia who can say that his admission into the Militia or his pledge of service, or the conditions surrounding the Militia, are different in any little detail than that outlined in this explanation.

Many members who are rendering loyal service to the Order and have done so in the past, and who have manifested at every opportunity the spirit of protecting the Order, have been classified as potential members in the Militia and some day when least expected, they will be notified that they have been admitted to membership in the Militia.

A Notable Reincarnation

A great many of our members throughout the country have called our attention to the story of a notable reincarnation as carried in the Hearst newspaper magazine sections throughout America during the past few months. Our members want to know what we think of this incident and whether it is a genuine case of reincarnation.

The story is of a young woman living in Czechoslovakia, with a limited form of provincial education, who went into a slight trance for a brief time and returned to a normal condition again with a changed personality. Under the change she was many years older, of a different race, knowing only the Spanish language instead of the language of her own country, and claiming to have been the mother of fourteen children

and whose husband abandoned her. After being investigated by scientists and others, she gave the name of the street and house where she had lived in another country, and where transition had come to her suddenly within a few months of the time of the change of personality. Investigation showed that there was a street and house in Madrid, and that a woman of her general description, having fourteen children, had passed away there in August, 1933, after having been abandoned by her husband, etc. Up to the present time all investigation seems to confirm the story told by this eighteen-year-old girl, and her claims to have changed to the personality of a forty-year-old mother seem to be substantiated. Even if further investigation is not possible, and we cannot come to the positive conclusion that it is a case of reincarnation, as it seems to be, there is still a considerable mystery in her story and sufficient facts to warrant an analysis of the case which we hope to make after more facts have been secured.

Sudden changes of personality, or gradual changes of personality, are not uncommon. But it is seldom that the new personality remembers so many details of another phase of life and can give street addresses, names, and other facts which are verifiable. Very often in a change of personality, the new personality is very vague, indefinite, hazy, and mysterious. The usual result after such a change is a loss of memory regarding self. In this case the only loss of memory pertains to the true personality of the young girl, while the memory of the new personality is extraordinarily complete. There is no possibility whereby this young woman in Budapest could have become so familiar with the details of the life of a man and woman living in Madrid (except by personal contact with the individuals in Madrid) and, of course, the change from the Hungarian language to the pure dialect of Madrid is another remarkable thing, as is the change in her handwriting, her tastes for food, her mannerisms of speech and action, and even in her general appearance. If this proves to be a case of quick reincarnation, it will be interesting, indeed, although not the first case of its kind that has been brought to our attention, or to the attention of Rosicrucian records over a period of many years. Certainly, we shall be glad to get the additional facts and discuss the matter further at some future time.

Strange Answers to Prayer

Our members have also sent to us many clippings pertaining to the story coming out of Caney, Kansas, regarding an elderly woman there who seems to have the ability to pray to

God to punish her neighbors or others who have antagonized her or displeased her, with the result that in each instance death or some unfortunate condition has come upon those referred to in the prayers. Even livestock and cattle have been affected in strange ways after she has threatened to pray to God to visit a punishment upon them.

Investigation has revealed a strange chain of circumstances, or what the newspapers call an "odd chain of coincidences." A little boy, older persons, cattle, and others have passed away suddenly and in strange circumstances, soon after her threats to pray against them. In one instance, she threatened to pray against the hogs of one of her neighbors and cause them to die. Four of the hogs soon passed away from cholera, although there was no cholera in the neighborhood and no other hogs suffered. Experts say that the hogs did not die of cholera, but of some strange condition which they cannot explain.

We cannot express any definite opinion regarding this case, because the facts are too vague and come to us through sources that are too distant for our investigation. We doubt, however, the explanation offered by the woman, because we know that God will not answer prayers of this kind nor will the Cosmic permit itself to be used in this manner. There is some other explanation for the "odd chain of coincidences."

Rosicrucian "Healers"

One of our members in St. Louis writes to us to discuss or explain the manner in which identification can be made of Rosicrucian "healers" or those who are claiming to give Rosicrucian treatments in various communities. This member explains that several persons in and around St. Louis have approached him and other members of our Order claiming that they are qualified, specialized, Rosicrucian "healers" and offering to give Rosicrucian treatments of various kinds. He wants to know whether we have official "healers" anywhere in the United States, inasmuch as he has never heard of them before and cannot believe this is consistent with our work.

I would like to sound a note of warning to all of our members in this regard. AMORC does not have any official Rosicrucian "healers" nor official Rosicrucian "physicians" in any community. In the first place, our organization is not a healing institute, nor a school for the special preparation of physicians or any method of therapeutics. Many eminent physicians, graduates of medical schools, and graduates of therapeutic schools, and holding proper state licenses, are members of our organization and are benefited by our instructions, and have added some of our methods to their regular practice of healing,

but they do not call themselves Rosicrucian "healers" or Rosicrucian physicians, and they do not hold themselves out as Rosicrucian specialists of any kind, and most certainly they do not go among our members soliciting or offering to take cases and practice among our members.

If anyone approaches you in regard to anything in connection with Rosicrucianism, whether it be as a "healer," a teacher, an inspector for the district, a representative, or a commissioner, if you do not know the person individually, and do not know positively of his connections with the Order, the first thing you should do is to ask such a person to show his AMORC membership card. This is particularly important in cases where persons are soliciting anything, whether it be so-called "healing," subscriptions to our magazine, or personal funds, or contributions. If the person cannot show a membership card with dues paid up to a fairly recent period, you may look with suspicion on his claims. If he claims to be a special representative, commissioner, or district inspector, he should be able to show you a special card or certificate appointing him to his special position and authorizing him to represent the AMORC. If such persons do not have such special card or certificate in addition to a membership card, you should not give any credence to any story that they have been appointed in any way, unless they have been appointed or called upon to make a casual inquiry or investigation for us, and they should have in such a case a special letter from the Supreme Secretary, or the Grand Master, or the Emperor, showing such authorization in regard to some specific matter.

Do not place yourself in the hands of anyone claiming to be a special Rosicrucian "healer," unless you know that person to be a physician, or properly trained to do some special work. No matter what the argument may be, do not place yourself under obligation, nor jeopardize your best interests by taking chances with pretenders. For the past five years or more, pretenders of all kinds have borrowed money from our members, secured room and board accommodations, have obtained clothing, or in various ways inveigled some of our members into unhappy circumstances. Our members are altogether too sympathetic toward some of these persons, and too ready to believe that a person claiming to be a member of our organization, and speaking highly of it with very flowery words, is entitled to assistance or patronage. Especially beware of those pretenders who claim to have an intimate acquaintance with the Emperor or any of the other officers. At least a dozen of these pretenders in recent years have claimed to be personal and oldtime friends of the Emperor, as well as members of the Order, and on the basis of this personal friendship have attempted to ex-

plain to members just what the Emperor really wants in regard to certain things, and what his private desires and hopes are, and what he would like to have members do in ways that are not officially outlined in our literature. In every such case the story has been false and has been to the personal, mercenary advantage of the pretender.

In the first place, a personal acquaintance with the Emperor, no matter how intimate it may be, even that of a relative, is no ground for the violation of any of the rules and regulations of the organization, nor for the exception of any of our general rules. Any claim that something of an unusual or exceptional nature should be done, or can be done because of the Emperor's personal desires, should be looked upon with suspicion, and before taking action upon any such matter, the Emperor should be consulted by mail or telegram. Local chapters and groups of members, as well as the lodges, should beware of persons traveling around the country claiming to be members of our organization, and in sudden and dire circumstances needing immediate assistance from the members. This excuse has been used by a number of persons to secure large amounts of money, clothing, food, and shelter from one side of the continent to the other, and in nearly every case the persons have not been members of the Order at all, or were members who had severed their connections years ago and were trying to use the organization for personal gain. Always demand a membership card, and if the member is not in good standing, communicate at once with us at Headquarters. If the person claims to have mislaid or lost his credentials, do not act upon the basis that he is a member.

And remember that in no city or part of the North American jurisdiction have we appointed any persons to be special Rosicrucian "healers," physicians, or doctors. In such cases where members cannot go to their own physician for advice or diagnosis, they are advised to consult a local Sunshine Circle of the Rosicrucian Order, which is part of the activities of the national Council of Solace of the AMORC. These Sunshine Circles will put you in touch with regular, licensed physicians. If you live where there is no local chapter or lodge, and therefore no local Sunshine Circle, then you should consult a regular physician and not anyone claiming to be a special "healer" of AMORC, for such are pretenders and unworthy of your consideration.

Any member found attempting to pose as a Rosicrucian healer or physician, and soliciting among our membership or the public, will be suspended from membership for conduct not becoming a Rosicrucian.

Freemasonic Rose-Croix

Several of our members living in eastern cities who have recently read a magazine article dealing with some of the mystical symbolism of the higher degrees of Freemasonry, have written us wanting to know what connection there is, if any, between the Freemasonic Rose-Croix degree and Rosicrucianism, as taught and practiced in our organization or elsewhere.

In answer to these questions, I would like to state that practically every Masonic encyclopedia and every writer on Freemasonic symbolism and Freemasonic principles states very definitely that there is not the slightest similarity between the Freemasonic Rose-Croix degree and the Rosicrucian Order of AMORC or the ancient Rosicrucian Order in a spirit of work or spirit of teachings. None of us here at Headquarters is qualified to speak of the matter from a comparative point of view, because not one of us has ever been a member of the Rose-Croix degree of Freemasonry. All we know in regard to a comparison of the Rose-Croix degree and the Rosicrucian Order is what we have read in encyclopedias and Masonic books and magazines, and what scores of Freemasons who are members of our Order have told us at various times in the past years.

While it is very apparent, and freely admitted by Masonic writers, that the Freemasonic Rose-Croix degree symbol and name were taken from the spirit of the Rosicrucian work of the Middle Ages in recognition of the good work done by the philosophers of the Rosicrucian Order, the actual ritual of the Masonic Rose-Croix degree is in no wise like any of the rituals in the Rosicrucian Order, and even the symbol itself is slightly different and given a very different interpretation and application.

We understand, for instance, that the ritualism and teachings of the Freemasonic Rose-Croix degree center around the tenets of Christianity exclusively and, in fact, idealize them and memorialize them. It has been said by some Masonic writers that in the past, many orthodox Jews who have joined Freemasonry have hesitated to take the Rose-Croix degree because of its emphatic Christian nature. This is not a criticism of the ritual or work of the Rose-Croix degree, but merely a manner of identifying it and classifying it. If the Freemasonic Rose-Croix degree is strictly and emphatically Christian, it certainly cannot be anything like any of the rituals of the Rosicrucian Order as we practice them and know them, for our rituals have never been sectarian in any sense, or colored with the denominational doctrines of any Christian organization.

It should be understood that the Rose-Croix degree is one of the thirty-two degrees of that

branch of Freemasonry known as the Scottish Rites, and is not a part of the fundamental Blue Lodge form of Freemasonry which consists only of the first three degrees. None of the higher degrees of Freemasonry in either the Scottish Rite division or the York Rite division, are degrees in the same sense as we use the term in our Rosicrucian Order. Each one of our degrees begins with a long or brief ceremony of initiation, and is followed by a course of lessons and lectures for weekly study before progress can be made to the next degree. Some of our Rosicrucian degrees have sixty, eighty, or a hundred or more monographs, requiring months or years to complete. As we understand it from all Masonic writers and authorities, the Rose-Croix degree of Freemasonry is magnificent and beautiful, inspiring and devotional in its symbolism and moral, ethical, and religious principles, but it consists only of the ritualism of initiation into that degree and is not followed, nor are any of the other degrees in Freemasonry followed, by any course of weekly lessons or lectures that require study at home, practice, and application. For this reason, there cannot be any identity between the Rose-Croix degree of Freemasonry and the Rosicrucian Order. This has been proven to us by the fact that a great many who have gone into and through the Rose-Croix degree have joined our organization and found in the studies and the practical application of principles which they have not had before and which do not interfere with anything they have learned in Freemasonry nor resemble anything they have learned. One can be a very eminent authority on the subject matter of Freemasonry and particularly of the Rose-Croix degree thereof without being an authority on the subject of Rosicrucianism as practiced by the Rosicrucian Order, or even have any knowledge of the ritualism and teachings of the Rosicrucian Order. On the other hand, many of the most eminent authorities in America and Europe on the subject of the Rosicrucian Order's teachings and practices know absolutely nothing about the work and teachings of Freemasonry and have never even been initiates of the Freemasonic Order.

We have noticed in Masonic literature and in the discussions on the part of Freemasons in our organization that those who have passed through the Rose-Croix degree of Freemasonry do not call themselves Rosicrucians or Rosicrucian students and, in fact, the word *Rosicrucian* is almost obsolete in the literature of Freemasonry and is not a term that they use officially in any manner. Only in the French interpretation of the Latin *Rosae Crucis*, or the English *Rose Cross*, do we find our Rosicrucian Order using the words *Rose-Croix*, for that is the French equivalent of the term. We have never noticed any confusion in the minds of

the general public in regard to the term Rose-Croix degree and Rosicrucian Order, for those who are familiar with the Freemasonic term know that it has no relationship or connection with the Rosicrucian Order, and those in the Rosicrucian Order know well that there is no degree in our work called the Rose-Croix degree.

Certainly, our organization has stated definitely and positively in all of its literature for the past years, and especially in its official pamphlets, the fact that our Rosicrucian Order is not affiliated with any other fraternal organization in America, and is not a part of any other secret society in this country, and we have at times explained that there is no connection between our organization and Freemasonry although each holds the highest esteem for the other.

Memphis-Mizraim Rites

Along with questions pertaining to the foregoing subject are those asking us whether the Rosicrucian Order of AMORC is interested in any manner in the spread of the ancient Egyptian rites of Memphis and Mizraim.

In this regard, we wish to state emphatically that the so-called Rites of Memphis and Mizraim introduced in Europe centuries ago and made popular for a long time by Cagliostro and his associates, have never been very active in America in past centuries and for scores of years have never had even any official representation in America. We do not know of and have never heard of any active body of the Rites of Memphis and Mizraim in the United States despite the fact that from time to time certain individuals have written to us claiming to be in contact with such a group or body. So far as the AMORC is concerned, it has never taken any part in a study and analysis of these ancient rites and has never formed a group of individuals to study or practice the rites, nor would AMORC add to its work these ancient rites inasmuch as they are confusing to the popular mind in America.

Because these Rites of Memphis and Mizraim are called Masonic or Egyptian Masonic rites in many foreign lands, the popular mind in America sometimes confuses them with Freemasonic Rites, and because on several occasions in the past some pretenders to Masonic authority have attempted to introduce elements of the Memphis and Mizraim Rites into their clandestine form of activities, the whole subject has been mooted and disputed. For this additional reason, AMORC has not given any consideration to a plan to develop the Rites of Memphis and Mizraim into any form of nation-wide or local activity here in the United States.

Since these Rites of Memphis and Mizraim contain only a little that is of great interest to Rosicrucians, and since it is claimed they contain nothing important that is not already covered in Freemasonry, so far as ritualism is concerned, we can see no reason why the Rites should be established in America as a separate body or organization and thus add to the confusion of terminology and ritualism.

We have been interested in the past in looking at the ritual of the Memphis and Mizraim from a purely historical and philosophical point of view and in finding in it many verifications of ancient writings and principles, and our Research Council has given the subject much thought because many Rosicrucians in Europe have been members of legitimate and honest groups of the Rites of Memphis and Mizraim.

AMORC has claimed constantly that it has nothing of a Freemasonic nature in its work, and we have tried our utmost to prevent any confusion on the part of the public or any opportunity of misunderstanding that would lead to a belief that the Rosicrucian Order or AMORC was in any way a part of, or affiliated with, Freemasonry, or utilizing any of its terminology, principles, and ritual. For this reason, we have decided long ago not to introduce into our work any of the ancient rituals from Europe that could be misconstrued as Freemasonic in nature or terminology. Therefore, the Rites of Memphis and Mizraim have not been given any activity or any exploitation in any manner in our organization, nor are any of our active officers assisting in such exploitation or activity in any part of our North and South American jurisdiction.

Cycles of Life

One of our members recently presented to us a problem connected with the use of our book, *Self Mastery and Fate with the Cycles of Life*. He stated that when he first used the system to decide some important matters, it seemed to prove correct in each application. Becoming encouraged in the use of the system, he began to use it daily in connection with matters of all kinds and found that in some instances it did not prove satisfactory. Naturally, he wonders what is wrong.

Now, certainly our members must realize that the cycles of life are not concerned with all of the minute, minor, unimportant details of daily action, because hundreds of these things are carried out by us each day without proper thought, without consideration, and without knowing whether we are right or wrong. We take chances in going across the streets, we take chances in writing letters to friends without knowing whether we are precise and exact in our statements, we take chances in buying and using

various things and in daily actions of all kinds. This is what constitutes the game of life and makes life interesting. If you try to reduce all of life in all of its little details to a system, life would become monotonous and the system would be of no value whatever because it could not and would not prove of value in important matters.

Some of our members frankly tell us that each day at the breakfast table they look over the cycles to see what each hour and part of the day is good for and what it is not good for, and then watch and analyze the events as they occur merely for the amusement or fascination of analyzing the day. I am sure that persons will find the cycles proving correct in only about fifty per cent of the daily events if used in this manner.

Go back to the forepart of the book and read the introduction again and you will find that these cycles and tables are to be used only in important matters when a great Cosmic urge comes to you, or when some important matter is pressed upon you by external conditions. The tables are not meant to be used for the writing of every letter, the visiting of every person, the planning of every little event of our daily lives. If you want to know what rigid systems will do to ruin and spoil many of the pleasures and successes of life, go to the chef of any large kitchen, or go to the one in your own home who is a competent cook, and ask what would happen if in preparing every choice morsel of food, every roast, every baking, etc., he adhered strictly to all the measurements, all the weights, all the details of formulas that are printed in books. He would tell you that cooking done by such a mathematical, precise formula would very often be tasteless and would become so monotonous that you would surely decide that the cooking system was a failure. Certain things have to be left to judgment, taste, and individual desires. It is only when there is some important problem to be solved that experts in any field resort to tables and data to work out the problem mathematically and scientifically. If you want to make an absolute failure of your life, start in to live it in a mathematical and scientific manner according to formulas. You would find by the end of thirty days that you were becoming like a brainless, emotionless piece of machinery.

The book on the cycles of life is a guide for the important things of life, to be consulted occasionally, but not to be used as a daily or hourly calendar or clock.

The Quintuplets

Some of our members have called our attention to the fact that according to strict scientific speculation and understanding, the five little girls may not be sisters but may be daughters, grand-

daughters, and great granddaughters of their mother and, in fact, some of them or one or two of them may be aunts of their sisters, or even granddads.

Now if you can understand this jumble of relationships, you are doing a mathematical and scientific masterpiece of comprehension, but it is all based upon the theory that if the quintuplets originated from one ovum, then there were five divisions of that ovum and according to genetic law, each division of an ovum makes the division a daughter of the original cell from which it divided. This would place each of the quintuplets in a distinct generation or would give us five generations in one birth. This has been explained by Dr. David Causey of the University of Arkansas. He has made himself interesting in the scientific world by recently writing and talking about the "Decadence of the Male in the Animal Kingdom."

Male Becoming Rare

According to Dr. Causey, who made the interesting comments given above regarding the quintuplets, man is becoming a rare human specimen and, in fact, is coming *passé*. We have known for some time that in various parts of the world there are far more women than men, and we have been in some places where the men were so scarce that the women fought among themselves to possess, or at least attract, and hold a man.

According to Dr. Causey, the male of the species is losing his dominance of creation and he explains that throughout the animal kingdom, from the lowest creature that crawls in the sea to vain man who has heretofore thought he was the lord of creation, the female is apparently learning to either get along without him, or is learning how to master him and outdo him in all the important affairs of life. He points to the quintuplets as an example of the predominance of female births in many lands and places, but he also points out that these five little girls had no immediate sire. He says that even Mrs. Dionne cannot claim to be their mother. He says that these children are grandchildren, perhaps several generations removed. He admits that their immediate ancestor was a single individual who never enjoyed an independent existence, but was an unicellular organism located in the protozoan. Under normal conditions, he says this strange organism would have developed into a woman but, instead, is split into five daughters and granddaughters, each split representing a new generation or descendant of the other division. According to the theory now worked out by scientists, based upon their observation of these

principles, it would seem that the time is coming when the male of the human species will be almost extinct.

The interesting point to our members is that Dr. Causey calls attention to the fact contained in some of our lessons; namely, that in the beginning of the creation of all living animals, sex or the differences of sex did not exist, or, in other words, there were not any distinct male or female species and even man as originally created was neither male nor female but had the qualities or natures of both. In our monographs we call attention to the fact of the allegorical story in the Christian Bible of how woman was made by taking a part of the nature of man from him (erroneously interpreted as being a rib taken from man). Dr. Causey says that when this division of the sex natures took place, the male division began to attain a dominance to which it had no claim. He says among human beings this false or assumed or unnatural superiority of the male sex attained such a stage that for many generations the male, as exemplified by the heroes of folk lore and the knights of the Middle Ages, the Crusaders, etc., became the idol of the race and that women permitted themselves to be placed in a less dominant position, or in a position of worshipping the self-appointed heroes and being subservient to them.

According to this theory, a few other Rosicrucian and metaphysical principles are very definitely endorsed. These scientists point out that by the agreement on the part of males and females to look upon the males as a dominant species and the females as the subservient, and by holding this thought in mind as though it were the guide and law of life, man became stronger and woman became weaker in certain physical, moral, and ethical qualities. Of course, women had superior qualities in certain respects and have always retained these superior qualities, and men were weak in certain other qualities, but in general prowess and in essential characteristics the greater power and degree of dominance was conceded to the male. This proves that as persons think and believe and hold certain principles in their minds and consciousness day after day, year after year, and generation after generation, they evolve in conformity with what they think and believe.

If men and women had continued throughout the ages to live in accordance with such a belief, women would have become smaller and weaker in stature, and less capable and efficient in even a mental sense. As theology developed and women were considered to have no souls and men alone were capable of becoming spiritualized as angels in Heaven, even the spiritual side of woman's nature was lessened and dethroned. As social conditions developed, women were given a most menial position while His Majesty, the Lord of

Creation, was conceded every high honor and every noble and majestic power. Where it would have ended we can only guess, but somewhere in the course of time—and not so very far distant—women began to demand their rights. The equal suffrage campaign of some few years ago was not a new idea but a sudden enlargement and development of ideas that had started in the minds of women centuries before. When public school systems or other forms of education were opened to women as well as men the mental inferiority of women and the mental superiority of men received a terrible shock, and today the rapid development of woman's success in power in the business, scientific, and professional worlds has given her an onward and forward position that now threatens to dominate the world of men. What we mere men can do about it in the future is problematical, but at least at the present time we are forced to concede the equality of women—and some of us love to do it!

An important sidelight, however, is the fact that the rising power—mental, physical, and spiritual—of women has affected the biological tendencies and now more females are being born than males.

The Better Health of Women

Recently, in connection with the foregoing matter, a survey was made by medical and scientific men and the following astonishing facts were discovered:

That more women reach an elderly age than men; that more men die of cancer than women; that more men are sickly than women; that in every severe test of strain and stress on the human body and mind, women stand the test to a greater degree than do men; that in every epidemic affecting the physical body men yield more rapidly than women; that in many of the professions and sciences demanding precise knowledge and careful preparation, more women than men attain a high percentage of understanding, or pass an examination with better grades.

In a score of other comparisons the females prove to be the better. Certainly, there is some great law at work and unquestionably it is a mental law coupled with Cosmic principles demonstrating that as we think we mould and create our tendencies. There is a lesson here for both men and women.

Masters From "Venus"

We have received more letters during the past six months regarding one subject than any other subject that comes before the Forum for discussion. These letters have come from members of

our Order who have temporarily joined in the studies of a movement making itself popular in this country and which claims to have its teachings descending directly from Count St. Germain, from Jesus Christ, from the ascended Masters, and from the Masters of Venus. These members state they have joined private classes and helped to form little centers of this new and bombastic form of mystical study, and after having spent two or four months or longer studying the lessons and following the work outlined to them, they have found they were receiving no new information, were bitterly disappointed in what came from their studies, and in discovering inaccuracies and misunderstandings.

It is difficult for us to understand how any real student of metaphysics or scientific thought could be induced to give any credence to the exaggerated and preposterous claims of some of the travelling lecturers in America. From Europe we receive letters from the great leaders of mystical and metaphysical thought there, stating that nowhere in the countries of Europe could such preposterous claims make headway and nowhere would the public give support to such claims as they read in our American newspapers and magazines.

Some years ago we published in one of our magazines an article entitled, "Where Are They Now?" We outlined therein the names and offerings of a dozen or more great leaders of psychology and metaphysics who had toured America claiming to have contact with invisible Masters and possessing very rare and secret knowledge which they offered to the public first in private lectures with only a silver collection as recompense, and then in small groups of paid students or students making voluntary donations. Each of these great public and popular movements fascinated and held the people of the United States spellbound for a year or more and then after each city and large town in the United States had been canvassed and worked to a finality, the leaders disappeared with their accumulated wealth and left the students "high and dry" to discover whether they had received anything or not. In nearly every case the leaders of these movements could not be found two or three years after they had carried on their great campaign. But what was more serious, the thousands and thousands of paid students or followers who were promised that they would become great masters and dominant creators of their own destiny, attaining marvelous wisdom and prosperity, could not be found either.

If just one of those many leaders had accomplished to a small degree the results he had promised his students, America today would be filled with master minds dominating the field of metaphysics and living lives of wisdom and ma-

terial luxury instead of living in mediocre positions and still hunting for the foundation of marvelous wisdom.

In a few cases these leaders landed in jail and it is interesting to read in a book published by the National Medical Board how some of these quack psychologists and mystical teachers demonstrated by their own lives that they had neither any wisdom nor good common sense and made no pretense of living a life in accordance with their specialized teachings. It is difficult to think that sane men and women will believe that any teacher or group of teachers are in direct communication with Jesus Christ and certain great Masters of the past and are disseminating their teachings in accordance with direct communications from the spirit world, and especially from Masters on the planet Venus. Yet evidently there are persons who believe this sort of thing and will believe it until they have parted with some money, considerable time, and much thought and study. When to these ridiculous claims is added the statement that there is some connection between their work and the mystics at Mt. Shasta, the whole matter becomes so laughable that it is hard to see the serious side of the situation.

Of course, we are going to be accused of jealousy in making these remarks. But such persons who make this statement forget that, in the first place, the AMORC movement today in America and throughout the world is the largest of any and all metaphysical movements and, therefore, need not feel any degree of jealousy nor look upon these other movements as rivals in any sense. In the second place, none of these other popular movements has lasted more than several years whereas AMORC has continued without any break in its activities for a quarter of a century. Nearly all of these other popular movements claim to have great Headquarters, great institutions, back of them, great libraries and schools, but in the ultimate revelation it is found that they possess nothing of the kind and have mere plans on paper which they present to their prospective pupils as fond hopes and dreams, but which the leader really never anticipates in realization. On the other hand, AMORC has its buildings and property and holdings not only in California where its Headquarters are, but in other parts of North America and in other parts of the world.

Some of the same claims now being made about instructions descending from Jesus were made by Mr. Pelley, who carried on a marvelous campaign for several years that led unthinking persons by the scores into his classes and groups. But where is Mr. Pelley now? And what is his records as found in the newspapers and elsewhere? And where are the "Masters" who were supposed to be supporting him? And where are

the thousands of personally developed mental giants and metaphysical wizards that he claimed he would produce?

One of the most ostentatious and bombastic of these popular movements was that which was called, "The Aquarian Foundation," under the leadership of "Brother XII." He claimed that Masters greater than St. Germain, and that Masters of the Great White Lodge in Tibet and in the Cosmic ordained him and authorized him to come to America and absorb all of the other metaphysical movements, and especially to absorb AMORC, and take over all of its students and to add the additional support of all the members of the Theosophical Society and of various spiritual organizations. His condemnation of all other movements was published in weekly and monthly bulletins issued by him and circulated all over the United States. He led sincere students to organize chapters and branches of his work in every possible city, and for a year and a half he caused more disturbance in the field of mystical research than any one of the present-day imitators could ever think of doing. Yet all of a sudden, almost in the twinkling of the eye, his whole organization toppled over and because of the unjust claims, the unmoral practices, the falsehoods, the deliberate financial misrepresentations, and the lack of any background whatsoever behind its leader, the members who had been his devoted followers petitioned the courts of law to dissolve his organization and to relieve them of the obnoxious relationship with him that they had assumed.

The bursting of this bubble is typical of many such things that have occurred in the past and will occur again and again so long as the public or a portion of it is gullible.

"Stop, Look, and Listen" should be an excellent law for seekers of mystical wisdom, as well as persons crossing railroad tracks. Wait a while before you abandon your present school of thought, or before you give up your beliefs and ideas, and see how long the new organization lasts before you join it. Beware of claims that Jesus or any great Light of the World of the past is now expressing himself solely and exclusively through one or two individuals. Do not allow your name to be on the list of followers of some of these organizations, or you may suffer as some others have done by having your name revealed in the public press when the day of expose and revelation comes in court or elsewhere. Keep your feet on the earth and do not allow yourself to be drawn into the misty clouds of pretentious claims about invisible Masters in the Cosmic or on some distant planet.

The foregoing is being spoken in the month of January, 1936. Let those who think we are in

error turn back to this article in January of 1938 and see if they can locate some of the present-day leaders who are making these great claims, and see if they can find any of their followers who will not agree that what we are saying here proved to be the absolute truth.

Mystical Folly

I am sure that our members will be interested in this confidential letter which came to my desk a few days ago and which tells a story that I am passing on as a confidential communication to our members through our Forum, which is supposed to be limited to our members exclusively.

This letter is from a Western city and in part reads as follows. It is from a man who is greatly puzzled, first, about the claims made by a mystical teacher and, secondly, by the strange conduct of his wife who has come under the influence of one of these mystical teachers. He says:

"About four weeks ago a lecturer came to our city lecturing for a week. He also sold courses of study for \$100 each. He also announced that sincere students were welcome to go with him in a party and receive personal training for a period of five months for a sum of money in the neighborhood of \$1,500. They were to start for Hawaii before Christmas. He called himself a mystic and I must admit that the principles he explained seemed inspiring as far as he went. But my wife made me mortgage our small place here for all the money we could borrow on it, \$1,000, and she had a few hundred dollars besides this which she gave to him. He promised her a good money-paying contract after six months' time. I only know of one other person here who bought a typewritten course of lessons from him for \$100, which I believe he delivered to the person immediately. My wife was very sincere in her desires to learn the things he offered to teach and if he was not sincere in his promises, I realize she will undoubtedly help him by giving a tone of sincerity and confidence to his audiences and thereby help his work whether it be right or wrong. If he does not prove to be on the level, I believe it will be some time before she discovers the deception. The name of this great mystic is ————. He claimed that he was a Yale professor, had written a great book and also had written a play for the movies and is supposed to be a noted lecturer.

"A lady travelling with the party, named Mrs. ———— is supposed to be a great healer with the Christian Science faith, and does most of her work in the vicinity of Los Angeles, and the mystic, Mr. ———— showed my wife a letter supposed to have been written by the former President, Herbert Hoover, to this Mrs. ————, the healer, in which it was claimed that Mr.

Hoover consulted this Mrs.——— occasionally for advice and help.

"But what struck me as unusual was that the party under the leadership of the great mystic waited until my wife had secured the money at twelve o'clock noon and instead of taking the train out of this city for San Francisco to connect with the boat, they went to a small city thirteen miles south of here and claimed that they would board the train at that place. All that I am sure about in this matter is that my wife and I are separated and the separation will probably be for good. I would like to warn her if I were sure that the man is an imposter or pretender. Can you give me any advice?

Now what advice would you give this man? If his wife is not gone for good or permanently, one thing is sure, his money is gone and his home, very probably. Typewritten courses for \$100, personal instructions for \$1,000, a mystical tour to Hawaii for \$1,500! We wonder what \$2,000 or \$3,000 would have purchased.

The average member in AMORC today that has been with us a long time has been in the Order about eight years. In that time such a member has paid us less than \$200 for dues which gave him or her weekly lessons or monographs, as well as all of the other benefits of membership. Even those who have purchased books that we publish or recommend as supplementary reading and not necessary for the understanding of the lessons, have not spent over \$300 in those eight years. Any continuation course of reading and study, graded and systematically arranged, is sure to make a more definite impression and have a more definite effect upon the cultural and intellectual nature of the person and reflect itself in the individual's development and unfoldment, success, and happiness in eight years than any course of study that is confined to six weeks or two or three months. Yet thousands of persons in America have paid from \$200 to \$500 for such "intensified courses" only to discover afterwards that you cannot glean or pour a four or five year course of study into the consciousness of any human being in six weeks or three months. When teachers of psychology and mysticism insist that you have to travel to Hawaii to live in a mystical camp for a while, or live in a camp at Mt. Shasta, or in some other isolated place and pay a high price in advance for your instruction, it is time to beware. Letters like the foregoing are received by us regularly throughout the year and contain the names of these great teachers and speak of their claims and money-getting methods. It is from such letters and the investigation of such reports and discoveries that are made from week to week and month to month that we gather the information we use in warning our members

about the pretensions and impossible claims of imposters. All we can say to this Frater, and others who have written similar letters, is that all must wait until the final chapter in the story is written. It is always a sad one with a rude awakening and many unexpected shocks.

A Good Moving Picture

While I think of the matter, I would like to suggest to our Forum members that if they have an opportunity of seeing the moving picture called, *Peter Ibbetson*, they will find it very interesting and inspiring from a mystical and philosophical point of view. Ask your theater manager when he expects to have it, or urge him to secure it if it is possible. Do not miss it if it comes to your city.

Egyptian Certificates

Several of our members have called our attention to the fact that someone is writing to our members urging them to send to him whatever certificates they have received from our Order pertaining to honorary membership in the Egyptian Lodge of Amenhotep. First of all, we warn our members not to relinquish to anyone unknown to them or for any supposed important investigation, any of the certificates issued by us at any time. This includes not only the certificates pertaining to the Egyptian Lodge, but certificates issued to those who reach the fourth grade or any high grade or to past Masters, or past officers, District Commissioners, etc. Not only would these certificates cause a great deal of trouble if they fell into the hands of persons who are not members and who have no right to use them, but there is no reason why any member should forfeit what he has received from us and give it to any other person. If anyone is making a proper and honest investigation of the Rosicrucian system in this country or elsewhere and wants to see any official documents or papers of our organization, the right place of inquiry for them is at Headquarters in San Jose, California. There is not a single certificate or official paper given by us to our members that we cannot willingly show to any person who has the proper credentials and has a proper motive in making the request. When such requests are directed to our members instead of to us, there is every reason for our members to be careful and to hold fast to what they have received.

So far as the so-called "Egyptian certificates" are concerned, every one of our members has been told and it has been stated in this Forum magazine and in *The Rosicrucian Digest* that the certificates of honorary membership in the Egyptian Lodge of Amenhotep are not certificates of active

membership but of honorary membership, except in the case of those who journeyed with us to Egypt in 1929 and actually participated in the symbolical initiation and ceremony there, and who became charter members and founder members of this symbolic lodge called the Amenhotep Lodge. Their certificates were supplied by us and signed by us and explained by us at the time they were given and since then as representing only a memorial souvenir of the foundation of this symbolic lodge in Egypt. The charter members who were with us on the trip in 1929, and those who have visited Egypt since then, and those who have become honorary members of the same lodge since then, understand perfectly well that there never has been and never can be an actual physical lodge in Egypt, holding regular sessions and operating in a regular way under the name of the Amenhotep Lodge. Whatever Rosicrucian activity there may be in Egypt, and whatever Rosicrucian Lodge may exist there, is not known as the Amenhotep Lodge. The Amenhotep Lodge is wholly and definitely a symbolic body formed on February 14, 1929, and having no other existence than a psychic and mystical one. Since no one who received the certificate, or who receives one now, pays any dues to anyone in Egypt or to any officer of the Amenhotep Lodge, and never has paid any initiation fee and receives no lessons, instructions, or communications from the Amenhotep Lodge in Egypt, there can be no misunderstanding about the fact that the lodge is wholly a memorial one, established by those who were the co-founders during the trip and who signed each certificate as co-founders, thereby making all of the seventy or more charter members a part of the foundation of the symbolic lodge in which all other members who received certificates have merely honorary membership.

These honorary certificates are sent to our members who attain a certain degree in accordance with our instructions. They are mailed to the members from Egypt so that the envelope and postage stamps and certificate will represent an actual souvenir from Egypt, but such certificates do not carry with them any form of active membership in any active lodge anywhere, but merely indicate that the member has attained a certain degree in the active work in North America and is honored with this honorary membership just as one might be honored with a certificate of any other kind for which no money is paid and with which no commercial features are attached, or no dues or forms of instruction or personal help are either promised or offered. In the Egyptian records of this symbolic lodge will be maintained the list of names of those who receive these certificates and that is all of a material nature that will pass down through the ages in connection

with this lodge. The other benefits of such honorary members will come to each member; in other words, they are not of a tangible nature and are neither promised nor guaranteed in any material form by any officer or member of the lodge. Therefore, do not release your certificates in the belief that you are assisting in any great work to clarify a perplexing situation, to strengthen your membership, to bring you any rewards or form of helpfulness.

"Great Masters Coming"

Several of our members living in the Northwest have written to us in regard to a lecturer who has recently travelled through their district making many strange remarks and predictions and they want these letters brought before the Forum for discussion. Really there is nothing that our Forum members can discuss in this regard except to add their comments to those contained in the letters we have received. Many of our members who have heard this lecturer, Mr. John P. Scott, would probably make the same comments as we have already received.

Mr. Scott advertises himself as being a "National Rosicrucian Lecturer." Of course he does not represent our organization and his lectures and statements would be of no interest to us were it not for the fact that he makes a few predictions which have aroused the suspicion and the distrust of our members.

According to the letters received, Mr. Scott stated from the platform—as a sort of serious warning—that seekers for occult or mystical knowledge should never join with or become a part of any occult school or system of guidance and instruction that charged any dues or had any definite fees attached to the work. He said that such a school or system was unquestionably a mere "money-making institution." He added to this comment by definitely stating that a real seeker for Rosicrucian truth should beware of ever making any promises or making any payments of money as initiation fees or dues to any school or organization. Then he uttered his astonishing prediction in approximately the following words, as noted by a number of those who wrote down the prediction lest they forget the precise spirit of it:

"The Rosicrucians are due for a shake-up during 1936. You will hear much about it. There are twelve of the higher and most advanced Masters living along the borders of Germany and some of them are coming over here to investigate conditions and change them, for it is against the rules of the Rosicrucian organization to charge dues or fees."

None of these statements made by Mr. Scott are new and not one of them should be surprising

to our members who have followed the course of events in the last few years. We have heard the prediction about "Great Masters coming to America" for at least fifteen years, and very frequently during the past seven or eight years. The prediction always is that these Great Masters are coming to America within the next six months or ten months and then there will be startling revelations and momentous happenings in the field of Rosicrucianism. The fact that each of these predictions failed in fulfilment, and that months and years have passed without any one of them becoming true, does not seem to discourage these public lecturers from circulating that sort of propaganda in the hope of frightening those seekers who have just entered the ranks of some organization and arousing in them the emotions of fear and doubt, tempting them to resign and take up their studies elsewhere.

The statement that no sincere Rosicrucian student should affiliate with any school or system of instruction and guidance that charges dues or has an initiation fee is absurd and ridiculous. It is a bid for the seeker to believe that there is some school or institution that gives its instructions and guidance absolutely free to anyone and everyone. It is the kind of solicitation and propaganda that can appeal only to the unthinking and ignorant type of mind, for every rational thinking person will realize that no school or society can operate without operating expenses and that somebody must meet these expenses. There is no substitute for just compensation. If you do not pay for what you receive, in dollars and cents, you must pay for it in service, or in adequate gifts, or in some other material form. It is true that love begets love, but it is not true that you can pay material costs of the material production of things in the material world by offering love and kind words as compensation. You cannot offer a smile, a kind word, and the love in your heart to the postmaster in exchange for postage stamps, or to the manufacturers of paper for their product, or ink manufacturers, or to electric light companies, or to the builders of typewriters and other pieces of mechanical equipment, nor to a large body of employees and workers who have a right to live and to eat and to enjoy the necessities of life. The veiled intimation that you can have "something for nothing" is a mere beguilement. It is a clever ruse. It tempts the little child and the imbecilic adult alike to drop pennies or nickels into slot machines with the hope of getting dollars in return, and it leads the unwary into wild speculations and forms of gambling, and the unthinking seeker to believe that he can secure some of the most precious and costly things in life for a mere pittance and without any sacrifice or any just compensation.

It is notable that the lectures given by this travelling representative, the books and pamphlets which he offers at the door, have a fixed price attached to them and that material compensation in the form of dollars and cents is required in exchange for them, and that the kindest smile and most abundant love in the heart of an individual does not bring the book into his hands without the payment of some money.

The predictions regarding the Masters coming here to regulate affairs is so absurd that it is unworthy of extended comment. Throughout Europe the various schools of mysticism, psychology, philosophy, and similar subjects frankly and freely express the idea that they are astonished at the amount of excellent reading matter and high class instruction that is given to the students in America in exchange for little money. The availability of such instruction in America is another point that astonishes the students in Europe, for over there they often have to travel great distances to meet with a group of kindred spirits or to hear a lecture and to receive confidential and private instruction, such as the lessons in Rosicrucianism. And in such cases where they cannot make the journey at great cost in time and money, and ask that the instructions be transmitted to them in typewritten form and sent privately through the mail, the cost is far greater than the dues charged by AMORC, for instance, for a similar service. Therefore, the idea that any great Masters in Europe would attempt to criticize and interfere with an established custom in this country is ridiculous.

That a great shake-up in the field of Rosicrucianism may occur during 1936 is somewhat problematical. Some of the organizations in America which do not like the growth and development of AMORC are leaving no stone unturned to bring about such a shake-up and a few of them have united their individual weak efforts and pitiful attempts to force the AMORC and possibly one or two other organizations to abandon their work. One thing is certain, the AMORC will never discontinue the spirit of its work or the form of its activities. But those who have been deliberately seeking to tear down something and benefit by the remaining ashes may find themselves wearing the sack-cloth before the year is over. Undoubtedly the year 1936 will see many changes in the field of occult, metaphysical, and psychological lecturing and instruction in America. But these changes will in nowise affect the ideal operative methods and principles of our organization.

Just why the twelve great Masters should be located along the borders of Germany is something we do not understand. It smacks of Prussianism, or some form of nationalism, and is wholly apart from the spirit of internationalism

which one would find in the true mystical Masters and adepts. And are there no Masters assigned to America? Such a statement is an implication of the belief in the policy that the standards for the world are set in Europe. American women believed this in regard to styles of clothing until they discovered that Paris styles were first designed in America to harmonize with the desires and requirements of American women, and then sent to Paris to be sanctified and announced as foreign creations, only to be purchased by American women and worn in America.

If any great Cosmic Masters are planning to bring about any distinctive changes in the field of Rosicrucianism, they will reveal to America their desires and will take charge of American situations and conditions without limiting themselves to foreign localizations and importations. Each country of the world has its great Masters and they meet in harmony and unison. They do not attempt to go from jurisdiction to jurisdiction or country to country and act as arbiters just to please the critics.

Our members have already noted that the national lecturers representing the AMORC offer to their audiences highly instructive and constructive thoughts, and do not insult the intelligence of their listeners by asking them to believe that the better things in life can be secured without compensation of some kind and that all money spent in connection with spiritual truths—even the purchase of a Bible—is money cast to swines or mercenary individuals.

Destructive Rays

One of our members living in Pennsylvania brings before the Forum this afternoon the following question: "Having read in the newspapers that Henri Freres of Paris has discovered that the tiny ant hides her eggs from the ultra violet light because these rays are destructive, is it possible that similar rays are destructive to human life and how can we protect ourselves?"

While it is true that ultra violet rays and rays of various natures may destroy the eggs of ants and the eggs of other animals, and destroy certain germ cells and even living tissue cells of the human body, it does not follow that all ultra violet rays are destructive and dangerous and can cause any great amount of harm to the human body. The ordinary sunlight rays which we like to have bathe us while in the open spaces, or which we like to have come into our rooms, are destructive to some forms of cell life, especially many forms of germ cells, and is destructive to many other things of a minute, microscopical nature, but that does not warrant us in living in

dark places and protecting our bodies against all sunlight. Even the ordinary electric light is destructive to some forms of cells, and if we are going to take the attitude that anything that is destructive to microscopical matter is also dangerous to human beings, we will be dodging around corners all the time.

Sometimes I feel that modern civilization is becoming a little bit too much educated in regard to the so-called destructive processes of nature. Some persons become horribly frightened and greatly upset in a spiritual and ethical, as well as moral sense, when they learn that the human body manufactures a certain small amount of alcohol each day in the system as part of the process of providing fuel, combustion, and heat for the body. I have heard of some persons who immediately wanted to petition God to become a tee-totaler and discontinue His processes of making alcohol. Other persons will probably want to take some drug to react on the alcohol in the system for fear that they might become inwardly—and microscopically—intoxicated.

Not many years ago when the theories of germs and germ life were only partly understood by the public, people were beginning to believe it was necessary to filter not only the water we drink but all the air we breathe. One can go too far in this sort of thing, and I know of one case where a healthy young woman produced ill health in her body, and certainly an abnormal mental attitude, which lead to a breakdown of her system and untimely transition, just through a constant daily and hourly fear that "germs would get her." We cannot eat food of any kind and drink liquids and breathe the air without taking into our bodies a certain amount of germ life which may be classified as destructive, but which is overcome and properly cared for by the normal processes within our bodies. There are various invisible, intangible rays from the Cosmic and from the earth which are having some destructive effect upon living things on the earth and even upon living cells in our bodies.

But all of this is a part of the evolutionary processes of nature, and nature has provided compensation for this and there is no reason for us to worry about it.

Answering our Frater's question, I would say that we are in no more danger today of ultra violet ray effects than we have always been. The real ultra violet rays are to be found in the sunlight, and since the dawn of creation man has lived in the sunlight and has had his body affected by these violet rays directly or indirectly. So far as other invisible rays are concerned, such as those claimed to be able to destroy battle ships, homes, mountains, and whole groups of individuals, I wish to say that these newly invented devices are not in popular use, for which we

should be thankful, and not being used in places where the public might become affected by them. In fact, I doubt if these newly devised agencies of destruction are being used anywhere now and whether they would be endorsed even in warfare.

Transition of Mr. Collinge

I think it is fitting this morning that I call the attention of our Forum to the passing of an eminent character who was not a member of our Order, but who had rendered great service to its ideals. Mr. Channon Collinge, an eminent composer, conductor of symphonic orchestras, analytical patron of the fine arts, and an idealist in every sense, conducted over the Columbia Broadcasting System for several years that unusual program called "The Cathedral Hour."

Thousands of our members will recall the beauty and spiritual inspiration of the Sunday afternoon Cathedral Hour periods when Mr. Collinge selected the very finest musicians and centered his programs around the interpretation and realization of the Cosmic beauty of the Cathedral of the Soul. He was intensely interested in the work of AMORC and had contacted many of our members who were musicians, composers, and interested in music like himself, and with their help and services he arranged many special mystical features upon these Cathedral Hour programs. During the past year he has been devoting a part of his time to the training and development of a choir composed of Rosicrucians living in the metropolitan district of New York, so that this spring and summer they would be ready to sing in the Cathedral Hour programs and with their mystical interpretation of music and the understanding of the certain effects resulting from the carefully selected musical passages, would give to our members and friends all over the United States the benefit of this unusual combination of instrumental and voice tones. These Cathedral Hour programs were transmitted from the Columbia Broadcasting station in New York all over its own network to practically every large city in the United States, Canada, and Mexico.

On Monday, the second day of December last, while in New York City, I had the pleasure of a long and interesting interview with Mr. Collinge in his charming studio, and together we made many plans for the Cathedral Hour program and other mystical features which he planned to introduce from time to time throughout the year over the Columbia Broadcasting System. On January 15—just a few weeks after this interview—he passed away at the Manhattan Hospital in New York City as the result of an operation.

Mr. Collinge was father of Miss Patricia Collinge, the actress. He was born on July 4, 1874,

at Yorkshire, England, and he had been Professor of Music at the University of Dublin and Director of the Dublin Choral Society. When he was but eight years of age he began his musical career as a violinist, and at ten years of age was the leader of a large orchestra composed of children. This orchestra eventually developed into the Dean Clough Orchestra of Halifax. Some years later he taught religious music at a seminary in Ireland and there developed his unusual understanding of mystical music. It probably is not known to the average individual, and to but very few musicians, that a great amount of the music composed by masters in the past contained mystical passages intended to produce spiritual effects. Many of these masterpieces were composed under spiritual inspiration and in circumstances and conditions of an unusual spiritual nature. It takes a profound mystical sense of the spiritual side of music to interpret these unusual passages.

He also composed music for light operas, including that of "Chin-Chin," which, as many have come to realize, contains some mystical Oriental musical phrases. In his spare time he drew humorous cartoons for children and made many interesting pictures for children which were issued in the New York *Tribune*. He became continuity writer for the Columbia Broadcasting System and assisted in the direction of programs, and finally became musical director of the daily American School of the Air. He was a member of the Royal Academy of Music in London.

A man of charming personality, fascinating, cultured, and of keen wit, his correspondence was always interesting and constructive, and his whole life seemed to be devoted to aiding others in their appreciation or understanding of the fine arts.

Certainly, all of our members will breathe a prayer of appreciation and Peace for him in their hearts, and send to his wife, daughter, and two sons sincere thoughts of sympathy.

The history of Rosicrucianism is spotted with jewels of service rendered in its behalf by those not only in sympathy with the work of the organization, but avowed devotees of its principles and sponsors of many of its features. In our records there will always be a note of appreciation for the good work that Mr. Collinge contributed to Rosicrucianism in America.

Helping The Young People In Public Schools

Once more I would like to call the attention of the Forum to the fine work that is being done throughout America by that unique movement known as the "Pathfinders of America." They call themselves human engineers, and their great

work is to place one of their instructors, one of their intelligent, cultured, and prepared teachers, in the various schools throughout the land, carrying on the work of the Pathfinders which has been so eminently endorsed by the leaders of education everywhere.

I have just recently read some letters written by the principals of public schools in various parts of Tennessee urging the Board of Education in Dayton, Tennessee, to supply the schools again with the services of a Pathfinder instructor. The statements of these principals and of other teachers and of the pupils read like testimonials to some divinely inspired missionary who has been in their midst and has accomplished miracles for them. Typical of what these principals have to say regarding the work of the Pathfinders, is the following letter from one principal:

"This is the best plan and most unique course in character building I have ever seen and it has been presented in such an appealing manner to the children that they have responded with marked interest and enthusiasm, and I have noted the results from this course since the first lesson. I recommend that the work be continued in the schools as the children have voted unanimously for Miss Davis to come back again,"

But the Pathfinder organization needs financial and moral support. It needs the help of teachers, parents, and others.

A year or two ago, we announced the work of the Pathfinders and hundreds of our members wrote to the Headquarters for information, and many of our members who were school teachers have taken up the work. But the work is not supported by any State funds or any endowments, but by a group of educators who are supporting it practically out of their own pockets with the help of occasional donations. Until it becomes a part of the national system of education, as it should be, the teachers and workers for the Pathfinders will have to be supported by voluntary donations.

If any of our members are seriously interested in helping this fine work, I suggest that they write to the Headquarters and send \$1 or 50c. If any of them want literature or information, they should inclose at least 25c to pay for literature and postage in answering the inquiry. I find that when we made our previous announcement about the work, so many hundreds wrote and failed to inclose postage or any contribution toward the cost of literature that it practically swamped the office and left them in a few days without any literature and with a heavy expense for postage. The address of the Pathfinders is 968 Hancock Avenue W., Detroit, Michigan, and the man in charge is Mr. James F. Wright.

Winning A Prize Through Concentration

No doubt many thousands of our members in the eastern part of the United States were surprised and delighted to read in several of the largest New York newspapers that one of our members who had been a student member with us for only eight months attempted to use the Rosicrucian principles in guessing a number in a contest. The result of her application of the principles was that she clearly visualized a certain number and found afterwards it was correct and it brought to her a reward of \$25,000 in cash. In explaining to the newspaper reporters later about it, she distinctly stated that when the contest was called to her attention she felt that inasmuch as she would do considerable good in a charity way with the money if she secured it, and since her purpose was not wholly a selfish or mercenary one, she had a right to use some of the principles that she had been taught in the early fundamental lessons of the AMORC instructions. She explained to the reporters that although she had been a member of AMORC for only eight months, she had derived from the lessons in that time such practical knowledge as enabled her to accomplish a great many things in various directions and that, therefore, she was warranted in applying the principles in a very definite way and according to the very definite instructions for concentrating and meditating upon something seriously desired. She gave all credit for the success of her efforts to the Rosicrucian teachings. Her picture and story were featured in the largest newspapers including the *New York Times* and the facts were syndicated to many other newspapers.

We have been reluctant to communicate with the little Soror because we do not want her to feel that AMORC is attempting in any way to influence her in her judgment as to what she shall do with the money, and how she shall dispose of it in order to make just compensation to the Cosmic. In fact, no one should influence her, for she will undoubtedly appeal to the Cosmic again for proper advice and guidance. For this reason, also, I do not want to mention her name and have it appear in the Forum magazine because no doubt thousands of persons who have read of her good fortune have written her every kind of appealing letter. We know just the type of letter she would receive from some foolish persons who read the newspapers, for they would undoubtedly say: "You have received more money than you can use for yourself and since it is a gift from God, you should distribute it, and the best way to do that is to give me half, or one third, etc., etc." These persons forget that a blessing from God does not warrant the receiver

in distributing the money to those who are either unworthy of it, or too indifferent to use the same ways and means of helping themselves. Nearly all of the persons who would write and say that \$25,000 was far too much for a young girl to have would gladly accept all of it if it were given to them.

I hope that our young member will not foolishly loan the money to persons who will present enticing appeals, but that she will use a large portion of it to further her own education so that she can carry out her intentions as expressed in the newspapers to further the work of enlightenment among those who need it the most. She is face to face with a real Cosmic test. As she uses this money she should realize that she has been made a channel for the Masters in the Cosmic to carry out some of their work, and she should listen as intently now to inspired urges through her periods of concentration as she did in attempting to receive the proper number in the contest. As she disposes of this money and as she affects or modifies her own life, so will she be creating future Karma. She will make herself either worthy or unworthy of future benedictions. It is a severe test, indeed, and we hope she will be guided wholly through prayer and meditation. All that we will communicate to her will be our official expression of joy because of her happiness, and because of her opportunity now to be used as a channel for the great work of the Masters and the Cosmic Hosts. I hope that none of our members will attempt to write to her and influence her in her thoughts and ideas in any manner.

For Your Children

If any of the children of our members are not associated with the Junior Order of the Torch Bearers, as they are called, I certainly do wish that these parents would secure and give to their children that excellent magazine called *The Torch Bearer*. It is published by the Junior Order of Torch Bearers in Chicago and contains excellent articles by leaders in the care of children, and excellent articles for children themselves.

The recent issue of the magazine for this winter has come to me, and I find it beautifully printed and illustrated, and containing many excellent articles from Rosicrucians, mothers, and those interested in child welfare. I am sure that your little child will be proud to have this little magazine go to him as "his own" magazine. Send twenty-five cents for a copy of it to *The Torch Bearer*, 2842 North Cicero Avenue, Chicago, Ill.

1936 Predictions Coming True

In the little pamphlet issued by us each year containing predictions for the coming year, there are always interesting opportunities to watch for

the fulfillment of certain strange prophecies. In the book issued some months ago containing the predictions for 1936, it was stated that there would be much conflict of the elements and powers above the earth as well as on the earth and in the earth, and that we could expect during 1936 more peculiar manifestations of Cosmic power, earthly magnetism, winds, rains, snows, and other fundamental elements than we have witnessed for many years past.

It seems now that many of these things did not wait for the year 1936 to get old enough to stand on its feet before they came into manifestation. We had hardly crossed over the borderline of 1936 when we began to realize from reports in all parts of the world that we were going to have a year of conflict. For instance, as early as January 10, London reported to the Associated Press that great storms were buffeting the British Isles, and Northern Europe, and have already taken at least twenty-one lives, with scores injured and extensive damages.

In one part of the British Isles terrific gales and rains wholly uncommon and unusual in every way had continued for two days, causing the death of seventeen persons, and following closely on top of another similar storm that had destroyed much property a week previously.

The windstorm that swept the coast of Europe blew in from the Atlantic on January 9 and destroyed a great many seacoast walls and caused much damage to ships. In Germany, at the same time, the Rhineland was struck by freak winds and hailstorms of an unusual nature, and caused many deaths. Ships at sea during the first and second weeks of January had great difficulty in protecting themselves and many had to have assistance from British destroyers or other ships.

On the other hand, during the first two weeks of January an unusual storm occurred in America wherein the scarlet snowflakes came down from the heavens. It is a long time since such manifestations have occurred in America or elsewhere. In our records of unusual and freak cosmic conditions we have authenticated reports of snowstorms with scarlet, yellow, and blue snowflakes, and of a rain or hail that deposited a wax matter on the ground that looked like butter. Evidently we are returning again to a cycle of these peculiar storms.

During the holiday season Texas was given considerable publicity because strange lights of an amber color and shaped like huge swords were reported in the northwestern sky over Texas, and particularly witnessed by persons living in or near Palestine, Texas. In some cases these swords of fire and color remained stationary in the sky for almost an hour, causing persons to congregate on the streets to witness the unusual sight. Newspaper men have verified the report, and some of

them state that they watched the amber light change to a red light in the sky for many minutes, and they could plainly see the hilt of the sword as well as the blade. Scientists at several universities stated that no comet was scheduled for this period of the year, and that the phenomenon could not be due to the appearance of comets in the sky.

We shall watch for more of these manifestations and speak of them from time to time. If any of our members read in the papers of local reports of unusual Cosmic or earth disturbances, including freak earthquakes or earth movements, we will be glad to have them send the clippings to us, giving us the dates and name of the newspapers from which they are taken.

Sleeping For Ten Years

Our Frater Perkins in Indiana presents to the Forum now a newspaper clipping from Springfield, Massachusetts, reporting the interesting fact that ten years ago a man fell into a deep sleep. Recently he awakened, but after a few days of wakefulness he returned into a deep sleep, although he protested and begged those around him to try to prevent him from going to sleep. The beginning of his sleep followed a gay New Year family reunion with all of his children and grandchildren present. According to the newspaper clipping, doctors and psychologists have studied him during that period of sleep during which there were but two brief periods of semi-wakefulness. Of course, our Frater who sends us the clipping and others who have read it would like to know something about the cause and nature of this sleep.

In the first place, it is wrong to call this condition a "sleep." That is probably not the technical term that the physicians and attendants have given to it, and the only reason it is used is because the person is not apparently awake, and yet is not lifeless. The truth of the matter is that it is a strange psychological and physiological coma, the nature of which we know very little about and the cause of which we have not learned. Nature does seem, however, to surround the condition with a protective influence, because despite the lack of activity and the resulting abnormal conditions that would be established in the body and mind, the body remains alive, and is easily nourished to a certain extent. If anyone in normal health were to attempt to lie down and remain motionless for weeks and months at a time, the inactivity would result in very serious conditions within the body. These do not seem to develop in the case of persons who enter these states of coma.

One thing seems to be certain, and that is that these states are not psychic conditions in any

sense, inasmuch as in every case that we have investigated over long periods of unnatural sleeping there have been no remarks made by the sleeping persons while they were asleep, or no remarks made by them afterwards that would indicate that they had any unusual experiences, or were in any way sensitive to higher Cosmic conditions or to higher rates of vibrations. Whether they dream or not is problematical, because during such a long period of semi-consciousness or unconsciousness they could easily forget what dreams they might have had. There is a borderline state just preceding their awakening to full consciousness, during which they begin to mutter, and to have their eyelids quiver, and other things occur, indicating that there is a gradual change from the coma to a state almost resembling normal sleep, and then to complete or semi-wakefulness. When these persons go to sleep again, as in the case of the man referred to, they have a sense of drowsiness come over them that is not like normal sleep, and they pass through at least two stages of changing consciousness between the wide-awake stage and the deep-coma stage.

These are all the facts that we know in regard to these strange cases, and if any of our members are in contact at any time with any of them, and can learn any first-hand facts, especially those that may reveal the presence of a psychic state, we would be glad to hear about them.

Clergymen Among Our Members

Several of the questions recently sent to the Forum pertain to the matter of religious doctrines contained in the Rosicrucian teachings. In answer to these questions, I wish to say that the AMORC in America, as in other lands, has tried to keep free of all religious discussions, or let us say, discussions of theological doctrines. You will note that we are attempting to make a distinction between fundamental religious doctrines and certain theological doctrines.

Every one of the religious movements throughout the world is different from others in certain doctrines or elements of a creed which these religions have adopted, and by which the different religions are distinguished. Most of these distinctions in doctrine are theological distinctions, and not purely religious ones. I will not take time to go into a discussion of the word religion itself and what it means in its purest sense, except to say that it really means a sacred study, and principally the study of God and His ways. Even among the Protestant denominations there are certain theological differences which do not constitute real religious differences, and we are sorry at times to realize that the devoted ones in these different denominations quibble over these theo-

logical distinctions and lose sight of the fundamental religious points of their devotional studies and exercises.

The AMORC, however, has never taken any position in any controversy regarding these theological distinctions. It is for this reason that Roman Catholics, as well as Protestants, are able to find so much good in the Rosicrucian teachings without having their faith and their belief in certain theological principles seriously disturbed. But even non-Christian religions find the Rosicrucian studies helpful and compatible with their beliefs in all essential points.

Those persons who have been inclined to think that the AMORC, or Rosicrucianism generally, was a form of religion or theological system of worship of a distinctly sectarian nature, must realize that if the Rosicrucian teachings can appeal to and give much satisfaction to thousands of persons who are steadfast in their various religious beliefs, there cannot be anything in Rosicrucianism that is attempting to create and maintain a theological doctrine or creed of its own.

In our propaganda literature we make the statement that the AMORC is not a religious movement. That statement may properly be questioned from one point of view only. Namely, is not the study of any system of sacred laws and sacred principles a religion? That point alone may be mooted. By using the word religion in its broadest sense to mean a definite system of theological doctrines by which its followers are separated from all other religions, the statement made by AMORC is true, for we are not attempting to separate our members from their churches, nor to change their faith in whatever religious creed appeals to them. In fact, in our correspondence when ever the matter has been brought to our attention for suggestions, we have advised that the individual remain steadfast in his chosen form of religious worship, and not change simply because he is studying fundamental truths that will help him to understand his religion better.

One of the interesting facts of which we are very proud and very happy is that in our membership in the Western World, particularly, we have a great many clergymen, priests, ministers, and pastors, as well as rabbis, of the various churches and religions in the Western and Eastern world. These clergymen, priests, rabbis, and ministers are active in their churches, and at the same time active in AMORC. It is from their comments that we constantly discover how helpful the Rosicrucian teachings can be in assisting the sincere student of God's laws to understand them better and to draw closer to God.

I have before me, for instance, a letter from a minister of a Baptist church. He is in one of the higher grades of our work, and he says in this

letter dated January 20, 1936; "I am writing to let you know how much I have enjoyed my Rosicrucian lectures. I have received so much that I have always believed, but never had explained before so satisfactorily. I feel that you are doing more to bring about a real Brotherhood of Man than all the churches put together. The Christ-like spirit that permeates your teachings must win in time. You may count on me being a friend of the Order, and I shall speak a word for it every time I can. My richest blessings are with you."

I am sure that if we were ever to state in any of our literature that we felt that we were doing more to bring about the real Brotherhood of Man than all of the churches are doing, our statement would be challenged by a great many, and looked upon as an exaggeration. But we do not make that statement, and it is very significant when made by a minister of a church. This is not the first letter of this kind that we have received. In fact, we have a file here at Headquarters containing letters from clergymen, priests, ministers, and others connected with churches and synagogues covering many years. Some of these men have introduced our principles in their sermons and in their general church work. Others have used them for special lectures in Sunday Schools, and even over the radio in Sunday School instructions to the public. Members in this class working through their churches are able to accomplish a great deal for AMORC, while on the other hand the principles of Rosicrucianism are able to assist these men in accomplishing a great deal for their people. This is what helps to make the work of AMORC so glorious.

Brickbats and Bouquets

I would like to read a few extracts from letters received during the past months. I think they will interest all of us. For the sake of brevity, I shall reduce these paragraphs, some of which are very lengthy and expressed in minute detail.

"One of my friends, a member of the Order, has criticized the Forum for its remarks from time to time on good books to read. He thinks that this feature in the Forum is a racket for commercial benefit to someone and should be discontinued. It seems to me also that our members are not interested in knowing what is a good vacuum cleaner, a good hair tonic, a good soap, or a good perfume. I am sure that our members do not want to have this information in the Forum."

Our member seems to forget in regard to the recommendation of books that many of the books we recommend can be read at public libraries and we so state. Therefore, our members do not have to buy them and there can be no commercial benefit to anybody in that regard.

"The Forum magazine is getting better and better each issue and I am very happy to see in it the recommendation of things of a personal nature which we often wonder about and are hesitant in purchasing and using."

"I am thoroughly disgusted because the Emperor and the Forum magazine as well as *The Rosicrucian Digest* have endorsed the Townsend Plan. Herewith find my resignation from the Order. I do not think that the magazine should contain any advice regarding national, political, economic, or other matters that have nothing to do with Rosicrucianism."

"I am dissatisfied with the attitude that the Forum has taken and which the Order takes in regard to vivisection. Since the Order does not seem to approve of the anti-vivisection movement I herewith resign from the Order."

"After analyzing the back issues of the Forum magazine for a number of years, I think it has contained more helpful, practical information in regard to personal problems, national affairs, and perplexing conditions in our personal lives than any other publication I have ever read and I hope the Forum keeps up its good work."

Sidelights at Headquarters

Visitors from our lodges and chapters in various parts of the country are becoming more frequent throughout the year, and of course we are always glad to see them. Take, for example, the Soror who lives in Portugal, and who has been journeying around the world for some time. She made it her business to have her husband arrange the itinerary so that she would be in San Francisco for a few days, and came down here and spent a day with us. Her report of contacts she made with other Rosicrucians at different places was very interesting, but she said that she was going to take back to her own country and to parts of Europe a wonderful report of her experiences here at Headquarters. She stressed her pleasure over the beautiful buildings and grounds of Rosicrucian Park, and stated that the pictures we published of them on our monograph covers and in the magazine and elsewhere do not begin to do justice to the beautiful coloring and the extent and expanse of Rosicrucian Park with many more buildings than are shown in the pictures.

The Emperor has been working late nights and Saturday afternoons in the mechanical laboratory here devising some new mechanical instruments of a large and small size, preparatory for something that is to be ready for the Convention this coming summer. There are rumors that he has designed another building in which to house a very elaborate scientific demonstration of Cosmic principles, and that this new building will be for our members and those of the public who wish to see these demonstrations, and will also afford a room for a research library and other scientific features.

Many new exhibits have been added to the museum, and are in new showcases on the second floor. This reminds us of the fact that several of our recent visitors have been those associated with other museums here in America or abroad, and they are always enthusiastic in their praise of our museum because of its specific line of exhibits and its accumulation of certain objects of

interest, particularly to our members, as well as the public. These persons are always interested in seeing the letters from the British Museum in England, the National Museum in Berlin, and the museum in Cairo, and other museums, speaking of the exhibits they are sending to us and which were especially prepared for us. The list of objects that have been sent to us by other museums is now very large and all visitors are very enthusiastic about them.

Dr. Le Brun, the Sovereign Grand Master, finds his routine work more and more curtailed by the increasing number of visitors who find great delight in their interviews with him. He is always so cordial, so willing to assist in helping individuals with their problems, and so delightfully sympathetic and understanding in his spiritual comprehension of their problems, that all visitors find it a refreshing event to enter his sanctum and spend a few minutes with him.

The Emperor has been busy at work in another laboratory experimenting with photographs and human auras. He is attempting to determine the amount of aura and the nature or qualities of the human aura that can be registered photographically. There is some deep significance back of his experiments, and we shall probably hear about them in some article he will write before the end of the year.

Little "Buddy," the Emperor's dog, who was so popular during the Convention sessions last summer, passed away to the happy spiritual world for dogs during the Emperor's visit to the East in December. He was poisoned in some strange manner and before doctors and specialists could do anything for him he passed away. His remains were buried in Rosicrucian Park, and the Emperor has missed him very greatly as have all of those at Headquarters who enjoyed his pranks and his evident understanding of many of the rules and regulations around the institution. The Emperor is hoping to find another dog this spring who can be a companion to him in the late hours of the night when he is working in the

laboratories, or in his study preparing manuscripts and research matter.

New lawns are being planted, and by the first of May there will be more palm trees and other trees, and a greater expanse of ground for the recreation of the members, especially during the Convention periods.

And it is not too early for our members to start making plans for next summer's Convention. The banquet this coming summer will be held in the new civic auditorium with ample accommodations for all, and with facilities for an interesting program during the banquet. This summer's Convention should be larger than any we have ever had simply because each one has been larger than the preceding one, and because the membership has been growing in the past six months.

Members are commenting very enthusiastically about the new cover on *The Rosicrucian Digest*, and about the interesting pictures that have been published in it recently. Many changes have been made in the propaganda literature of the Order, always adding to the quality of the paper, the quality of the illustrations, and the nature of the presentment of facts. Newsstands and libraries throughout the country which have our books and magazine on sale or on their shelves for readers freely comment upon the fact that the AMORC printed matter is of the highest quality, and very superior to the average printed matter issued by mystical, occult, and metaphysical organizations. They speak, too, of the dignity that is represented by the literature used by AMORC, and that it bespeaks refinement and culture, as well as the use of the very best materials that the printing art affords.

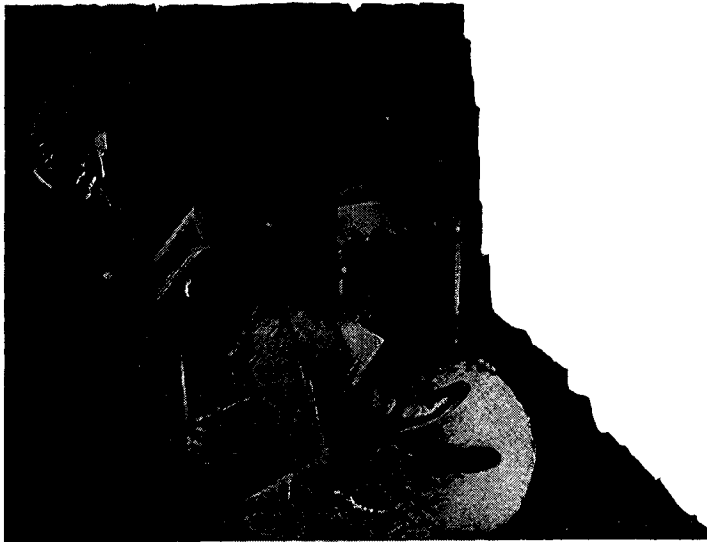
Our book dealing with the mystery and prophecies of the Pyramid is being rewritten by a person who has made a very great study of the symbolism and prophetic marks and measurements to be found in the Pyramid. This new edition of the book will probably be ready by the first of April, if not announced before then. In addition to being entirely rewritten with much new matter, it will contain some new and interesting diagrams and illustrations.

The Editorial Staff has been busy revising the Sixth Degree monographs during the past year, and their task is a little over half finished. In fact, so far as the extra work is concerned, it is about three-quarters finished. This means that sometime during this year the Sixth Degree monographs will be so completely changed that they will constitute an entirely new series embodying all of the additional matter that has appeared in the Forum and in special articles in the Digest, new matter from abroad, and from our own research and editorial workers. Of course, the fundamental principles will remain the same, and all of the present members will

have had all of the additional matter through the articles that have appeared in the magazines and elsewhere. The constant revision of the monographs is a tremendous task, but some of the grades are being revised from one end of the year to the other.

Our research library has been greatly enhanced during the past six months by the addition of rare books selected by the Emperor when he was in Europe this summer from the archives of eminent Rosicrucians, and by photographs of rare manuscripts that have never left the archives of Europe and have never been in this country before. Some of the first Rosicrucian books privately printed and translated by the Rosicrucians in a very limited number are now in our research library, constituting a selection of books of extreme value. Nearly every one of them will be found listed in the private catalogues of antiquarians and book collectors as the rarest of books with an extremely high value attached to them. In fact, some of them are listed as worth one hundred and twenty to three hundred pounds sterling, or in other words, from six hundred to fifteen thousand dollars per copy. Of course, some of them are priceless, and have never had a monetary value put upon them. They are all preserved in a vault but accessible to our Editorial Staff.

It is interesting to note that as one goes further back into the history of Rosicrucianism and finds the rarest of the Rosicrucian books, the more one discovers of Francis Bacon's relationship to Rosicrucianism. This connection was disputed for many years by many authorities in America and is still disputed by a few pretenders to Rosicrucian knowledge, but one cannot read some of these old books with the Francis Bacon cipher in them without noticing that the cipher contains certain words and phrases that are especially used or almost exclusively used in Rosicrucianism. And in turning to the photographed copies of the original Shakespeare folios, one finds these same phrases, these same earmarks, and along with them certain watermarks in the paper that complete the chain of identification. One of these very rare old books contains the printed statement on its old, yellowed, musty pages that the Johann Valentin of Rosicrucian fame was none other than Lord Werulam, or in other words, Sir Francis Bacon. It becomes more and more evident that the real Johann Valentin, the famous Lutheran minister or clergyman of Germany who was interested in Rosicrucianism, was not the individual who later wrote some other pamphlets and had some other important connections with Rosicrucianism under a similar name. One of these names was undoubtedly the pen name of Francis Bacon. Perhaps it was with the permission of the original Johann Valentin.



The Universe Beneath Your Reading Lamp!

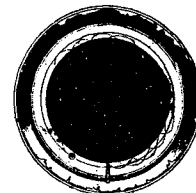
WITHIN the cloister of your own home, in your favorite nook illuminated by the rays of your reading lamp, you may find adventure and startling knowledge. Without the aid of stupendous telescopes or the intricate paraphernalia of the physicist, you can glimpse some of nature's profound secrets. Your pulse will quicken as your thoughts explore space, and you contemplate the form of the strange world you live in. For centuries man thought the earth the center of the universe. This theory was then challenged and supplanted by another. Then he was told the earth was a minute speck in a sea of unlimited space. This theory, too, is challenged with the advent of the new one of the bending of light waves.

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ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.



This is a cross section of the universe, the earth; in its center is space with the specks called planets. Around the inner edge of the outer circle can be seen the topography of the earth, mountains, plains, etc.



The inner surface is a negative, magnetic area, and the center positive, accounting for the condition of the sun and other phenomena.



The ROSICRUCIAN FORUM

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

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Vol. VI

APRIL, 1936

No. 5

COSMIC LAW



I love to sit beside the stream,
By some sequestered pool,
And muse on how each tiny wave,
Responds to Cosmic rule.
The smallest thing within our world
Say ancient mystics, terse,
Holds, folded in its tiny heart
The mirrored universe.
The smallest atom of the earth,
E'en dust or dewdrop, pure,
Holds all of stars and galaxies,
And worlds in miniature.
Despise not, then, the little things
Look well within their hearts
Their secret is the universe
'Tis there that wisdom starts.

—Soror Grace M. Davisson, F.R.C.

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FOR MEMBERS ONLY

Greetings!



FRATRES AND SOORES, GREETINGS:

There are two thoughts uppermost in my mind at this time, the one is that just a week hence, on March 19, we will celebrate here at Headquarters the Rosicrucian New Year with the accompanying sacred feast and symbolical ceremony. This will be held in duplicate in all of our lodges and in some form in all of our chapters. On this occasion the new Rosicrucian year of 3289 will be born. It is the time in the year when in many countries of the world a new year celebration of some kind is held. It is particularly fitting that in the springtime when all of nature seems to be reborn, we celebrate the birth of another year.

February 8 is the date of the birthday of the present cycle of the Rosicrucian Order in the New World and 1936 represents the 27th year of my activities in guiding the destiny of AMORC. The organization is therefore over a quarter of a century old in its present state and foundation and I am happy to rejoice with many members still active with us who helped to establish this foundation, and the many thousands of other members who joined with us fifteen to twenty years ago and have seen the realization of the fond hopes we all had in the days of our earliest plans and dreams.

And may I wish for all of you the greatest degree of joy, happiness, success, and prosperity, and most of all, spiritual unfoldment and sublime contentment during the coming year.

The second point which makes the present occasion interesting is the preparations once more for the coming Convention. I want to extend to each and all of you a cordial invitation to come and share in the glorious vacation, the inspiring sessions, the beautiful and happy contacts which this annual Convention affords us for almost two weeks in the midst of the summer. Make arrangements now to leave your homes in time to be here for the opening session on Sunday, July 12. Wherever you may live and whatever you may have anticipated doing this summer, you will never regret altering your plans to make your vacation a happy time in this land of the Golden West and in the valley that has been acclaimed by millions of visitors as having the most beautiful scenery and the best climate of any place in the world. Those who desire to come by automobile have found that they can come from the most distant points on the eastern coast in five or six days, enjoying scenic wonders and happy incidents all the way. Those who wish to come by

train will find that they can do so in four to five days with rest and recreation all the way. Others can come in two weeks or more by boat through the Panama Canal, and undoubtedly there will be those again who will fly and traverse the distance of East to West in less than two days. However you may plan to come, or however economically you may choose to arrange the journey, you will find it interesting and economical while you are here and your return homeward, often accompanied by persons you met here, will be another glorious event. With little money you can make this great tour to the Golden West and to the Valley of Hearts' Delight, and make it an outstanding event in your life and in the lives of those who may accompany you.

And so I personally welcome you, and on behalf of the Supreme Grand Lodge I welcome you to this great Convention of the Grand Lodge of AMORC of North and South America.

Faternally,

H. SPENCER LEWIS,

Imperator.

A Mystical Prayer

One of our good members living in England sends to us a beautiful prayer, composed by the eminent ecclesiastical authority and mystical philosopher, Dean Mathews, who for years has been connected with Exeter Cathedral in England. Exeter Cathedral has many associations with Rosicrucian activities and is really a mystical shrine to Rosicrucians who know of the memorable mystical incidents associated with it. The prayer which has been sent to us is closely associated with the worship in Exeter and although Dean Mathews has now been placed in St. Paul's in London and elevated to a high position, we shall always be grateful for his mystical and philosophical interpretations at Exeter. The prayer should be copied by our members and kept in their notebooks as an inspirational guide in praying:

A Prayer For Light

O God, Who clothest Thyself with light as with a garment, and makest the outgoings of the morning and evening to praise Thee, mercifully grant that, as by Thy created light we perceive the wonders of Thy universe, so by the uncreated light of Thy Spirit we may discern the adorable

majesty of Thy Being, and that our hearts and minds being illumined by His Presence, we may walk in Thy paths without stumbling until at last all shadows flee away and in Thy Perfect Light we see light, Who with the Son and the Holy Spirit art GOD for everlasting. AMEN.

"Worthless Men"

One of our members calls our attention to the fact that in the "Confession to Maat" there is a phrase reading, "I have had no intimacy with worthless men." Our Frater argues that since there is a divine soul in every man, can we call any man worthless? If not, what is meant by this term?

The Confession to Maat was composed in the mystery schools by the priests of ancient Egypt and reveals many peculiar terms that had a definite meaning in their day and may not have a similar meaning at the present time, but on the other hand, the term "worthless men" is still applicable.

When the Confession indicates to us that we should have no contacts with worthless men, it means that we in our physical, objective, mental being should have no contact with men who are worthless in their mental and physical constitutions. This has no reference to soul contacts nor to our contacts with the souls and divinities of human beings. It really referred to the social and business activities of the persons then living. This is plainly indicated by other passages in the Confession referring to falsifying in the weight of things purchased and sold, or the cheating of persons out of their water rights and other rights.

Many persons today are wasting their time in intimacies with worthless men and women. Men who gather around the gaming table merely to idle the time and to kill the long hours of the evening until sleep overcomes them, are wasting their time with worthless men. Those who rise from the dinner table in the evening and for relaxation and recreation saunter to the saloon or drinking places and intimately hobnob with those who discuss nothing higher than the distinctive differences between one brand of beer and another, or who indulge in the exchange of stories that are unfit to print, or in merely satisfying the pleasure of the flesh, are wasting their time with worthless men. And those who like to spend social evenings with men and women who gossip, and who talk only small talk, and who tear apart the lives of statesmen and politicians and critically analyze every law of every land and allow hours to go by without a single constructive thought being developed, are wasting their time with worthless men and women. There is so much of this in large cities and small cross road settlements, in high places and low places, far and

wide, that it constitutes one of the great intellectual and social sins of civilization.

When we walk past the public parks and public squares in the larger cities today and see the hundreds of unemployed men and women sitting upon benches, curb stones, and grass, idling their time with no book, no newspaper, nothing more than their foolish thoughts and the thoughts of others like them, we see one of the great weaknesses of civilization.

It is a fact that while many of these who are unemployed claim that they are seeking for employment, a large number of them are praying to God that no employment will come too close to them and force them to accept it. This same type of person existed and could be found in the public parks years ago when I was a young fellow, and I observed then that there were more persons in the public parks wasting their time in merely watching the passers-by or reading the funny pictures in the paper than could be found in the large libraries in the same neighborhood. Only on rainy nights or cold and stormy nights were half of the seats in the library filled and many of the persons in those seats were dozing instead of reading. The waste of the cultural possibilities in an individual is equivalent to the waste of constitutional health and vitality. The potential possibilities that lie unawakened and undeveloped in every individual are beyond our conception and are marvelous assets awaiting to be fanned into profit for the individual and nation. With all of our boasted education and our marvelous libraries and other means for education and inspiration, there are still millions of human beings in the United States and in other countries as well who prefer to idle their time with worthless men rather than to educate themselves and become masters of their careers and make their dreams come true.

"Poor Little Fish"

Frater Bland of New Zealand says that in the Forum magazine of December, 1934, we said much about the sufferings of animals, but made no reference to the suffering of fish. He calls our attention to the fact that in the waters surrounding his country and in many lands, deep sea fish are made to suffer solely for the sake of sport.

Unquestionably this is true and there was no reason for our comments to be worded in a manner that would imply that we did not include fish and birds and every living creature of the animal kingdom. We have many laws throughout the world which attempt to protect bird life and to prevent the useless slaughter of them for the few feathers that may be obtained, or for the sport of shooting, but something could be said also for the protection of the fish. The destruction of animal

life for food may be ethical and proper according to one's view-point, but there can be no division of opinion in regard to the injury and destruction of animal life of any kind merely for the sake of sportsmanship.

I know how shocked I was the first time I visited the southern parts of Europe and found places where pigeons, beautiful white birds but frightened into hysterics, were confined by the hundreds in large screened enclosures where men could stand and with pistols and guns aim, fire, and kill. It may have been sportsmanship to those men, but it was not a demonstration of either skill or prowess or great ability. To see these lovable little creatures drop from their resting places or winged in flight and fall to the ground suffering and dying while men laughed and cheered one another for the excellency of their aim was disgusting and a reflection upon the developments of civilization. A child could have shot any kind of gun into the midst of the many pigeons and would have been sure to have hit at least one. Is this skill? Is it anything for a strong and healthy man to boast about?

Again I say, as I have said so often, if a man wants to boast of his sportsmanship and at the same time his agility, ability, and great prowess in mastering animals, let him walk into the wilds of Africa and South America and unarmed and unaided meet face to face a lion or tiger or some other wild creature and match his wits, prowess, and ability with that of the animal. If he emerges victorious he can justly boast; but to go to these places, into the natural habitats of the animals who prefer to be left alone, and mounted upon huge elephants, flanked with a score of sharp shooters, surround one lone animal until he is cornered and where his abilities and God-given gifts avail him nothing and there kill him while the killer is well protected, is neither sportsmanship nor anything else that is admirable. The same is true of fishermen and those who make sport of the creatures of the waters. All of this indicates that in many men who claim to be cultured and refined and evolved there is still a large element of the most primitive instincts of animalism. It is a sad commentary on our boasted civilization and culture.

Rosicrucian Egyptian Tour

Many of our members have been wondering whether the proposed trip of Rosicrucian members to Egypt, Palestine, and the many other cities and countries of mystical interest will be carried out in the early part of next year. The trip was originally proposed for February, March, and April of this year, and despite the war scares published in the newspapers from day to day, we continued to make our plans for the trip because

of our firm belief that there would be no war or conflict in and around the Mediterranean or in Egypt, Palestine, or parts of Europe during the year 1935 or in the early part of 1936. A few of those who had registered, perhaps thirty or forty, withdrew their registrations during the summer of last year believing that despite our prediction there would be war in Europe and that it would be unsafe to make the trip. We held fast to our beliefs, however, and right at this very hour several hundred of us would be on a magnificent cruise of the mystic lands of the Near East enjoying everything in peace and comfort if it had not been that some officials in England also feared that some war would start in the Mediterranean or in Europe and therefore withdrew and cancelled the British ships that were to make the tour to the Mediterranean. The unexpected cancellation came late in the year and greatly disappointed hundreds of us, but we promptly decided to postpone it to the first few months of 1937, believing that conditions in Europe although upset and disturbed, and many points would be in conflict, there would be a peaceful settlement of all these matters and nothing would seriously interfere with our comfort on such a trip.

I am happy to say that a very large majority of the hundreds who registered for this tour have kept the faith with us and have had the same optimistic outlook. They have not only allowed their names to remain on the list but have allowed their deposits on tickets to remain with the tour company who will provide for all of the travel arrangements. Some have even paid for their tickets in full and during the past few months scores of others have registered for the trip. We have said little about it because it seemed that the announcements we had already made were continuing their good work in bringing us additional registrations, but now many of our members and friends who have not registered and were unfamiliar with the details are wondering whether the trip was indefinitely postponed or will be made at all.

Again I want to call attention to the fact that what the newspapers say one day they either contradict, modify, nullify, negate, or abandon the next day. The people of Europe do not want any war regardless of the country in which they live. The German people are not anxious to make war on France any more than the people of Belgium are anxious to see troops of foreign soldiers passing through their territory. England is no more anxious for war than is peaceful Switzerland, and neither will the French people and Italians subscribe one word to any plan that will force a war with any country. It is different with a number of talkative, publicity-seeking diplomats who should be behind plows tilling the

soil instead of holding portfolios as statesmen. We could make better use of a number of them right here in Rosicrucian Park in digging ditches and clearing the grounds for new lawns and new buildings, and perhaps with the proper master mind over them they might do a fairly good piece of work. Undoubtedly back of them are certain munition manufacturers and supply institutions that make excellent profits out of war. And worst of all, back of all of it are some newspaper editors who glorify the war because of the increased circulation.

We were bitterly derided and ridiculed because of our pamphlet which stated there would be no war in Europe in 1935. Long before 1935 was born war appeared inevitable in Europe within three months, six months, or nine months, if one judged by the newspapers and gave any credence to the predictions of ignorant astrologers and incompetent prognosticators. As 1935 was born and throughout the first few months of the year war seemed almost certain, our pamphlet was again held in contempt by doubters and skeptics. And yet most of our members had sufficient faith to believe what the pamphlet said, even to the extent that a number of them living in the United States made visits to Europe fearlessly and without hesitation, and we heard throughout the year from them that they saw no evidences of war in any part of Europe nor did they hear from the people any expression of a desire for war nor any other thought in that regard except the prayers that war would never come.

Right now, in the early weeks of March, war seems to be threatening again. Secret alliances are being revealed, loudly proclaimed threats are publicized, predictions are rife, and the manufacturers of munitions are rubbing their hands together sensing the profits that they feel are close at hand.

In America it has become a very popular game to take a piece of paper any night in the year and draw squares on it as one would a checker board and begin to move buttons around on it and call them nations and armies fighting each other. Any move you arbitrarily make, even blindfolded, would be slightly different from something you will read in the paper the next morning. You can clash armies together and annihilate button after button with no more rhyme or reason than you would throw pebbles into a sea and with just about as much effectiveness and always feel that any result you produce on the paper will be in accordance with the prediction that somebody will make in Europe within the next twenty-four hours. For a country that loves peace, abhors war, and wants to establish the universal brotherhood of man, the American nation is certainly peculiarly attracted by the constant fictitious

stories of bloodshed and warfare in every other part of the world but its own. It is all due to the fact that instead of our children and ourselves having been raised on the milk from contented cows, we have been raised on the opinions of newspaper writers. We eat, sleep, drink, live, and have our physical existence according to the columns of the newspapers. We seem to be unhappy unless we can quote dire predictions that we have read over our coffee cup in the morning or heard in the news reports over the radio in the evening. If our morning paper does not have any dark headlines about war and disaster somewhere, we feel that the paper has been asleep during the night and that the editors have been neglectful of their duties. We diet from formulas that some columnist writes at so much a word and who probably never tried one of the diets himself. We buy foodstuffs, wear clothes, judge people, approve or criticize our government, attack other nations and say our prayers at night according to the flagrant bits of information which our papers give us and we fall asleep in attempting to do some thinking and reasoning of our own.

However, all of this has little to do with the fact that a large number of us do not believe everything we read in the paper and are going to have our tour if the steamship company, generally controlled by British shipping interests, will arrange for any of its ships to go into the Mediterranean to the Near East. We feel quite sure that they will do so and there is every reason to believe that the disturbances in Ethiopia, which never reached any part of Europe and caused no trouble at all along the Mediterranean shores, will be out of mind as well as out of sight by the time we are ready to go. And it is going to be a more glorious trip because of the delay. The thousands and thousands of persons who did not go to Egypt and the Near East this past summer and winter will be vying with each other to get to those countries next year and that is going to mean that all of these interesting places will be in the height of their glory with increased tourist trade. There is nothing more depressing in the quiet evening hours of foreign travel than to find that only a handful of tourists are in any one city and that these are scattered among a number of hotels, each of which has only a few guests with an accompanying abandonment of all social activities, all music, all gaiety, all life; for even the natives of these cities seem to crawl into a shell and lock themselves up and close their stores and discontinue their attractive and peculiar activities when they have no patrons and there is no incentive.

Congested travelling next year will not interfere with us inasmuch as our reservations on steamship, railroads, hotels, sightseeing busses and

everything else will be made long in advance and in many cases we will have entire trains, hotels, and other conveniences reserved exclusively for our own use, operating on our own desired schedule and to conform with our particular requirements when everything will be in the height of its glory with a hustle and bustle of activity that constitutes one of the picturesque elements of foreign travel. Undoubtedly we shall see the French and Italian Rivas and the magnificent and fascinating ports of Gibraltar, Algiers, Barcelona, Nice, Monte Carlo, Naples, Athens, and other places at the height of their carnival seasons, and of course, we shall find the other mystical and sacred places of Syria, Palestine, and Egypt inspiring in the mystical elements which we want to enjoy.

We were fortunate last year, when we found that we had to abandon the trip, to secure in advance the reservations for the coming trip at the same low rates, despite the fact that the increase of travel throughout 1935 and 1936 has brought about two increases in steamship and railroad travel in foreign countries, and a considerable increase in hotel rates, and other increases are anticipated for this summer because the rates have not yet returned to the high point that was maintained for many years prior to 1930 and to which they will undoubtedly return within the next two years.

Therefore, if any of our members desire to really enjoy a trip to the Near East in a carefully selected party with every assurance of comfort and good-will and with lectures and sightseeing tours to mystical places and conditions seldom seen or experienced on other trips, now is the time to make reservations for our Rosicrucian tour.

Perhaps it is needless for me to say that this is not a commercial proposition. The organization of AMORC did not make a single penny of profit out of the famous 1929 tour to Egypt, but, in fact, spent a considerable sum of money in promoting the tour and in adding a large number of special features to the itinerary which had not been included in the regular arrangements. The trip now planned offers our members and their friends a sixty-day tour of fifty-two or more cities in twenty-two foreign countries that could not be duplicated individually or by small groups for as economical a price as it is now offered, nor could such small groups include any of the score or more special benefits, privileges, and interesting features that we are offering.

Then there are the features of safety, congenial companionship, and individual, cordial, brotherly and sisterly attention. Both young and old, and especially those of the female sex, can accompany us with every assurance of security and protection. This is an important feature for

those young women or older women who have desired to make such a trip to mystic lands and through Europe, but have feared to do so alone.

Any member of the AMORC in any grade of the studies—a new member or one who has been with us for a long time—or any member of their families can participate in this tour. Those who are not members will be denied the privilege of attending special mystical lectures on board the ship and in a few other places, but will be granted all the privileges of sightseeing and all the other privileges of social contact and real enjoyment on a marvelous trip.

Those of our members who have registered for the trip and who have paid some amount on their tickets are advised that further payments are due the James Boring Company by the 15th of April.

Those who desire to go on this trip with us at the present very reduced rates which were secured last year must register with us and have their first deposit of \$50 paid to the Boring Company by the 15th of April in order to secure this same low rate as has been given to all those who registered up to this time. Therefore, if you want to benefit by this low rate write to the Egyptian Tour Secretary, C/o AMORC, Rosicrucian Park, San Jose, and state that you wish to be registered on the tour. State how many reservations you wish and whether there is a real possibility of your going. Further information will then be sent to you.

Remember that the price of this tour from New York throughout the twenty-two countries and fifty or more cities including all steamship and railroad fares, meals, hotel rooms, sightseeing expenses, entrance fees into museums and public buildings, and hundreds of other features is \$615 for the complete tour from New York back to New York again covering at least sixty days. The payments on this amount can be made throughout the next eight or nine months.

If you find eventually that you will not be able to take the trip with us, those who are forced to remain at home will have their payments refunded to them if notice of withdrawal is given to the James Boring Company up to January 1, 1937, unless the withdrawal is due to illness or accident or something unforeseen.

Are You a Rosicrucian?

Some Interesting Facts

A very interesting discussion has arisen recently among members of our Forum, and I think that every member of our Order will be glad to have this matter brought before him through our Forum magazine. I therefore wish that every members would read the points brought up in this discussion and comment upon them to other

members so that there will be the most perfect understanding possible.

Recently during the course of some legal discussions the question came up as to status of each one of our members. Is each member a Rosicrucian? Is each member a member of the Order, or only a member of a local lodge of the Order? Is each member entitled to call himself a Rosicrucian member? Or should he say that he is a Rosicrucian student affiliated with a local lodge, and not a member of the Order?

I know that some of these questions will seem strange and almost ridiculous to a great many of our members, but every member would have been more surprised and more puzzled if he could have been in a Federal Court room recently and heard one or two lawyers trying to argue before a Federal Judge that a member of AMORC is not a member of this or that, or that a member of the *National Lodge* has certain other connections besides those that he has heard about, and that a member is not a member at certain times, while at other times he is more than a member! If you are confused by these statements, just think how the judge must have been confused for a long time in trying to decipher or comprehend the strange arguments of the attorneys who were attempting to befuddle and bemuddle your status in the organization.

In order that every member may understand clearly what we have claimed since the organization in America was started under our authority and jurisdiction, let us repeat again in a concise manner what has been stated in our Constitution, rules, and regulations, and our literature, ever since 1909, and especially since 1915, and the first National Convention in 1917.

The Rosicrucian organization or the Rosicrucian Brotherhood and Fraternity in every land, in every century, and throughout its whole history everywhere in the world, has always been under an autocratic form of government. This may seem puzzling to some persons who believe that all forms of government should be democratic, and who wonder why AMORC has always insisted upon being autocratic. But the truth of the matter is that there is hardly a fraternal movement, monastic order, secret society, or religion in the world today that is not more or less autocratic in its form of government. It has always been so throughout the ages. The Roman Catholic church was started under an autocratic form of government and has always maintained it. The Jewish religion in its earliest history was directed and controlled under an autocratic form of government. The Protestant Church in each of its denominations operates under a more or less autocratic form of government. Even our own United States with its

highly evolved form of democratic government, and with all of its criticism of so-called autocratic tyrannies, is democratic in nature only in times of peace, when there are not national emergencies, no programs of war, and no serious situations facing the nation. In each and every period of the history of the United States when it has been face to face with a serious national problem, the government of these States has immediately changed to autocracy instead of democracy. Those of us living today can easily recall how suddenly, during the World War, we found ourselves under autocratic dictatorship to the extent that we were told how much sugar we could have, how much coal we could have in our coal bins, what railroad fares we would have to pay, what railroad schedules we would have to accept, what censorship of our letters, telegrams, and communications we would have to permit, and hundreds of other things of a petty dictatorship form of government. Not one of us protested—that is, not one of us who was sane and sensible—because we realized that no nation could be properly conducted in such circumstances and conditions without supreme autocracy. Democracy and the right of everyone to vote and decide how the mass shall be directed, and how the nation of individuals shall act, is well enough in times of peace and harmony and hearty cooperation, but fails to be efficient and to be a safeguard in times of emergencies, catastrophes, and serious problems.

There is a vast difference between an autocracy that is tyrannical and an autocracy that seeks to protect the best interests of the individual, and to save the individual from the errors he might make through poor judgment, misunderstanding, and a lack of information. If a king or a potentate, an autocrat or a dictator is proud of his country, proud of his kingdom, proud of the organization of people under him, and wants to make his rulership a monument to himself and his people, and wants to have his career eventually proclaim him a great man, he will serve his people in the best manner possible, and will be a kind and loving autocrat, and not a tyrant. The test of autocracy lies wholly in the results it produces, and not in any theoretical postulation as to whether autocracy or democracy is better in a philosophical sense. From the earliest history of the Rosicrucian Order we find the Supreme Officer in each jurisdiction carrying the title of *Imperator*. This is an imperialistic title and it bespeaks an *autocratic form of government*. There can be nothing imperialistic about a democratic form of government. Every secret society, fraternal organization, or group of individuals that is following one definite course of procedure, such as the Rosicrucians are following, must have

a definite leadership in each district, and a definite dictator and arbiter as to what is Rosicrucianism and what is not, and what constitutes the official things of the organization and what do not. In fact, all of the charters of authenticity, authority, and ritualistic rights are granted in each jurisdiction to an individual and not to a group. Our members can easily understand that it would be foolhardy for an international council of Rosicrucians, or an Emperor in any one country, to turn over to a group of individuals in another country all of the secret documents, rituals, papers of authority, records, rare books, etc., and allow these things to be possessed, owned, and controlled by a group of individuals where the responsibility would be divided, where the interpretation of the principles would be varied according to the minds in the group, and where the leadership and dictatorship would be likewise divided on the basis of differences of opinion. In a disagreement among the group holding the charters, papers, and documents, who would be the final arbiter, the final judge? If the group had to depend upon transmitting its problems to a foreign country, to some other Emperor or group of individuals to decide, not only would time be lost, but it would be acknowledgment that the group in the foreign country was the supreme autocrat and we would still have an admission of an autocratic form of government.

But, the fact of the matter is that all of the charters, documents, papers of authority, secret manuscripts, books, records, and teachings of the Order of Rosicrucians have always been given to one individual—the Emperor of the country in which the organization exists. I, as Emperor for North and South America, received these things and still possess them, and each and every one of these documents and papers is granted to me in my name personally, and I personally have had to guarantee their safe-keeping, guarantee their proper use, guarantee their proper application, interpretation, and presentation to the students. I have had to make pledges that I would see that the landmarks of the organization were maintained in America. I personally have had to guarantee, with the most sacred bonds of my existence, that the organization of Rosicrucians in America would be maintained at the same high standard, with the same rules and regulations, with the same moral and spiritual qualities, with the same equality to all, as it has been maintained in other lands in other centuries. By my agreements and sacred promises I cannot place that responsibility upon anyone else. I cannot excuse any wrongs, any injustices, any violations of the Order's most sacred principles of powers by stating that I divided my power, my authority, or my responsibilities with

others, and that they in turn caused the wrong acts or the violations.

Therefore, from the first hour of public announcement of the revival of Rosicrucianism in North and South America the statement was made in an official manifesto and pronunziamento that the Order in North and South America would be operated with the same form of autocratic government that had been maintained in other lands in other centuries, and up to the very present hour I, as Emperor, have made many sacrifices of time, money, health, and the very best interests of myself and my family to see that those landmarks, those principles, and those ideals were maintained, and I stand ready now as I have stood at all times in the past to sacrifice my life and every material thing I possess to see to it, without evasion and without hesitancy, that the sacred, esoteric, and vital possessions including the honor and integrity of the organization shall be maintained. Neither death, transition, life-long imprisonment in jail, nor any form of physical or mental torture could possibly persuade me to abandon one iota, any point or part, of the sacred promises I made at the time of my acceptance of the responsibilities placed upon me.

There are members in the Order today who united with me in these activities at the very beginning, prior to 1915, and who know that as high as fifty thousand dollars were offered to me at various times to abandon my activities and transfer to others the documents, papers, rights, and privileges that I possessed. These tempting offers were made at times when even my personal wants and necessities would have excused me for obeying one of nature's fundamental laws of self-preservation.

I do not intend to modify what is already preserved in our records and books and in the hearts and minds of hundreds of members who have been with me side by side in the days of sacrifice and suffering when the Order of Rosicrucians in this country was an infant and depended wholly upon me for its financial, material, and spiritual support.

Every member who joined the organization up to the present hour has understood from our literature and from our Constitution and by-laws that it was an autocratic form of government. Every member who has gone beyond the Second, Third, or Fourth Degree of study has come to sense and realize that the real governing spirit and power back of the Rosicrucian Order is an Hierarchy with its material form of government represented by the Emperor and his group of advisers and councilors in harmony and Cosmic attunement with an esoteric Hierarchy above and beyond the temporal one. Furthermore, every member knows

and cannot possibly misunderstand the fact that in joining the Rosicrucian organization in America or in any other land, he joined some individual lodge or group that is chartered and authorized to accept him or her as a member. There is no such thing as a person being a general member of the Rosicrucian organization, *and not being affiliated with any one of its lodges or chapters*, or officially chartered groups. If a man states that he is a Freemason, he is immediately asked to tell what lodge of Freemasonry he is affiliated with. If a person states that he is a Christian, it is expected that he will say that he is a member of a church—some definitely named and organized church. While it is true that a person may profess to be a Christian, and yet may never have become a member of any church, such a thing is impossible in any of the fraternal organizations in the world today. The claim, therefore, that any Rosicrucians in America or elsewhere are mere members at large of the Brotherhood, and not members of any definite lodge, is ridiculous. To whom would such members pay their dues or pay their respects, or pay their allegiance? From whom would they receive their teachings and initiations and guidance and instruction? To whom could they appeal for further information, for answers to their many letters, for help through the welfare and other departments? It is unthinkable that any member could be a member of the Rosicrucian organization and not a member of a definite, specific lodge.

The Constitution of AMORC has always explained that the organization, as a nation-wide body, was divided and classified. First there has always been a supreme governing lodge or body known as the *Supreme Grand Lodge*. Secondly, there is the *Grand Lodge*, or *Grand Lodges*, chartered under the supervision of the *Supreme Grand Lodge*. Thirdly, there are the *subordinate or local lodges and chapters* under the authority and direction of the *Grand Lodge*. Fourthly, there is the *National Lodge* for members who live in localities and places or conditions which make it impossible for them to attend any local lodge or chapter and receive their instructions therefrom. This *National Lodge* with members scattered throughout the countries of the jurisdiction was duly chartered and exists as a chartered, subordinate lodge. The membership cards held by these *National Lodge* members distinctly state that the member is a member of the organization, but is affiliated with and connected with the *National Lodge* with its Headquarters in San Jose. Take out of your pocket your membership cards of this year and the past years, and you will find that they distinctly state that you are a member of the *National Lodge*, or of a lodge in Boston, or Philadelphia, or Vancouver, Canada, or Victoria, Canada, or of the San Francisco Lodge, or

of *Hermes Lodge* in Los Angeles, or of any of the others.

The claim was made in court, however, that all members in the organization, of whatever lodge affiliation or whatever degree of study, are also members of the *Supreme Lodge*, and that, in fact, the entire membership of AMORC in North America is in one lodge, or affiliated with one lodge—the *Supreme Grand Lodge*. The absurdity of this statement is shown by the fact that if this were so, why should it be necessary to have *Grand Lodges* and subordinate lodges? Secondly, why call the superior body the “*Supreme Grand Lodge*,” if it is not a superior body, but merely the only lodge with which all members are affiliated? The very name, “*Supreme Grand Lodge*,” clearly indicates that it is the supreme, superior, exalted body over all other lodges and bodies of the organization. The fact that it has a separate Constitution, separate and distinct rules and regulations, that its officers bear different titles, that it is always located where the national Headquarters of the organization exists, that its chief officer is the *Imperator*, and that it looks after the national activities of the organization, clearly distinguishes the *Supreme Grand Lodge* as a separate and unique body.

The claim was also made that all of our members have been under the impression that they were members of the *Supreme Grand Lodge*, and not of any local lodge, and that therefore they believed that they had a mutual interest in the financial holdings, the financial activities, and the government of the Order. The claim was argued in the court that all of our members throughout North America and now in South America have always believed that they had a share in the financial holdings, the voting power, the government of the Order, its financial responsibilities, indebtedness, and expenditures, its operation and management, the dictation of its policies and principles, and the control of the organization generally in North America. Despite the fact that no member except one or two who are making this argument have ever made such a claim to us, and despite the fact that at every convention of the organization this matter has been thoroughly explained and agreed upon, and despite the fact that it is contrary to what is stated in our literature, these two or three argumentative persons, who long since lost their good standing in the Order by their lack of interest and cooperation, attempted to argue these ideas for the sake of demanding that certain changes be made in the organization.

Now, lest there be any further misunderstanding on the part of some members who may be new in the organization, let us repeat again the following definite ideas and principles which are

in accordance with the Constitution of the Order adopted in 1917 and amended since then:

1. The "Order" of Rosicrucians known as AMORC is an Hierarchy composed of a limited number of members who have been authorized and definitely empowered to protect and govern the organization in North and South America. The "Order," in the Latin sense of the meaning of the word, and in the doctrinal and ritualistic sense in which it is used in all of the Rosicrucian manuscripts, is an Hierarchy, and all members of the Rosicrucian organization of AMORC may be affiliated with the "Order" in North and South America, but are not a part of the Hierarchy of the Order, nor a part of its legal, corporate body.

2. Every member affiliated with the North and South American jurisdiction of AMORC is a member of some lodge subordinate to the Supreme Grand Lodge and chartered by the Supreme Grand Lodge.

3. Every such member, except those composing the Hierarchy or the Supreme Grand Lodge, is limited in his affiliations to the Grand Lodge which issued the charter to his subordinate group or lodge, and his membership therein does not extend any higher than to the Grand Lodge.

4. No member of AMORC in North and South America, except the Supreme Officers known as the legal, corporate Board of Directors of the Hierarchy of the Order, is a member of the Supreme Grand Lodge.

5. The Supreme Grand Lodge consists solely and exclusively of its Board of Directors constituting the legal, corporate body under the laws of the State of California, and constituting the Hierarchy of the Order in North and South America. These five members headed by the Emperor are mostly members of his family, but including also Dr. Clement Le Brun. The Sovereign Grand Master, or Supreme Grand Master has always been one of the Hierarchy.

6. The Hierarchy or Supreme Lodge, limited exclusively to the Emperor and those of his immediate family who lend their hearty cooperation, trusted and worthy assistance and sympathetic understanding to all the responsibilities involved, constitutes the ideal form of supreme control.

7. No member of AMORC of North and South America holds shares in any of the financial holdings, physical property, material possessions, or voting power of the organization, except that the five directors constituting the Supreme Grand Lodge have the exclusive voting power, but even they individually and collectively do not own or possess one dollar of the organization's funds, its material holdings, its material assets, or similar financial or material things. There are no shares of stock that are divided among the directors, or any of the members or

officers, and no portion of the funds of the organization can inure to the benefit of any of the Supreme Officers, including the Emperor, except as salaries. And likewise, no member of the organization except the five directors or Supreme Officers shall be demanded to look after any of the deficits or financial obligations of the Order, for the Supreme Officers alone must do this to the best of their ability, looking only to voluntary help or to other ways and means of protecting the soundness and integrity of the organization.

8. Members, therefore, outside of the Supreme Grand Lodge are members of the Rosicrucian organization, and are affiliated with the "Order," but are in no sense a part of the Hierarchy or government of the Order.

I hope that this long explanation, which has been made on several occasions heretofore in our magazine *The Rosicrucian Digest* and elsewhere, will be thoroughly understood, and also that even though we are sometimes careless and loose in our conversational discourses or in our writings, and speak of members generally as being interested in, or part of the entire organization, in a precise and exact sense the facts are as stated above, and there has never been any attempt to deceive any of the members, or to veil or becloud the issue, or to make membership appear to be anything other than what it is as stated above.

An Interesting Publication

Those of our members of the Forum who are interested in beautiful mystical poetry and mystical prose of a poetic nature will be glad to know that one of our members has started the publication of a magazine called "The Rose Chalice." It is published quarterly in October, January, April, and July. I have before me copy No. 2, which is for the first quarter of 1936. It is beautifully printed and contains a long list of contributions from our various members throughout the United States. If any of our members are interested in having copies of this beautiful magazine, I suggest that they send fifty cents a copy to the "Rose Chalice," College Highway, Westfield, Massachusetts. If you like inspiring, mystical poetry, you will certainly want this magazine and will memorize a few of the verses each month.

Another Reincarnation Report

Now let us spend a few minutes in consideration of the newest of the very frequent reports of reincarnation experiences. I am happy to note that in the past two years the newspapers have given far more credence and space to these reports than at any other time in the past. It is not true that only in recent years have individuals reported that they recall something of their past

lives. It is not true that these frequent reports represent a new outbreak of consciousness that never existed before. It is simply true that the newspapers are becoming aware of the fact that many persons throughout the world have a deep and profound faith in the doctrines of reincarnation and do not laugh and scoff at these reports, but want to hear of them and preserve them in their scrapbooks and discuss them at meetings, and even bring them before scientific bodies for analysis, and so we have the happy situation of finding in the most conservative and responsible newspapers many excellent reports that a few years ago would never have reached us through public channels.

A few months ago we discussed the story of the young woman in Czechoslovakia who passed through a short period of a state of coma and then appeared to have her personality changed, and who claimed thereafter that she had previously lived in another country where she had been married and had children, and described conditions and intimate matters that are still being verified. Details of the investigation up to the present time have verified statements made by this young woman, and apparently there is no other explanation for her weird experience except that of reincarnation.

The newest story comes from New Delhi, India, by way of international news service, and published in many American and other newspapers on Saturday, Sunday, and Monday, of February 15, 16, and 17 of this year. According to this news report coming through a very reliable international service, an eight-year-old girl named Shanti Devi living at New Delhi, and the daughter of a merchant named Rang Bahadur, has been recalling for the past year or two incidents connected with her life that could not have occurred in any part of the world where she has lived. In fact, she has been claiming for quite a while that the intimate things she recalls were part of a previous existence of another form or condition of life through which she passed in some distant place, and with different parents, different friends, and a different environment. Finally she made the definite statement that she had been for a long time the wife of a merchant of Muttra, in the United Provinces section of India. She said that she had been dearly in love with her husband, and even discussed some of the kinds of food that he preferred, especially a cake that he liked more than others in the way of delicacies, and that she had passed to the great beyond at the time of giving birth to a little son.

So exact and intimate were the descriptions and details she gave of this previous existence with the merchant that her stories aroused considerable interest, and finally she sought permission to make the journey to Muttra and there

point out her intimate knowledge of places and persons. However, before such a journey could be arranged, a relative of the girl wrote to the man whom she described as having been her husband at one time, and asked him certain questions. A reply came back stating that the little girl's stories of his wife having died at childbirth, and of his fondness for certain foods, and other intimate facts, were true. This verification immediately aroused a considerable interest throughout India. Finally the merchant in Muttra wrote to a brother living in Delhi, and asked him to call upon the little girl. The moment the little girl saw the man she recognized him as her former brother-in-law. She talked to him in the presence of others and mentioned many intimate facts that could not have been known to this girl or anyone else who had not been a member of the family in the other city years ago. The report from the brother to the merchant in Muttra appeared to be so astonishing that the merchant himself then came to New Delhi to visit the little girl. She picked him out from among others, saying she recognized him immediately. She embraced the little son who accompanied the merchant and called him her son. Further conversations and tests verified all of the many things she had stated in the past year or two.

Little Shanti is a very pretty child, and is anxious to go back to Muttra with her former husband and with the little fellow who she claims is her own son. Her parents are not willing to let her go, however. In the meantime more than a hundred thousand pilgrims have visited the home of the little girl, each seeking an opportunity to see her and talk with her and secure personal verification of this strange incident in life.

So far as our opinion of the matter is concerned, all we can say is that it is typical of a true incident of recalling a previous existence. We cannot say, of course, that all that the child claims is true, or that her story is based upon truth inasmuch as we personally have made no investigation. But we have no right to suspect the newspaper reporters of gullibility, and the many other inquiring persons of being easily deceived. If there is any one thing that a newspaper reporter or a news service investigator looks upon with suspicion and skepticism, it is stories of reincarnation, Divine preference, spiritual miracles, and the fundamentals of mysticism. Perhaps it is a good thing that they have been reluctant, and are still reluctant to accept any and all stories that come under these classifications. When such reporters representing international news bureaus and representing the British newspapers and the newspapers of India go out of their way to investigate, telegraph, cable, visit and converse with persons, and check up on unverified stories and seek evidence both

pro and con, there must be a very plausible story back of it all, and when these men report to their news bureau for publication throughout the world that conversations with the child and between the child and others in their presence has revealed verifications of her statements or seemingly confirmed her claims, we must give some credence to the stories. To us who have heard so many of these reports and who have known of similar experiences among our closest friends, and have had similar glimpses in our own lives, there is nothing preposterous, miraculous, fantastic, or even extremely unusual about the story that the little girl tells. We are inclined, therefore, to accept it. Still we say that we cannot definitely state that it is true. Let those who doubt it, and protest that they have good reason for doubting it, set forth their view-points, then we may have more to say. But the usual skeptic and scoffer simply says, "It can't be true, for I have never had any such experience." The good Lord help us if all of the marvelous things in life were to be accepted by us only when skeptics would admit that they had experienced them! The skeptic always puts himself into the position or attitude that if he has not seen or experienced it, it cannot be true, and by his very attitude he shuts the door to any similar experiences, and thereby denies to the world the establishment of facts that are unusual.

Reincarnation In the Orient

There is one interesting angle to the foregoing story of a little girl's glimpse of a previous existence that has developed in our minds and consciousness here at Headquarters ever since we have been compiling the records of similar cases that have come to us in the past few years, and in classifying them and filing them away. We have noted that a large portion of these reports come from oriental lands and a majority of them, if not all of them, come from persons living in foreign lands or distant places. We are gradually developing the idea—speculative though it may be—that the ability to remember one's past existence is dependent upon how many previous incarnations one has had, and that it is persons who have lived the longest on earth in a number of earthly incarnations and gradually developed a more inclusive and extensive memory which reaches back over the borderline of this incarnation into the previous one who can do this.

In other words, the question that is so often asked by our Western World members as to why more of us do not remember incidents of our past life if we ever lived before, seems about to be answered. It appears from all casual inquiry that the average human being has a memory that does not go back further than three, four, or five years

after birth, and that the average human being can only remember a few outstanding events in a very vague manner which occurred previous to his fifth or sixth year. In other words, it would appear that our memory storehouse so far as we Western World people or Occidentals are concerned, does not seem to be sufficiently inclusive to go backward any further than the fourth or fifth years of our earthly lives. But with many in the Orient, however, and a great many living in the Near East or eastern sections of Europe such as Czechoslovakia, the memory seems to go back to include not only all of the first years of life in this incarnation, but the last few years in a previous incarnation. Of course, with this little girl in New Delhi, India, who is now only eight years of age, her memory does not have to go back very far to lap into a previous incarnation, especially since in her case the period between incarnations was only a few years. But there have been so many instances where men or women between eighteen and thirty years of age have easily recalled incidents occurring forty, fifty, or sixty years ago that we are inclined to believe that some strange functioning of the memory improves or expands, or becomes more inclusive with those persons of the Orient who were probably among the earliest inhabitants of the earth, and who therefore have had a larger number of incarnations. As we secure more evidence in support of this claim we will proceed to make a very careful investigation of the theory. Our theory would indicate that this little girl in New Delhi and others like her are spiritual descendants of persons who probably were among the earliest inhabitants of the earth and who have always had their incarnations in the Orient and have reached a place now in the cycle on earth where they are near the end, or where very few more incarnations may ever come to them, if such a thing is a law or rule.

The theory has been advanced that there must be an end to the number of incarnations which each soul will have on earth because there must be a purpose for such continuous reincarnations, and when that purpose is attained or reached the need for more reincarnations would be eliminated. Naturally, one would assume that a person who has come near the end of the cycle of reincarnations would be a highly evolved person whose mental equipment would be extraordinary in some regard, whose memory had gradually developed to be inclusive in time in order that all of the lessons and experiences of the accumulated incarnations would be of value. In other words, each incarnation on earth enlarges the field of the memory or its scope of retention so that instead of being able to remember only the incidents of forty, fifty, sixty, seventy, or a hundred years, we will be able to remember in

our ultimate and final incarnations the incidents that have covered three, four, or five hundred years.

Naturally, this theory also includes the idea that some of the persons now living had their first incarnation on earth only a thousand or two thousand years ago, while others may have had their first incarnation on earth fifteen, twenty, or even thirty thousand years ago, or even one hundred thousand years ago. For this reason those who have had the longer cycle of reincarnations would be old souls whose cultural development has expanded, and whose memory has gradually widened until it is not limited to one period of fifty or seventy-five years. If this idea is correct, then it is not true that all persons living today have always lived in spirit or soul essence since the beginning of time, and it would not be true that all souls are old and that no new incarnations or soul expressions have occurred throughout the different cycles of the existence of this universe.

However, all of this is highly speculative, and is something that may never be proved either true or untrue for hundreds of years. But the outstanding fact is that more and more persons are beginning to report incidents that show an expanding memory reaching back into a previous incarnation, and that most of these persons either living in the Orient or the Near East, or as in one case in Montreal, Canada, and one in Mexico, are children whose blood has been of a foreign race for many generations, and who may have heretofore lived all of their incarnations in foreign lands, or perhaps in the Orient, and are now having their first incarnations in the Western World.

A Book Not Recommended

Every now and then some book appears on the market with a very fascinating title and which would seem to be of great value and interest to our members. If such a book is not sent to us by the publishers for editorial review, we buy or borrow a copy and carefully read it to see whether we can recommend it to our members. We are more delighted in finding a book we can recommend than in finding one we cannot recommend, and a review of our book comments in the past twenty years will show that we have recommended a very great many.

But we cannot judge a book by its title. I think that some time ago I called the attention of our members to the fact that a book had been put on the market dealing with "Human Vibrations." It appeared to be a book that would be a wonderful help to those of our members studying auras. But after we bought the book and read it, we found it had less to do with auras and human

vibrations than any book we had ever seen claiming to deal with such a subject. Many of our members are misled into buying books they see advertised because of the attractive titles.

Now we have before us a book that is being advertised in America under the title, "The Influence of Colors on our Mind and Health." Certainly that is a fascinating title and since there have been so few books published on that subject we were hopeful that we might find a good one at last.

On the back binding of the book the title is given just as I have quoted it, but after the copy came to us we found on the paper jacket that the above title was not complete but should have read, "The Influence of Colors on our Mind and Health, and Other Lectures."

Opening the book we found that the matter dealing with colors and their influence on mind and health constitutes only one chapter in the book, consisting of 26 pages of large type. In fact, the amount of matter in these 26 pages if put in typewritten form would be less than the amount of matter contained in one of our lectures dealing with the same subject. Yet the advertisements would lead one to believe that the entire book deals with this subject and deals with it exhaustively, scientifically, and instructively. All the other chapters of the book—based upon some popular talks given by the author as brief lectures—deal with such subjects as Hope, Faith, Loneliness, etc., and are of absolutely no instruction to readers who are studying the subjects dealt with in our lessons.

Carefully reading this short chapter on colors and their influence, we find that the author attempts to present to us some of the ideas offered to the public twenty years or more ago by Dr. Kilner who advertised that he had discovered a rare chemical which when placed between two glasses would constitute a color filter which if used in looking at persons with the normal eye would accentuate their auras. We remember that in our Rosicrucian laboratory in New York a score of us experimented with these chemical dyes over a period of many months coloring various pieces of glass and looking at one another under every kind of light condition and we saw no more aura than the human eye sees at any other time. The chemicals sold at a very high price but the claims were rapidly abandoned, and here in America I do not believe there is anyone who would attempt today to revive Dr. Kilner's proposition of selling the chemicals to students of mysticism and metaphysics.

The author lives in London and it may be that in that country the experiments of Dr. Kilner, who is a German, have just become popular, or perhaps the author of the book has just learned of this doctor for this little book was written and

published in 1935 and is supposed to be very modern in its presentation.

There is not a thing in the chapter dealing with colors that has not been covered in our monographs for many years and there are many things in the chapter that we would not include in our lessons because they are not correct and not reliable.

So here is one book with a very fascinating title that we cannot recommend because in the first place the title is deceptive so far as the book is concerned, and secondly, the matter is not of any value.

A Strange Occurrence With a Mirror

One of the interesting questions submitted to the Forum this morning is that from Frater Brown in Philadelphia who says he heard a statement made over the radio the other night to the effect that a dying man in a hospital called for his mirror. It was given to him and after looking at his reflection, he put the mirror on the table beside his bed with the declaration that "No one will ever be able to pick it up again." It is true that no one was able to pick up the mirror and our Frater wants to know why this was so.

A newspaper item was sent to us in which the same statements are made and a number of explanations are offered by so-called "scientific investigators." Some of these explanations say that the inability of persons to pick up the mirror is due to molecular attraction, chemical or electrical reactions, hypnosis, parlor magic, spirit manifestations or spells, etc.

A number of witnesses have testified that for twenty-four hours after the dying man made the declaration no one was able to lift the mirror from the top of the steel hospital table and it was moved only after a nurse attacked it with an ice pick. One witness, however, a man by the name of Davenport, disagrees with them.

It is unfair to ask us to explain the occurrences inasmuch as we did not see it and we have only hearsay evidence regarding what occurred. Before we would attempt to explain the thing in any scientific manner we would want to know what kind of a mirror was used, what was on the backing of the quicksilver part of the mirror, what kind of steel table it was laid upon, what the surface or finish of that table was; and I would want to know whether the dying man held it in his hands for any length of time and whether those hands were free from any perspiration, or especially from that peculiar matter that does exude from the hands and body of a person who is dying and which we have seen at times under strange circumstances; and we would want to know a great many other facts that are not stated in the newspaper report.

However, there are a number of reports of this kind from different parts of the world in the past few years in which glasses of water, watches, a fountain pen, and other things that have been laid aside by a dying person with similar declarations have not been moved or picked up by persons present, but eventually moved by persons who were not present at the time of the declaration. The psychological explanation is that the persons present hearing the declaration or having it repeated to them in the room where the incident occurred and being impressed by the fact that it was the word of a dying man, under more or less sacred conditions, are inhibited hypnotically and psychologically and for that reason are unable to do the thing that they think they want to do. This form of inhibition is well known in psychopathic clinics and laboratories and was tested in the Saarbome in Paris. Whether there is an explanation that deals with the chemistry of the mirror and its backing and the electric or magnetic qualities of the table is something we cannot attempt to answer in the absence of many facts. It is doubtful, however, if there was any Cosmic principle involved and it is certain that there was no spiritualistic principle involved. As each such incident of this kind is publicized in the newspapers, strange types of minds about to face transition think that they will use their last conscious moments to try such an experiment and more and more make peculiar predictions at the time of their passing. It is interesting to note that in many cases the predictions do not come true; but when one seems to come true, a great deal of publicity is given to it.

Gambling

Every now and then some of our members raise the question of gambling in its various forms. They want to know what attitude the Order takes in regard to such practices.

Of course, when the word gambling is ordinarily used, we immediately think of dice and poker chips or horse racing, or slot machines. We forget for the moment that there are dozens of forms of gambling and that while the laws of the land make some of these illegal, other forms are looked upon as legal and even as ethical. The whole matter is much like the question of morals and seems to be based on something even more intangible than geography. The mystic smiles at man-made laws which say that it would be immoral or unmoral and unethical for a woman to walk on Broadway with the scanty clothing which she wears at the beach with perfect propriety. They say that that is an example of geographical morality. However, when it comes to gambling, we have another example of man's strange way of making rules and regulations. We consider it

highly immoral and, in fact, look upon it as perfectly illegal, for a group of boys, let us say under sixteen years of age, sitting around a table in the back of a pool parlor playing a game of poker and gambling with money to see who shall get all of the money that the group has pooled together during the game. Yet the law does not look upon it as illegal, nor does the average person look upon it as unethical, if the same group of boys go to a church fair or bazaar and bid on a cake or a pie or some fancy gift of some kind or possibly—a kiss from one of the prettiest girls—where they draw lots and numbers, turn wheels, or select partners having numbers on them, get coupons that are numbered or shake dice, juggle names, or do anything that will enable them to determine, by the so-called law of chance, who shall be the winner. Throughout America today and in the past years more churches have conducted forms of gambling in connection with charity affairs than one could list in a large encyclopedia. Recently here in California a church built a so-called "Dream House" completely furnished and gambled it away with numbered coupons that were given to purchasers of commodities at all kinds of stores. It was gambling in every sense of the word according to the technical definition of gambling. Yet the strict laws of this State regarding slot machines and other forms of gambling did not interfere and what is more important, the conscience of the persons indulging in it, including the leaders of the church, did not bother either.

In the Rosicrucian code, as published in the *Rosicrucian Manual*, there is an injunction that we should not gamble "with the lot of another who in ignorance may suffer and lose what we gain." You will see by this definition that there is no attempt here to take the stand that every form of gambling should be avoided because Rosicrucians are human and sensible enough to know that we are all gambling every hour of our lives. We gamble with life itself, with fate, and with Karma, from the moment we arise in the morning until we go to bed at night. Crossing the highways of California in the middle of the day, or crossing 5th Avenue in New York City between the regular street crossings where there are no traffic officers, constitutes gambling with our lives. We are gambling in the food we eat, the water we drink, and the air we breathe. We are gambling with our own strength and with our own ability to maintain a normal condition physically and mentally each time we overindulge in activity, worry, or mental exertion. When we get into an automobile to take a ride or drive it ourselves, we are gambling with fate. When we buy an automobile we are gambling with the guarantee of the manufacturers and the claims of the dealer who sold it.

In games of chance, however, there are incidents and forms of gambling which the Rosicrucian code does not condemn because the other persons playing in the game are not playing "in ignorance" and therefore do not lose because of their ignorance and because of the other person's superior intelligence. If two persons or four persons or even six persons are willing to play a game of chance and at the end of the game lose two or three dollars which one of them or several of them may win, and the game is played with the understanding and knowledge that some are going to lose, and some are going to win, it is not gambling in the purest and truest sense although the elements of chance are involved. Each one who loses and, in fact, each one who enters such a game does so with the understanding that he will have to pay for his pleasure and enjoyment during the game or possibly win and be rewarded for his pastime. When we go and buy a ticket for a good theatrical production and feel that we will be entertained for two hours and that the entertainment is worth \$1.50 for each, we are gambling with the possibility that we will really be entertained and satisfied. If we are satisfied, we think the money was well spent. If a group of men sit down and spend two hours playing a card game or some other game in which the element of chance is no stronger than it is in selecting a good show or a good place to eat a meal, or a good automobile to drive, and each of them except one in the game pays \$1.50 or \$2.00 for the two hours' pleasure, it is not gambling but an exchange of commodities and elements of life.

The kind of gambling that is condemned by the Rosicrucian code is that in which ignorant persons have no chance to win, have no understanding of the elements of chance, are sure to be losers and receive nothing in proportion to the amount they lose, or where the form of gambling is devised to tempt young people into squandering money that they should save and for which they receive no pleasure or benefit but merely the intoxicating, hypnotic thrill of getting "something for nothing."

After all is said and done, the individual must decide for himself whether the form of gambling he is participating in is unethical, unmoral, or immoral, or not. I can well understand how persons who have gone to the race track to watch the horses race and even indulge in some betting do not look upon it as a sinful or evil practice, realizing as they do that the money they may win is a matter of bookkeeping and that each person may win as well as lose. Yet each enjoys the thrill of the race, enjoys the sight of the racing horses, and gets an additional thrill out of picking one horse or two as theirs to win and then having the exciting and exhilarating pleasure for a while of concentrating on that horse and riding

him mentally to the finish line. When such betting is done in moderation by persons who can afford to lose if they lose and will not become permanently allured and deceived by their winnings, there is neither any moral nor ethical sin involved. However, it depends upon the location of the race track, its general practices, and conduct. If your patronage is going to encourage a race track that is surrounded with other evils and is promoting or tolerating other sins and wrongs, then the Karmic responsibility rests upon you in addition to the pleasure you have received, and it is better for you to keep away from such a place. So far as the principles are concerned, there is very little difference between betting on real living horses that are racing upon a race track and showing their magnificent beauty and prowess, and betting on little wooden horses that are moved across the carpeted floor while persons excitedly shout for their particular horses to win. The latter kind of horse racing is approved and tolerated by churches and Sunday schools. Why should not the other also if it is conducted in a legitimate and honest manner?

Deceiving Insurance Companies

One of our members living in a foreign land writes and asks whether some remark made by me in a Forum discussion some time ago was intended to intimate that if a person anticipated transition it was honest for him to make application to an insurance company and secure an insurance policy. Would this not be a deliberate attempt to deceive and defraud the insurance company?

If a person definitely knows that he is face to face with transition or that transition will come in a few weeks or months and he applies to an insurance company for insurance with the claim and statement that he is in perfect health and expects to live a long time and wants a large insurance policy that will pay a big amount at the time of transition, then he is attempting to deceive the company and defraud it. But if every person who felt that transition *might* be close at hand or might come unexpectedly in the near future and who applied to an insurance company for insurance were to be called a deceiver, I am afraid that most insured people would come under that classification. Seldom does a person take out a life insurance policy when he is in perfect health and convinced he is going to live for a long time to come. Nearly every insurance company that receives application for insurance from an adult realizes that that person is anticipating transition through a sudden accident or something that makes him feel that it is a risk to continue living without the insurance policy. Therefore, the companies realize that they are issuing policies to

persons who are less sure of their future than the insurance company is and you can hardly call this any form of deception. The insurance company operates upon the basis of the law of averages and the law of averages is in their favor to such an extent that they can easily afford to take the risks which they do take. A person who is in good health and has no chronic or pathological condition that would indicate transition is looked upon by the insurance company as one who will probably live ten, twelve, or fifteen years and in issuing a policy to a person of fifty years the rates of the premium are based upon the possibility of the individual living ten or fifteen years and paying into the company sufficient money to partly or completely cover the amount of the policy. Even if the person were to say to the insurance company, "I am in perfectly good health now but I have a hunch or impression that I may not be living next year or even next month, the insurance representative would probably smile and say, "Well, according to our records and statistics you are a safe risk and we are willing to take the chance that you will live the normal length of time." In such cases there is no deception, for it is not a matter of issuing a policy based upon the belief of the insured or his hunches or impressions, but upon the law of averages, and even when such an individual does suddenly pass through transition and the company is thereby forced to pay a sum of money which it has not earned, it is not counted a loss because at the end of the year the company finds that the law of averages has operated to its benefit and has covered such losses. When a person takes out an accident insurance policy he anticipates an accident or at least anticipates that he is going to places or going to do things that involve the possibility of accident. The company understands this perfectly; otherwise, it would not be selling insurance policies and persons would not be buying them. Several forms of insurance policies are sold at railroad stations to persons who are about to board a train. These companies boldly state that every person is running certain risks in travelling and that transition may come suddenly and they recommend that persons who are travelling should secure such policies. Therefore there is no deceit on the part of anyone in buying one of these policies unless he positively and absolutely knows beforehand that he is going to do something or going into some peculiar place where his risk is not of the average type. In this case he should so inform the company; and, in fact, if the insurance company was able to prove later on that this person had anticipated doing something that was unusual and had not informed the company, the amount of the policy might not be collectible. Persons about to take a long automobile ride across the United States and who feel

that there are certain risks about it and that some accident might occur, or who have a hunch that they should secure an accident insurance policy, are not deceiving the company in applying for policies under such circumstances, for the companies want just such risks and are willing to take them because in the average case the company does not lose.

Cremation

Again the question arises as to the significance of cremation of the body after transition. The fact that the Rosicrucian Order endorses the idea of cremating the body within three to four days after transition seems to argue that there is some special mystical significance to cremation.

In answer to questions of this character I would like to say that cremating the body is a very old and ancient custom and while a great many persons in America are shocked and really shudder when the idea of cremation is expressed, on the other hand, there are many lands in the world where the so-called uncivilized or uneducated natives would be more deeply shocked and show much more shuddering if they were convinced that in our civilized countries we bury the bodies of the dead in the ground and allow them to rot in an unsanitary and abhorring manner.

If you can take yourself apart from the subject for a moment and look at it disinterestedly from the view-point of a human being, you will see that after all, there is far more consideration of the best interests of the dead body and far more respect shown to the person who has passed through transition in having the earthly remains cremated than in placing them in caskets or coffins; and do not make the mistake of thinking that placing the lifeless body in a sealed casket of copper or stone or a hermetically closed casket preserves the body. An examination of such hermetically sealed and closed caskets two years after burial would be all that would be necessary to make you an immediate convert to cremation. Since the body is 80% moisture or water, it is bound to deteriorate in the most unwholesome manner from the moment of lifelessness no matter in what form the body may be enclosed.

The Emperor's Religion

Again there is some form of propaganda going on in North America in the form of a whispering campaign that is intended to be injurious to the organization and its personnel. This time—as in several instances heretofore—one of the features of the campaign centers around the Emperor's religion.

Since the organization itself makes no distinctions in regard to religion in the admission of sin-

cere and worthy applicants to membership, and since the work of the organization throughout its course of teachings and practices makes no distinction in regard to any religion, we do not believe that the religion of the Emperor or of any of the supreme officers is a serious concern to the members. The whispered statements, therefore, that the Emperor of AMORC is a Jew, are not said with the intention of enlightening the members regarding a possibly interesting fact, but to cast aspersions against the organization, its personnel, and the Jewish religion.

I am sure that I shall be permitted to speak on behalf of the Emperor for no one should know better than I what the Emperor's religion is. Therefore, let me speak plainly on behalf of myself and say that if I had been born a Jew or had become a Jew at any time in the present incarnation, I should be proud of it and would in nowise attempt to disguise it or hide it. I have many wonderful friends among the Jews and have had for many, many years. I have found the members of that race to be no different than any other race collectively. There are those among them who have fallen into evil, error, and sin, as there are among Christians or those of any other religion.

I have found the patriarchs of the Jewish religion, the rabbis, and the most learned men of their religion to be profound mystics and one of my two delights in travelling about the country has been to try to make the acquaintance of either a learned Jewish person or a Roman Catholic priest when riding on trains or other public conveyances. With them I have discussed the fundamental principles of mysticism much to my own illumination and benefit. From representatives of either one of the two great religions one can learn very much pertaining to the essential fundamentals of mysticism and philosophy, just as one can from representatives of some of the Oriental religions. After all, the Jewish religion is an Oriental one, having descended in its fundamentals from the early Egyptian mystical teachings, and many of these principles are to be found in the Roman Catholic religion of today.

Returning to the subject of my own religion, however, let me say once more definitely and positively that I was born of parents who were not only of the Christian religion, but very devoutly and enthusiastically so. My mother was a Lutheran and very strict in her religion while, on the other hand, my father was a devout Methodist, to such an extent that he often acted as a lay-preacher in the Methodist Church of New Jersey. During my early youth I saw and heard him preach in a number of Methodist Churches in New Jersey and in New York City. From the earliest recollections of my boyhood each Sunday in our home was definitely free from any forms of amusement or even the reading of

the Sunday papers, while my brothers and I had to attend the Methodist Sunday School and also spent a part of Sunday afternoon reading the Christian Bible, and each night had to repeat with the others in the family certain Christian prayers.

At a very early age I was sent to a kindergarten preparatory to going to public school and the kindergarten was conducted by a Methodist Church located on 14th Street directly opposite the former store of R. H. Macey & Company, just a few doors east of 6th Avenue. The kindergarten was located in the rear of the church with an entrance on 15th Street, a few doors east of 6th Avenue. As soon as my fifth year was reached, the remainder of my public schooling started in the grammar school on 13th Street, just east of 6th Avenue. However, during my 6th year my younger brother and I joined a new Methodist Church that was being formed by an evangelist and this church purchased the property of the former Methodist Church referred to above and the Rev. S. Parks Cadman, now so well-known over the radio as head of the Federation of Christian Churches, was brought from upper New York State to New York City to take the pastorage of this newly formed Methodist Church. My younger brother and I were the first two members of the newly formed church and we remained with it to our sixteenth year, finally becoming members of Dr. Cadman's large robed choir, the largest Methodist robed choir in New York City. In this choir we sang for many years during which time the church moved to a new location on 7th Avenue in New York City, between 13th and 14th Street. We were baptized in this church and were made members of it. Neither I nor any one of my brothers ever attended any other church or form of religion up to the time of our marriages.

My wife, born and educated in Brooklyn, New York, is of a Presbyterian family, and when we were married the ceremony was performed by the minister of her Presbyterian Church in the church parlors in Brooklyn, New York.

Since marriage I have attended various churches and only on a few occasions in my life have I visited a Jewish synagogue on Saturday to listen to and admire the sacred ceremonies with the strict rhythmic chanting and other symbolic activities.

My own children were sent to Christian Sunday Schools and even here in San Jose when my two younger children were of Sunday School age, they attended the Sunday School nearest to our home which happened to be the Calvary Methodist Episcopal Church.

One of my uncles is a prominent Methodist clergyman in Pennsylvania, well known in Easton, where other of my relatives are connected with Christian churches. I do not know of a

single instance in my family ancestry going back for many generations where there has been any one of the Jewish faith, and, of course, there could not have been any of the Jewish race inasmuch as my family descended from Sir Robert Lewis of Wales from which also descended Merriweather Lewis of the famous Lewis and Clark Expedition, and all of the Lewis' having had their American origin in Virginia, were of the Christian religion.

My younger brother who was with me in Dr. Cadman's church and choir, Earle Raymond Lewis, has been treasurer of the Metropolitan Opera Association for nearly twenty-five years and is well-known among thousands of people in New York as a Christian, related with some Christian organizations. I have been a member of the Christian Endeavor Society and other Christian bodies.

There is no foundation in any event in my life for the whispered story that I am a Jew. There are many in the AMORC who were associated with me years ago in the business world or who knew me at such times and who can testify to my attendance at Dr. Cadman's church and, of course, the church records there at 7th Avenue and 14th Street are sufficient.

Whenever you hear anyone making that statement or repeating it, you know, of course, that he is not saying this as a compliment to the Jewish race nor as a compliment to me, and so you may properly ask why he repeats the story or why he refers to the Emperor's religion at all since the only motive back of it can be to cast some aspersion or to make some unfortunate allusion.

Rosicrucians and War

Our good Frater M. K. in New York sends us the following question for this morning's session of the Forum: Since Rosicrucians are bound to support the country of which they are citizens should war be declared, does it not place them in an extremely awkward situation and a tragic predicament, for they may be called upon to take the life of another Frater of another country?

This question is one which every Rosicrucian must decide for himself for it deals with an interpretation and understanding of the dictates of one's conscience. So far as the organization of AMORC is concerned, its rules and regulations are definite. A member of the Order to remain in good standing must always give the utmost support to the laws, decrees, and rulings of the country of which he is a citizen and be willing to sacrifice his own life in the fulfillment of that proper support which his country can rightfully demand of him, and he must never be guilty of treason, and always honor and respect the flag of his country.

So far as killing is concerned, it should not matter to the Rosicrucian whether among the enemies in battle whom he must assist in destroying are Frateres of the Rosicrucian Order or not. All are human beings, all are children of God, all are kindred whether members of the Order or not. There are some fraternal organizations in the world today which in their obligations, oaths, rules, and regulations distinctly specify that certain things must not be done to fellow members or members of their family. In other words, a distinction is made between those within the organization and those without it. To the Rosicrucian no such distinctions are made and could not be consistently made. An injustice to a human being is an injustice because of the inherent nature of the act, regardless of whether it is performed against a fellow Rosicrucian, a member of his family, or one who is an outsider or unassociated with the Order or anyone in the Order. If an act is a violation of a human law, a moral law, a civil law, a spiritual law, or a Cosmic law, it is a violation regardless of who the victim may be. In each and every case it has its Karmic effect just the same. Therefore, our good Frater's question should not have included any reference to the killing of another Frater in war.

The question should be, is a Rosicrucian justified in obeying the decrees of his country and taking up arms against another human being? There is only one answer to this question and that answer is that to be a good and useful citizen he must obey the dictates of his country and lay aside his personal interests. Personal interests must never interfere with the best interests of the country and the individual is not qualified to determine what constitutes the best interests of the country in cases where his own beliefs are in conflict or affected by the decisions and decrees of his country. In the first place, the survival of the nation and the best interests of the nation are paramount to the individual's interest. We must always assume that the nation is right in the attitude it takes, and has reluctantly gone to war or decreed war against another nation and has done so only for the best interests of its own people. If the country has so decreed, and its law makers and rulers have so decided, the individual is not entitled to act upon his own conviction as contrary to that of the decrees of the country. After all, the individual will pay the penalty of his decision and his act in his future Karma. His Karma will be affected in any case by the Karma of the country in which he lives. If any country wrongfully and without justification goes into war against another country and destroys life without justification, that country will then suffer a Karmic debt that will fall equally upon all of its citizens. The Karma of a country can only be the Karma of its people, and

not particularly of its rulers, unless the rulers of a country are disqualified by the people under them, and are not supported in their general actions. If one or two or a hundred or a thousand persons out of millions in a country refuse to take arms and go to war, and the rest of the country does it, and the decree of war is unjustified, and the act is one that will bring horrible Karma upon the nation, then all of those in that nation including those who refused to take up arms will suffer equally under the Karmic debt that has been brought upon the nation.

The law of Karma takes into consideration the motive and the cause of each and every action. If an individual of his own personal motives and emotions has no desire to destroy or take the life of another, but does so because of his loyalty to his nation and the decree of war that has been declared, the Karmic debt falling upon him will be different from that which will come upon an individual who personally and of his own accord and for individual personal reasons takes up arms against another.

The whole problem here centers itself around the justification of war. War is unquestionably an error in the judgment and actions of men and nations. But it is something to which men and nations have given approval, and it is something which the nations sponsor and support as well as tolerate. So long as nations throughout the world, including the nations of America, permit war to be a recognized factor in civilized life, then we as individuals have no right to criticize our country for going to war and calling us to participate in it. If we believe that war under any conditions and circumstances is wrong, then we should see to it that the laws are changed and that our nation outlaws war, and shall never again enter any war. But so long as we allow war to stand as a proper procedure with our approval, we have no right to protest against it when the time comes for us to be one of the citizens to participate in it. The time is coming when nations will outlaw war and when all international and other disputes will be settled by arbitration. Until that time comes all Rosicrucians who are citizens of the country will stand by their country in all matters that pertain to war, for after all, these individuals will simply be standing by something that is permitted to exist by their own attitude at the ballot box and elsewhere.

Failures in Healing

Ever so often we receive letters from persons who have been taking treatments from licensed physicians and then from specialized healers, and who now report that they do not seem to become cured. The question that always arises is in re-

gard to why a physician or healer can make cures in a great many cases, and in some cases cannot do so. Really the question can be resolved into this simple form: Why is it that some persons cannot be healed or cured of their diseases? Now it must be apparent to any thinking person that since transition is inevitable in the life of every person, there is a time coming when each one of us will be affected in some way physically or mentally that will lead to the inevitable change called transition. If each one of us could be cured of any disease we might have, whenever we have it, or of any abnormality whenever it develops, then we would become immune to the law of transition.

It is strange how we think that it is more or less logical and reasonable for a person of sixty, seventy, or eighty to pass away through some physical or mental condition, but wholly illogical and unnatural for a person of twenty or thirty to pass through transition. Of course, our human emotions and our worldly point of view are responsible for our distorted view-point. We feel that every human being should live to a "ripe old age." Then for some reason or other we establish in our minds the belief that somewhere between seventy-five and ninety, or at least somewhere around the eightieth year, is the point nearest to a "ripe old age." Why we haven't thought of the age of one hundred as being the proper ripeness of earthly life, or one hundred and twenty-five or one hundred and forty-four, is difficult to understand, except that so few people reach that very old age. I think that in most civilized countries where the average length of life is increasing, we now find that a majority or a large portion of human beings pass through transition between, let us say, the sixty-sixth and seventy-fifth year. Since statistics indicate that man's length of life has been increasing in civilized countries in the past twenty-five or more years, it would appear that a hundred years or more ago, a "ripe old age" must have been somewhere around fifty-five or sixty.

But what right have we to assume that the length of life of every human being should be approximately the same? If we want to base our thinking upon such a foolish assumption as that the end and aim of man's existence here on earth is simply to live to grow old, then we might have some excuse for thinking that every human being should live to old age before transition. But if we assume or tend to believe that the end and aim of our existence here on earth is to fulfill some mission, to work out some Karma, to contribute definitely in some way to the great scheme of things, then we have no reason to associate any definite length of time with that mission. Can you not see that a little child born into a certain family surrounded by certain con-

ditions and contacting certain persons as relatives might fulfill a great mission in the lives of those people by having lived only ten years, fifteen years, or even less? Can we not see that a person who passed rapidly from childhood into youth and became a great musician or a great singer, and started a new phase of music consideration and music study, might complete his life's mission by the age of thirty? I know of several instances where the life of a child lasted only a few days, but in that few days the coming of the child had brought about some marvelous results in a long chain of strange circumstances, and thus the child's short life of a few days fulfilled a mission that could not have been filled in any other way. In fact, the unexpected passing of the child at such a young age was part of the great mission, part of the great work, part of the great revelation that was necessary in that particular instance.

But if all of us could be healed of our physical and mental abnormalities every time they arose and every time we became ill, then transition would never come to us, and transition would not be the inevitable thing in our lives as it is in all others.

We maintain that disease and suffering of the body and mind are not necessary things as a part of the scheme of the individual's life, except as we have created this suffering through our Karma. We can live and grow old and pass away peacefully without any disease and without any suffering of any kind. Such is the ideal life. But there are other instances in every part of the world where young people or persons of middle age suffer a great deal either mentally or physically through disease, accidents, and injuries, and also suffer for years before transition comes. No doctor and no system of known relief can help them. The reason for this is difficult to fathom. Each individual case is a distinctly unique one, and we cannot put them all into one classification in an attempt to explain them all in an equal way.

On the other hand, sometimes some persons cannot be healed and cured of their disease in one year, but can be cured in another, or succeeding year, because apparently there was a certain period of suffering and physical experience which they were to have, and which they had to go through before the laws of God and nature permitted them to be cured or healed. Perhaps they have certain Karmic experiences that must come to them, and certain lessons to learn through their suffering, and the law of Karma does not intend that they shall be cured or healed until they have learned the lessons. We can only speculate in regard to some of these matters since we do not have all of the wisdom of God, and God's ways, and cannot fathom any one of those

mysteries but merely comprehend them in a vague way as through a veil of obscurity.

But because a person is not healed or cured this year or next year through treatments given by one physician or healer, or another, it is no reason for the suffering one to believe that he is condemned for life and can never be healed. So-called miracles are performed at times when the Cosmic and Karmic law are ready to permit a healing to come about. In other times we can conceive of the Cosmic law working in such a manner as to arrange that only certain physicians or certain healers should make certain cures at certain times in the history of their lives and lives of others. The suffering one, therefore, should never give up hope and never feel that because one, two, three, or even more physicians have failed to make a cure, no cure is possible. The Cosmic may intervene tomorrow, next month, or next year, and bring about a change of conditions that will give the suffering person perfect health and a life of happiness and comfort. On the other hand, if transition does come, it is not a sign that the physician or healer was incompetent, or that the wrong one was consulted or that the proper things were not done. Since transition is inevitable at some time—early or late in life—in the career of each individual, we must understand that all disease and abnormal conditions cannot always be cured continuously and throughout the life of every individual.

Freemasonry In AMORC

This morning I would like to talk to our Forum members for a few minutes on a subject that is interesting from many angles. It is one that often arises when our members show some of our literature to persons who are connected with the Freemasonic Craft, or with others who are somewhat familiar with the ideals and principles of Freemasonry. The question always arises whether AMORC has any connection with Freemasonry, or whether the two organizations are similar in their activities.

Also in recent months the attempt of a few persons to injure the reputation of AMORC has centered around a very false statement that the AMORC is an imitation of Freemasonry, and that the AMORC rituals and teachings contain many signs, passwords, grips, phrases, and secret things that belong exclusively in Freemasonry, and that therefore the AMORC is a form of clandestine Freemasonry, and should be forbidden to continue its work.

Now these charges and statements always appear ridiculous to a Freemason who is a member of AMORC, and we have several thousand Freemasons who are very active in both the Freemasonic work and in the AMORC work,

and are capable of judging the falseness of these statements made above. But there are many thousands of Freemasons, of course, who are not connected with AMORC, and know nothing about it except what they hear and what they read in an occasional leaflet or pamphlet. It is difficult for these Freemasons to judge whether the AMORC is an imitation of Freemasonry or not, and in accordance with their rightful interpretation of Freemasonic rules and regulations, they do not join the AMORC or show any sympathy with it simply because it may be true that the AMORC is attempting to encroach upon Freemasonry in some illegitimate way. Their attitude is that it is better to be safe than sorry.

Now let us state again what we have said over and over so many times in the past, there is absolutely no connection officially or unofficially, secretly or privately between the AMORC and Freemasonry. The two organizations are just as separate and distinct and disconnected as the AMORC and the Odd Fellows, the Elks, the Knights of Columbus, the Christian Endeavor Society, or any other organization of a secret, fraternal nature now operating in the United States or elsewhere. The only connection that AMORC has today with any other secret society is with that of the Martinist and several other mystical societies of Europe which are part of the FUDOSI Federation that was finally culminated in definite form in Brussels in the summer of 1934, and which organizations we have listed at various times in our past magazine articles. None of these associations in the FUDOSI Federation are of a Masonic or semi-Masonic nature, and none of them use the name Masonic, nor pretend to be Masonic or Freemasonic, and so far as I am personally acquainted with any of them, and have seen their rituals and their teachings, they do not have anything that I would suspect of being like unto Freemasonry.

It must be borne in mind that I, personally, am not well-acquainted with most of the Freemasonic ritual or secret work. I do not know enough of the secret work of Freemasonry to compose one complete lecture for our work based on that knowledge. In other words, what I know of the secret teachings of Freemasonry would not make a full and complete lecture in any one of the grades, even if I were ever inclined to want to tell the little that I do know. And I know that that little information that I have is not contained in any of our lectures, and would hardly fit in with the traditions, secret principles, and teachings of Rosicrucianism—not that they are in opposition or disagreement, but they are along different lines, and could hardly be presented to our members without an explanation for diverging along a different line.

However, those Freemasons who are in our organization, and who are in many instances of the very highest degrees of Freemasonry, have assured me and others in letters and in statements at our Conventions and elsewhere that they have never found in the AMORC teachings, rituals, or secret work, anything that was an imitation or a copy of Freemasonry. And I must accept their competent opinion as final.

Way back in the year 1917, when the first national Convention of Rosicrucians was held in Pittsburgh, Pennsylvania, after our AMORC organization had been operating for several years and members had reached the middle grades, a committee at that Convention composed of a dozen men who were very high in Freemasonry, as well as connected with several other fraternal organizations, made an analysis of the Rosicrucian rituals, symbols, passwords, grips, and other secret things, and in a public declaration at that Convention announced that as a result of their careful analysis of these things they were free to state that there was nothing they had found in Rosicrucianism that duplicated or imitated anything that they had received in any other fraternal organization. They placed their statement in writing in the form of an affidavit, and it was signed by these men, many of whom were not only high officers in Freemasonry and other fraternal organizations, but well known in public life. That document has been published and referred to in our literature a number of times.

Since 1915, when the first initiation of AMORC was held in America, not a single significant point or part of any of our rituals has been changed or modified in any manner that would have permitted the inclusion of the spirit of the ritualism of any other organization, nor have the theme and ideals of our work been changed since then, so that if these investigators were to make such a statement in 1917, it is just as correct today. Furthermore, this question has been discussed at our Conventions from time to time, and even within the past month we have written to scores of Freemasons who are in all of the various grades of our work, and who have been with us in our AMORC activities from two to twelve years, to write us their opinions again as to whether there is anything in our AMORC work that could be construed as having been copied from or made to resemble anything that is to be found in Freemasonry. These letters have come to us in the form of affidavits, so to speak, and each and every one of them affirms positively that AMORC is distinctly different not only in its foundation, in its secret parts, and in its teachings, but in its claims and contentions, from Freemasonry in any of its principles.

The claim, therefore, that AMORC is attempting, or has been attempting, to resemble

Freemasonry, and is confusing its students because of the resemblance to Freemasonry, or that AMORC has taken advantage of anything contained in Freemasonry to interest its members, is wholly false and unfounded.

We say again that while we have the highest respect for Freemasonry, on the other hand, there is nothing in the work of AMORC that resembles it and we can see no advantage in ever permitting anything to enter into the work of Rosicrucianism that would resemble Freemasonry any more than there could be any advantage to AMORC to copy anything from the beautiful work of the Odd Fellows, the Elks, or other similar fraternal organizations.

Therefore, if anyone ever asks the question, you may assert with positiveness that AMORC is wholly different and does not resemble anything Freemasonic, and therefore is not connected with Freemasonry in any sense.

Bulwer Lytton's "Zanoni"

Frater Harper of Oregon brings before the Forum some questions pertaining to the book "Zanoni" by Bulwer Lytton. He wonders why AMORC recommends this book to its new members or to seekers in general, and what significant parts in the book are of value to Rosicrucians.

In the first place, the book is not a true story, and it is not true to all the principles of Rosicrucianism. In order to hold the reader's interest and to convey to him almost unconsciously some excellent Rosicrucian principles, the author had to introduce much fiction, much mystery, and some appeals to the universal belief in superstitious ideas in some places. It is true Lord Lytton appears to argue the point that cold intellect and objective reasoning will triumph over love and human service. He makes one of his characters, that of Mejnour, represent the cold intellectual type of life indifferent to all suffering and unsympathetic to all of the emotions of human beings, and contribute heartily to the failure of those who aspire to something noble. This character is certainly inconsistent with the ideal represented by Rosicrucianism, and Lord Lytton has introduced this character and what he stands for with the purpose of challenging the faith and belief of the reader, and thereby focusing the reader's attention upon the contrast between what is ideal and proper and what is not. This is an old method in literature, and an excellent way sometimes of presenting a great moral, and when Lytton in his story allows Zanoni, representing love and unselfishness and human principles, to fail in his ambitions and desires, the author is again challenging the reader's beliefs and ideas, and bringing forth an emotion that will impress the moral upon the conscious-

ness of the reader. Bulwer Lytton hoped that his book would be read by those who had in mind the higher ideals of life and who had certain convictions well-established in their consciousness. His book was intended to be a challenge to those who had belief in the higher principles of life, and by this challenge strengthened the convictions held. The very nature of the story would appeal to persons with higher ideals and not to those who might follow the surface philosophy and actions of the undesirable characters in it.

The story ends in a manner to leave the reader to conclude after the covers of the book are closed that Zanoni would recover the mastery through the power he had in him because of his self-sacrifice, his unselfishness, and his sincerity. In fact, as the average reader closes this book he is firmly convinced that Zanoni would win his mastery, and in coming to this conclusion which in turn becomes a stronger conviction in the mind of the reader, Bulwer Lytton accomplishes the purpose he had in mind in writing such a book. Therefore, all of the background of sinister mystery, superstition, obsessions, and other peculiar ideas which the unthinking public entertains and which the real believer in higher things would discount only help to build up the stage setting for this strange story.

The book is not a typically Rosicrucian book in that it involves the Rosicrucian principles, but it is an excellent book to challenge the beliefs and partial convictions of certain types of individuals and to either encourage them to strengthen their good convictions and seek still further, or to discourage the purely curious and leave them in doubt. For these reasons we have recommended Bulwer Lytton's book for a number of years, and we are happy to have learned through letters and personal conversations that thousands of our members have properly discerned the challenge which the book presents.

To Our Sunshine Circles

Our members throughout the country who are associated with chapters or lodges where Sunshine Circles have been formed will be interested in a report that has been presented here to the Forum for discussion. I presume that most of our members know that in certain sections of our jurisdiction Sunshine Circles have been formed voluntarily composed by members who attempt to spread sunshine by helping the poor and unfortunate in ways and means different from the services offered by charitable organizations.

In other words, our Sunshine Circles are not merely to emulate or imitate the good work done by various charitable movements, but to go just outside of the work thus being done, and help in ways and means not generally considered. Our

Sunshine workers especially want to give hope and inspiration to the worried and the perplexed, and to bring peace and happiness to those who are discouraged mentally and spiritually. The Sunshine work is not for the purpose of giving money or food or clothing, although this is done to a small degree in some cases, but it is to give vocational advice, companionship, friendship, and encouragement to those who cannot find it elsewhere. The work of the Sunshine Circles, therefore, is not limited to members of our organization, but to those cases that come to their attention and where they think that our organization and its Sunshine workers can do something of a special nature.

Such Sunshine Circles are generally composed of voluntary workers including a physician or two, several nurses, a lawyer or attorney who can give free legal advice, business and professional persons who can help with vocational advice, etc.

The Sunshine Circle of Los Angeles has been the largest of all of our Sunshine Circles, and the one which because of its size and facilities has been the experimental one setting the pace for others, and developing new ways and new methods for carrying out the ideals of the Sunshine work. It has from time to time offered suggestions and advice to other Sunshine Circles, even to those located in foreign countries.

From this Sunshine Circle in Los Angeles now comes an additional form of help which I am sure will interest all of our members and will set a new pace for the Sunshine work. The Sunshine Circle in Los Angeles has become affiliated with and incorporated a plan for helping Shut-Ins, or in other words, persons who are confined to their homes or their beds in sanatoriums or places where they cannot get out and enjoy contact with others or the beauty of the open spaces, or concerts, musicals, theaters, etc.

At a meeting of the hundreds composing the Sunshine Circle in Los Angeles held on February 16 the new Shut-In movement was formulated and a plan for the formation of the Sunshine Federation of Shut-In Clubs for the State of California was voted upon. This plan for work among Shut-Ins will afford our Sunshine Circles and welfare workers throughout the North American jurisdiction an opportunity to greatly augment the humanitarian activities of our organization. For many years we have been carrying on a special form of helpfulness for those in prisons or reformatories, and now by helping those who are confined because they are crippled or ill with chronic conditions or otherwise deprived of the freedom which all of us enjoy, the Sunshine workers will be extending their activities in a glorious manner.

If any of our Sunshine Circles wish to take up this Shut-In activity, I direct them to communicate with the Chairman of the Sunshine Circle in Los Angeles, Mr. George Baldwin, 1550 North Genesee, Hollywood, California, and ask him for a mimeographed copy of the recommendations and plans that have been discussed. I hope that each Sunshine Circle Chairman who writes for this information will enclose postage for the matter asked for so as not to throw the burden of expense upon the Sunshine Circle in Los Angeles. If any lodge or chapter which has not formed a Sunshine Circle wishes to carry on merely this Shut-In activity as a specialized feature, the Master or Secretary of the lodge or chapter should write to Frater Baldwin for this plan enclosing postage for the reply, and it would be well to send ten cents postage in each case.

We recommend that the various Sunshine workers in various sections of the State of California, affiliated with this Sunshine Federation, get in touch with Frater Baldwin as soon as possible.

The Rose and Dew

One of our members wishes to know whether there is any truth in the story that the original meaning of the rose and cross was associated with the word dew in Latin.

In answer to this question I would say to all of our Forum that the member who presents the question is a little confused about the matter, but the facts are that at one time a writer touching upon Rosicrucian antiquity who was not a member of the organization advanced the idea that the name and symbol of the Order came from dew upon a cross instead of a rose, because the alchemists used the dew as a pure form of moisture in some of their alchemical formulas, and because dew is a vitalized moisture that is very important in many esoteric principles. But investigation during the past centuries in the field of symbolism has shown that the rose was a mystical symbol in antiquity and was associated with the cross in many ways, and is the true origin of the term in Latin *Rosae Crucis* which gives us the Anglicized word *Rosicrucian*.

Rosicrucian Symbols

One of our members in New York wants us to explain something about the mystical symbols that were used as watermarks in the true Rosicrucian manuscripts, and which are also found in the writings of Bacon, the Shakespeare Plays, and the writings of a number of other persons who

were living and produced their manuscripts during the 17th century. In answering this question in a brief form at the present time, I am holding before me a copy of an extraordinarily rare book. It is one of the very earliest editions of Bacon's book called "Of the Advancement of Proficiencie of Learning: Or the Partitions of Sciences Nine Books." This old book containing Bacon's signature, and which was at one time in the possession of a noble Spanish family and contains their coat of arms on the cover of the book, is set in type identical with the earliest Rosicrucian books, Shakespearean Plays, and other pieces of Rosicrucian literature, and is decorated at the beginning of chapters and elsewhere with the same strange ornaments as found in the Shakespearean Plays and elsewhere, which contain mystical symbols of a Rosicrucian nature, and whose yellow pages of hand-made paper contain a number of the watermarks that have been listed in various books as the official watermarks of the Rosicrucian organization. One of the principal watermarks that always appears in the paper of the title page of each true book, and is repeated on the pages where new chapters begin with systematic regularity, is that emblem which contains as its essential motive a bunch of grapes. Other parts of the symbols used in such watermarks contain the Rosy Cross, the letters R. C., the two cases of wine, etc. I merely want to speak now about the symbolism of the bunch of grapes. In another book here in my possession, also rare, old, yellow, and authenticated, and which is entitled, "The Secret Guidebook of the Rosicrucians," this Rosicrucian symbol of the bunch of grapes is explained or referred to in a number of places, and it is stated in one place that in the earlier initiations when the candidate entered the lodge for initiation he was followed by a standard bearer in symbolical robes who carried a tall pole surmounted by a Rosicrucian symbol, and from which hung a large bunch of grapes. This standard bearer stood behind the candidate throughout his initiation, and on certain occasions held the bunch of grapes high above the head of the candidate. I cannot reveal at this time and in this place and for publication in our Forum magazine the esoteric symbol of the grapes, for there are some things that we must keep our critical enemies from learning and turning into commercial profit in the ridiculous pamphlets which they constantly publish and sell. Some day we shall take extracts from this large book of secret things of the Rosicrucians and publish as much of the information as it is possible in a pamphlet to go to our members, but naturally there are many things in it which cannot be revealed to any but the members in the highest grades, and many things that can be revealed only to the Supreme Officers in each jurisdiction.

Rare Rosicrucian Books

Touching upon the subject of books in the foregoing remarks, no doubt many of you will be glad to know that our organization possesses here in America, and has in its actual use for reference from day to day, a collection of the rarest Rosicrucian books, and semi-Rosicrucian books that has ever been gathered together by one organization. These books have come to us from time to time from various parts of the world, and many I have brought back with me from my contacts with the archives of the Order in Europe, and they constitute a part of our esoteric hierarchy, and in them are all of the ancient, secret teachings, doctrines, rules, and a marvelous mass of historical matter relating to eminent individuals of the past who were connected with the Order, as well as their predictions of the future. Some of these books are listed in the catalogues of collectors of antique books and their prices range from two or three hundred dollars to a thousand dollars, and some are priceless merely as specimens of very ancient printing and book binding, aside from the knowledge they contain. In some cases there are known to be only three or four copies of such books existing anywhere in the world, and originally such books were printed in a very limited edition printed by Rosicrucians upon paper that was made by Rosicrucians, bound in leather by Rosicrucians, and circulated only to Rosicrucian archives, and never given to the public at large, and never sold. We can understand how secretly and carefully these books were prepared because today we have in the Rosicrucian Press, Ltd., a similar situation. Our Frater Shibley, who is manager of the Rosicrucian printing equipment in the large building which they occupy, sees to it that our secret and private manuscripts pass only through the hands of employees in the plant who are also Rosicrucians, and each and every printed sheet is carefully marked and numbered, and the limited number of copies are carefully protected and delivered to us for careful conservation and distribution. It was for this purpose that Frater Shibley established the Rosicrucian Press as a separate institution devoted primarily to looking after our special printing. In ancient times the same care was exercised, and the books that were thus produced were not made for commercial sale as many books are made today, because in the first place book reading had not become the popular thing that it now is, and the cost of producing books was tremendously high, and beyond the reach of the average person, and the principal idea of printing matter in book form which meant much hand labor and much expense in the manufacture of paper and leather covers and binding, was for the conservation and protection

of manuscripts or other secret matter that might otherwise be lost.

In the more ancient times such secret matter was carved in stone in hieroglyphs, or on the walls of temples or elsewhere in places where the public did not easily reach and could not understand it when they saw it. Therefore, the Rosicrucian publications of the Middle Ages were equivalent to the carvings in stone of antiquity, and those rare books thus produced now in our possession are like unto pieces of stone we have in our museum containing hieroglyphs and writings that are monuments of great wisdom, meaningless to many, and not within public reach or public commercialism. If some of the publishers of so-called Rosicrucian books who like to flaunt to the public every year or two a new book with a mystical title claiming to be Rosicrucian secret teachings, could obtain from us in some subtle or improper manner, just one or two of the rare books we possess, the world would be startled with what would be quickly produced in commercial form and sold in the open market. Undoubtedly, a huge fortune could be quickly obtained through such commercialism. But our rare books and secret manuscripts are beyond the misuse of the commercially minded, and we are happy that nothing has ever tempted any of our officers to reproduce in public form even one of the marvelous books which we love to sit down and read in the evenings and muse over while our spirit carries our consciousness back to the days when they were written, and to the great secret assemblies of philosophers and mystics who came together to discuss this great wisdom and compile it in manuscript form for our future use.

Humanitarianism and Politics, Religion and Fanaticism

Many of our members have asked us to discuss our attitude, or rather the official attitude of AMORC, in regard to the religio-political discussion of today. We are very sorry to say that we know so little of these things that there is nothing that we can express that will be of help to any who are deeply concerned about these matters. AMORC has steered clear of politics, as it has steered clear of religious controversies. We are not concerned in political lines, parties, or divisions. We are concerned in doing our utmost to see whenever possible that men who are clean in their lives and constructive in their thinking are given every possible political opportunity to help nations of people to work out their Karma and their future progress. A good man can be supported for any political position by Rosicrucians regardless of his religious connections or party affiliations, and AMORC will

never attempt to direct the minds of its members along party lines in any political situation. We may from time to time speak of the excellent qualities of some individual whom we know, and who is seeking an opportunity to put into political practice, or at least into practice of governmental matters, such high ideals as he may have, but it is doubtful if we will do even this, because it would be difficult to make recommendations without stirring up controversy along political and party lines. Certainly, our members will never be called upon officially to give their support to any individual even if the Emperor (God forbid!) should ever be nominated for any political office.

We are sorry to say that since the Townsend Old Age Pension Plan has become a political movement along party lines and is seeking to place nominees on a ballot for election, we must discontinue our comments regarding the Townsend Plan. Therefore, our members and those who have been working for the promulgation of the Townsend Plan along purely humanitarian lines may continue to do whatever they think is right in this regard. But as long as the Townsend Plan continues to be a political affair in competition with other political parties and has entered the field like other political parties, we cannot any longer express any official or unofficial opinion about it. When we gave our interest and support to the ideals of the Townsend Plan (not to the Townsend Plan in its details) we did so with the understanding that it was a non-political movement, and we even commented on the fact that it was the first nation-wide movement of a humanitarian nature that did not have any political quality to it, or at least any attempt to build up a party for the sake of electing its own people to political office.

So far as the "Christian Party" is concerned, we call attention to the fact that this political party does not interest us either. It is headed by Mr. Pelley with whom we have had much disagreement because of his questionable activities in so many lines which have brought him before various national investigation committees. While Mr. Pelley in his early stage of literary unfoldment devoted himself to the writing of idealistic principles along spiritual and metaphysical lines, we admired him and even recommended one of his early books. But after he became a promoter of many and various things and became involved in practices that we could not approve, let alone support, we had to separate him from us in all considerations. He never was a member of our organization, of course, and therefore it was not difficult for us to leave him outside of our consideration.

As for Father Divine and his political activities, we wish to say that we have no interest or

opinions in regard to anything that he says or does in connection with his politics. We do question and criticize his religious activities purely on ethical lines. And we feel that he is responsible directly for the strange beliefs on the part of many thousands of persons that he is God of the universe, personalized, individualized, and incarnate.

The years of 1936 and 1937 are going to go down into history as years of the most unusual situations in politics. We are going to hear of more strange, fanatical combinations of religion and politics than we have heard of in many years, but we feel sure that our members representing a large portion of the very sane and rational thinking people of the world will not be deceived by any fanatical claims or extreme predictions.

Rejection and Suspension of Membership

Several of our members in an eastern lodge have asked this Forum to discuss briefly the various methods whereby a member may lose or partly lose his membership privileges. They wish to know what constitutes the general procedure, and what may constitute proper causes.

A person's application may be rejected for almost any reason. Of course, if the applicant's answers to certain questions are not considered satisfactory by the Membership Committee, and if such answers definitely disqualify him, the rejection of the application is a merely perfunctory matter. It must be kept in mind that persons are invited to join the AMORC. They do not make petition to the organization for membership, but accept the organization's invitation to submit certain information which will aid the Membership Committee in determining whether it shall accept the application that has been made. In other words, some member of the organization, some officer, group of officers, or a lodge or chapter may invite someone to become a member because of the belief that he is qualified and will be an asset to the organization in its great work. However, the invitation and the acceptance of the application for membership are subject to the ruling of the Membership Committee which is guided by various established principles, but which is not bound to accept an application merely because all of the answers to the questions are satisfactory in themselves.

The first consideration which the Membership Committee gives to each application is the answer to the question on the back of the application blank as to *why* the person believes that membership in the Order will be of value to him. If that answer indicates any degree of selfishness or lack of humanitarian and universal cooperation, or in-

dicates any other motive or desire that is not truly Rosicrucian, the application is at once rejected. On the other hand, if the person is lacking in the true spirit of patriotism so far as he is not conducting himself and his business and social activities in a manner that is harmonious, agreeable, and constructive with the better interest of the government and the country in which he lives, the application is rejected. If the applicant is an avowed atheist, and does not recognize the existence of a God or a Supreme Being, or is engaged in any business that is contrary to the laws of the country, or cannot promise to utilize the benefits of membership in the organization to help mankind generally and improve the advancement of civilization, the application is rejected. Or if the person appears to be an extremist or fanatic along business, social, political, or even religious lines, his application may be rejected until a further investigation can be made. Naturally a person who is mentally unsound or so situated that he cannot study and improve himself by the instructions he receives, and help to improve others or spread the good work, cannot become a member merely for the sake of affiliation with the organization. A person seeking honors or some feature to exploit in connection with his membership will have his application rejected. A rejected application cannot be reconsidered for a number of years, depending upon the circumstances and change of conditions. Many applications received at Headquarters are rejected from time to time, and the registration fee returned to the individuals. A file of these rejected applications is kept as evidence of the strictness of the censorship on the part of the Membership Committee. The moral character of the individual, and the ideals of his life are always given careful consideration. Religious and social distinctions make no difference whatsoever, nor do those of race and color. Certain limitations in regard to age are also an important consideration, as stated in the constitution and rules and regulations of the Order.

After a person becomes a member there are three methods by which his membership may be modified or altered that are as follows:

(1) Suspension: A member who has knowingly or unknowingly violated any of the rules of the organization or any of his pledges, or has placed himself in a questionable position, or against whom charges of a definite nature have been made by persons of good standing and good judgment, may be temporarily suspended from active membership pending an investigation and/or a trial. A suspended member does not lose his good standing in the organization until the suspension is made permanent by complete expulsion. During the period of his suspension he may not visit lodges and chapter, may not re-

ceive any lectures, lessons, or instruction, nor have any vote in the Grand Lodge or any other lodge or chapter of the organization. The purpose of being deprived of these things is not in order to punish a member who has not yet been found guilty of any wrong-doing, but to prevent him from having any further contact with members, or with any situation or condition that might affect his standing while the investigation is being conducted. If the suspension covers more than a week or two, his dues will be suspended during that period also. If the investigation proves that which appears to be good grounds for the charges made, and the member himself cannot clear away these charges with letters of explanation or interviews with the superior officers, he is given the right to demand a trial in his lodge or chapter, or in his superior lodge, or to withdraw and resign from the membership. If he desires a trial it will be granted in accordance with the judicial forum of the constitution, and the regulations thereof, and will be tried by his peers under the direction of a superior officer, the said trial being private and confidential. If the charges are not proved at such a trial, or are based upon misunderstanding, the suspended member is restored to full membership, and no record is made of the suspension or of the charges made, and the member has suffered no loss of reputation or membership standing. Suspension of membership is very seldom indulged in, and is a matter that is left almost exclusively in the hands of the officers of the Grand Lodge or the Supreme Grand Lodge, and extreme care is used in every case accompanied with a real spirit of human brotherhood.

(2) Expulsion: A member is expelled from the Order only after due trial within the organization, and after having been found guilty by those who are familiar with all of the facts and with indisputable evidence. But a member may be expelled by the Supreme Officers because of conviction in the courts of the land for criminal acts, or for being guilty of theft or any high acts against the government, or the welfare of the nation, or for immorality well established by indisputable proof, or for deliberate and wilful attacks against the organization and its best interests after having been warned of the nature of these acts and continuing to perform them. An expelled member cannot be reaccepted into membership, and loses every right and privilege that he has ever enjoyed. Any dues which he has paid in advance or up to date beyond the time of being expelled will be returned to him. He may appeal, however, to the Emperor of the Order within thirty days after having been expelled, and the Emperor's opinion or judgment shall be final and mercifully considered and final in its judgment.

(3) Excommunication: In accordance with all of the ancient landmarks, and by virtue of the autocratic government of the Order which makes it a hierarchy under the Emperor, a member may be excommunicated by the judgment of the Emperor, or if the Emperor so desires, decision may be left to the vote of the Supreme Grand Lodge. The judgment is final, and cannot be appealed. It deprives a member of all standing and all rights and privileges in the organization, and such a member cannot be reinstated. Only good and sufficient moral, spiritual, esoteric violations, or deliberate, wilful, high acts against the organization or its officers, or both, with an intent to injure the organization and interfere with its best interests, are ever considered sufficient grounds for excommunication, and in the past twenty-five years the Emperor has excommunicated only approximately twenty persons in the entire organization. (Only one of the excommunicated members is numbered among those who have been critics of the organization.)

The only other form of modification of membership is that which is automatically brought about by the non-payment of dues. If after a period of grace or extension of delinquency a member finds that he cannot continue to pay his dues, his student activities as a member are discontinued temporarily in order that the indebtedness may not increase. Such a member is not deprived of anything other than his lectures, lessons, and instruction, and his right to vote. He is still a member of the organization insofar as his good intentions to fulfill his promises of adhering to the principles and ideals of the organization, and during the suspension of his student privileges, he still has the right to appeal to the various departments for help, guidance, and advice, and has the right to associate with members on special occasions such as annual feasts or holidays, dedications, memorials, etc., but cannot attend class instruction and receive personal instruction, or vote at any meetings, or attend a Convention. In every other way, however, he shall be hailed and greeted with the same brotherly spirit as any other members. The spirit of the rules and regulations is to look upon every initiated member as always an initiate regardless of whether the member is active as a student, active in his attendance, or not. So long as he has not been found guilty of any violations of the rules of the organization, has not been either expelled after due trial, or excommunicated, he remains an initiate of the Order, and is always hailed as such and counted as one of the potential centers of human support of the ideals and principles of the organization, and his inactivity may be altered at any time he so desires by announcing his desire or wish to the Grand Lodge of North

America or any of its representatives and chartered bodies.

It must be remembered that throughout the Order of North America there are thousands of initiated members who are not now active with the organization for various reasons. A great many of these have reached the highest grades of instruction and feel that they have gained sufficient knowledge, sufficient instruction to enable them to direct the course of their lives properly without further definite study in a systematic manner. Some of these members continue to make a casual donation toward the support of the work and nearly all of them speak a good word for the organization and promote its best interests whenever an opportunity is afforded, and from time to time bring other members into the organization, or attend its special ceremonies such as the New Year Feast, but they do not appear on the roster of present membership as active, affiliated members. Others, on the other hand, have found it impossible to continue their studies in a regular manner for the past two or three years because of journeys or business or such interferences, and are temporarily unaffiliated with the organization, while giving their moral support to it. Others have dropped by the wayside for various unimportant reasons, but from time to time manifest their good-will in various ways.

We do not number among the initiates in this classification those who have been expelled or who have resigned because of their disapproval of any of the rules, purposes, or ideals of the organization. A Rosicrucian initiate whether within active membership or just outside of it, is one who is true to the ideals of the organization, and true to its spirit. The Rosicrucian initiates in America who have crossed the threshold of AMORC or have been properly admitted into its membership and prepared with instruction and guidance, number many, many thousands, and they are located in high positions and important places in America where from time to time they give valuable service to the organization.

All members are warned, however, to be on their guard against the claims of persons who may present themselves from time to time and claim to have been initiated in AMORC many years ago, and are therefore entitled to be recognized as those in spirit with the organization even though they no longer possess any membership card or any definite evidence of membership. An active member, or one who is a member but inactive in his studies, always possesses a card to prove his affiliation. An initiate who is inactive but still in good standing with the organization so far as spirit and cooperation is concerned, can easily secure from the Supreme Grand Lodge or his own lodge a letter of identification. There-

fore, beware of those who make claims and support them with no evidence, nor give you sufficient time to investigate their claims. Many of our officers in different places have been misled and eventually robbed and deceived by the casual pretender who journeys from city to city living on the good-will of members who believe his pretensions.

Granting Favors

Soror Wilcox of Pennsylvania rises in our Forum now and smilingly asks how long a person should continue to do favors and show preference to another when that other person makes no effort to return any of these favors or show appreciation for them by helping anyone else.

Well, Soror, I think all of us have been in the same position you are in so far as wondering what to do about this kind of world's hopeless population. We hear of parasites of all kinds including human ones that live on the good graces, kindness, charity, and efforts of others. Usually such persons are constantly seeking something for nothing from those who have just a little more than is necessary to keep body and soul together. Their argument seems to be that if you or I have one mouthful more than will keep us this side of the starvation line, we must not only share it with them and add a little dessert or refreshment, but even take half away from our absolute necessities. They think we should rejoice in the opportunity of giving unto them while they give nothing to anybody.

It reminds me somewhat of the terse little saying that the little farm girl used on the stage when she went to a neighbor's house to borrow some dishes and was refused. She said, "My Mom says it ain't no use to do nothing for nobody that won't do nothing for you."

Of course, the spirit of an eye for an eye and tooth for tooth even in the matter of borrowing and giving is wrong. But it does seem to be a fair and just thing to withhold our charity and favors from those persons who not only fail to do anything for anyone else but even fail to show the slightest degree of real appreciation. Lip service in the way of "Thank you," or, "This is greatly appreciated," means nothing. History records that a number of persons who were guillotined in France said to the man who tied their hands behind them as they knelt before the block, "Thank you!" Perhaps many times these words spoken by persons to whom a favor is granted are just about as sincere. It isn't what we say in appreciation but what we do that counts both with human beings and with the Cosmic.

I do not agree with the cynic and pessimist who says you should never give even a five cent piece to a beggar nor a meal to the caller at the backdoor because there are so many frauds who are living that way. As long as I have food in the pantry that can be divided, or I can do without some food to divide with another, I shall always welcome the visitor at the back door, and I never regret giving away the money that I have given and will always give knowing as I do that out of every hundred cases there must be some that are genuine. Some may deceive me but they cannot deceive the Cosmic, and I am not going to put myself in a position where I attempt to judge offhand the worthy and the needy and the parasite.

But when one learns gradually that certain individuals have only a receptive attitude and never one of giving, it is time to call a halt. In such a case it is not a matter of judgment on our part but of self-conviction on the part of the others. Certainly in giving Rosicrucian help, the first requirement is that it should be asked for. The person who is too proud or too orthodox to want to bend to a Rosicrucian and ask for what the Rosicrucians can do is neither ready for nor deserving of the help that can be given at that moment. If we know that help is necessary but not wanted, we may do through the Cosmic what we can in order to help without letting them know it, but to give what they ask for or what they will take with a patronizing sort of spirit, or an apology for breaking their customary habits and beliefs, is neither good sense nor good Rosicrucianism, and the second Rosicrucian law is that he who receives must accept as trustee for the Cosmic. The obligation then rests upon him and he must not only show appreciation with a sincere expression of words, but must compensate by doing something for someone else, and until he does make such compensation, he rests under obligation to the Cosmic and need not expect a similar benediction. We must always be merciful, kind, sympathetic, understanding, and helpful, but the question immediately arises as to whether we are really kind and helpful to those who depend solely upon receiving from others and never attempt to do anything for anyone else. Each case must be considered by and of itself, but if once you find that your kindnesses and favors are being taken advantage of, then the time is at hand to be more conservative and restricted.

Important Notice To All Of Our Members Regarding the 1936 Convention

Every member of AMORC should read this notice and call it to the attention of other members one meets in lodges, chapters, or elsewhere to help us in making sure that every member of every Degree and of every branch and subordinate body of our organization in North and South America is familiar with it.

Our 1936 annual Convention is going to be very important in many ways. We have a number of interesting surprises and pleasures planned, and members who have been here to other Conventions know what that means. But in addition to all of the pleasant and surprising and happy features, the Convention is going to be important in one other point. We want to make sure that once again this Convention is representative of the entire membership and that the opinions, proposals, suggestions, recommendations and arguments presented at the Convention represent the attitude of mind of the majority of our members, if not all of them.

The attendance at each one of our annual Conventions has increased year by year in an astonishing manner. Even during the years 1931, 1932, and 1933, when the so-called economic depression affected so many organizations, and when so many conventions were attended by a smaller number of persons, our Conventions increased in size and interest so far as number of members and degree of activity are concerned.

Each Convention has not always been attended by the same members. Perhaps only 20% of those who have come from distant points at any one Convention have come the second time and not more than 10% have attended a third time. This is not due to any disappointment but due to the fact that they have made way and helped to provide means for others to come, either others in the family or others in the lodges and chapters. Our Conventions have increased in attendance not only because the organization itself has grown in number of members in all of the past years, but because each one who has attended the Convention has gone back to his home group or lodge and has boosted for the Convention and spoken in glowing terms about it.

Prior to each year's Convention, we have announced the date for a number of months in our various publications and in addition to this we have sent an individual notice year after year since 1930 to every member of the organization. In recent years we have stressed the fact that important business, administration, and doctrinal matters would be discussed, recommendations made, and the votes of opinions of the members

registered. In accordance with our previous announcements, we again say to every member that we want all members of the Grand Lodge of our Order—which means every active student member who is receiving instructions through the National Lodge correspondence lessons at home or through the lectures and lessons given verbally and orally in lodges—not only to attend the Convention and participate in the benefits we plan to give, but to participate in the discussions and the analysis of the activities of every department of our organization, including the methods of administration and government.

The Convention held each year is a Convention of the Grand Lodge to which every active member in the organization belongs. But at this Grand Lodge Convention the five officers representing the Supreme Grand Lodge and the government of the Order and the department heads of the organization welcome the suggestions, criticisms, comments, and constructive opinions of all the members. No member is denied the privilege of expressing himself from the floor of the Convention or of participating in the activities of voluntarily-formed committees to look into certain doctrinal, administrative, or other matters, and bring resolutions or recommendations before the Convention for discussions or ratification. Many of these recommendations have from time to time been adopted by the Supreme Grand Lodge and the Board of Directors of the organization and these Supreme Officers have accepted the voted resolutions as good advice and happy conclusions on the part of the membership.

At the coming Convention from July 12-18 a number of important matters will be discussed dealing with administrative and doctrinal subjects. We want every member who desires to do so to express his or her opinion or at least present his or her suggestions, criticisms, or comments.

While it is true that each of our past Conventions has been notable for its peaceful, happy sessions, and each has ended in joy and sincere acclaim for each and every feature of our activities, it is not the desire of the Supreme Grand Lodge that members should feel that in order to maintain the usual peaceful, happy attitude at each of our sessions, a member who has any constructive recommendation or critical comment to make must withhold it and refrain from expressing himself. Constructive criticism is helpful and is always as greatly appreciated as the approval, endorsement, and praise of what has been done and what is being accomplished. The new mem-

ber, like unto one who has been with us for ten, twelve, or fifteen years, is capable of making sincere suggestions and earnest recommendations, and his expressions are not only earnestly solicited but cordially accepted for presentation to the general membership for study and analysis.

Even those members who cannot attend the Convention need not feel that some excellent recommendations they have in mind, some criticisms they have at heart, some idea that they have evolved, some comment that they think has been overlooked, will be lost because they cannot be present personally to bring the matter to the attention of the Convention. Any member who has such comment, criticism, or suggestion or resolution to offer and who cannot be present at the next Convention, should put it in writing and see that it is given to the local Commissioner in the district where the member lives to forward to the Resolutions Committee of the Convention, or presented by mail or otherwise to one of the Grand Councilors having jurisdiction over the district where the member lives and who will see that it is brought before the Convention, or mailed to the master of any one of the chapters or lodges nearest to the member so that it may be brought to the Convention by the delegate of that district. Through any one of these methods the suggestions and comments of every member who believes he has something of importance to bring before the Convention can be sure that his ideas will reach the proper committee and then reach the Convention Chairman, if the matter is to be brought before the Convention as a whole.

If any member does not know the precise address of his local Commissioner or Grand Councilor, or the address of the nearest chapter or lodge, he can obtain this information by writing to the Grand Secretary, c/o AMORC, San Jose, California, in ample time to have this information weeks before the Convention.

Let no member feel that because he cannot attend the Convention in person he has neither the privilege nor the opportunity to have his ideas brought before the Convention.

Each lodge and chapter throughout the jurisdiction of the Grand Lodge in North and South America must see to it again this year that some person coming to the Convention registers as their official delegate, or that a proxy for the vote of the chapter or lodge is properly arranged. Again this year every lodge and chapter, every collective group of members throughout North and South America, must be officially represented at the Convention. We recommend, therefore, that every member in each district who is going to attend the Convention personally communicate with his chapter or lodge and let the officers thereof know that he is planning to come to the Convention, and if no other delegate has been

appointed he or she may be made the delegate with the proper instructions regarding any comments, suggestions, criticisms or resolutions that are to be presented for the chapter or lodge.

Remember that this is an annual Convention of the Grand Lodge membership of the entire North and South American jurisdiction, and each and every member of any grade or degree of the organization who is in good standing, active in his affiliation, is entitled to attend the Convention and to voice any thoughts or ideas he has in mind.

This particular message regarding the Convention I am issuing in my own name as an officer of the Supreme Grand Lodge, speaking now to the members of the Grand Lodge under the jurisdiction of the Supreme Grand Lodge. I hope to see and meet at this Convention as many of those who have been in communication with me as is possible, and as many of the others, too, as may find it possible to come, for a sincere welcome awaits all of you.

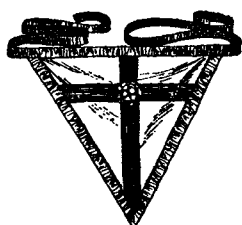
Vowel Sounds

One of our members asks whether vowel sounds as used in some of our exercises and experiments must be pronounced loudly with full natural tone, or may be whispered. A vowel sound is effective because of its pitch or tone, and not particularly because of its volume. The tone of A, for instance, in the musical keyboard is still A whether it is pronounced or produced softly or loudly. In the average size room at home there is no need for the vowel sounds to be produced loud enough for anyone in an adjoining room to hear if the door is closed. If one is out of doors and alone, especially in the open country or riding alone in an automobile or otherwise, it is good practice at times to go through the vowel sounds with a full volume of the voice. It is not true that the mystical effects to be produced are increased in manifestation through extreme volume in pronouncing or singing the vowel sounds. Those vowel sounds which are produced with a faint whisper will have an effect upon the body of the individual and upon the psychic centers and nervous system practically to the same extent as though they were pronounced loudly. Vowel sounds that are spoken in a moderate tone not loud enough to be heard in an adjoining room will have all of the mystical efficiency necessary for an influence external to the body or in the room around the person who pronounces them.



Is Your Home Your Temple ?

Four walls and a roof may make a structure. Yet a more subtle element is required to make that structure a home or temple. The most elaborate, religious edifice may lack the atmosphere or feeling of sacredness of a primitive stone altar nestled in a grove of trees and dedicated to simple and sincere worship. Environment is of our making, and may be changed as we desire it. Therefore, bring into your home such thoughts and actions as will make it **YOUR TEMPLE**. Arrange for a sacred spot, a sanctum with all the feeling the word implies, be it merely a nook or corner. Place in it those simple things which will materially aid in creating the proper spirit.



Ritual Apron



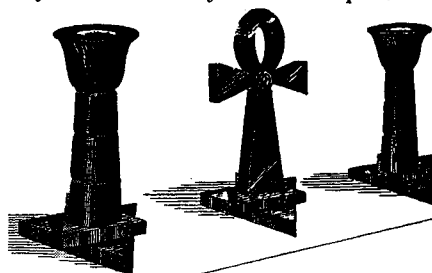
Long Burning
Cubes

COMPLETE SANCTUM SET

These attractive, symbolical articles, because of a new extremely economical price, are now available to all Rosicrucian students. This sanctum set consists of candlesticks which are replicas of the columns of the Egyptian Temple, finished in mahogany. The Egyptian Cross or Crux Ansata with Red Rose, is finished to match the candlesticks. The incense is especially prepared for Rosicrucian students, and then there is the symbolical ritualistic apron, artistically made. These items separately amount to \$7.50. They are offered to you as a complete set for your home or sanctum for the low, reasonable price, postage paid, of only

\$5.00

Rosicrucian
Supply Bureau
San Jose, Calif.



Egyptian Candlesticks and Cross

The ROSICRUCIAN FORUM

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THE ROSICRUCIAN ORDER.

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JUNE, 1936

No. 6

POWER



All worlds lie folded in the arms of Power:
The live seed lifts its earth-load and is free:
The filmy moon lifts the eternal sea.
Armed with this might, the insect builds its tower
And lives its little epoch of an hour.
Man's giant thought, in ever-daring flight,
Explores the universe, the Ancient Night,
And finds infinity even in a flower.

But there is something that is greater still,
The strength that slumbers in Heroic Will.
Yes, there is something greater than them all:
It is the high translunar strength that streams
Downward on man at some imperious call,
And gives him power to perish for his dreams.

—By Edwin Markham.

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FOR MEMBERS ONLY

Greetings!



FRATRES AND SOORES, GREETINGS:

Again the time has come for me to add a few words to the matter collected by our secretaries for the Forum and I am glad to note from various reports and records that the Forum circle is growing larger and larger. I hope the time will come when every member, or at least a member in each family that belongs to our organization, will receive and read the Forum magazine. We would gladly send it free to all of our members as we do *The Rosicrucian Digest*, but the cost of doing this is prohibitive.

Many of our members do not realize the value of the Forum in answering their specific questions. Hundreds of questions come to the various departments each month that have already been answered thousands of times in correspondence and many times in the Forum magazine during the past three or four years. If all members read the Forum, much time and trouble would be saved by these members in having their questions answered or their problems solved.

From time to time in the past I have warned our Forum members to preserve their copies because they would become of intrinsic value as well as an aid in the understanding of our teachings. The time has already come when hundreds of new members are looking for back issues of the Forum magazine and they write to various lodges and chapters offering large sums for individual copies. We hope that every chapter and lodge will preserve and protect its back issues, for we cannot supply any of the oldest numbers and a complete set will become a very valuable asset in every lodge and chapter. We hope members will also preserve their consecutive issues, for these will be a help to them and a beautiful heritage to pass on to some other member at the close of life. Therefore, do not let anyone or anything tempt you into disposing of separate copies, thus breaking your collection.

On the other hand, you may occasionally loan your copies to someone if you make sure beforehand that they will be returned to you. The people in the Western World, and especially the United States, have developed some very bad habits in the borrowing of books and magazines. Persons seem to take the attitude that once an individual releases from his own possession a book or magazine, it is a sign that it is not valued or appreciated and therefore it has become anybody's property or just common property and need never be cared for or returned.

We certainly hope that every member who reads the Forum will try to be here at the Convention this summer because we want to make it, and will make it, the finest and most instructive and beneficial Convention we have ever had. Turn to the rear of this present copy of the Forum magazine and under the subject of Side-lights at Headquarters, read what we have to say about the new planetarium and then make up your mind to come here this summer.

May each and every page of this magazine be of help to you and aid you in mastering the teachings and practices of the Rosicrucian Brotherhood.

Fraternally,

H. SPENCER LEWIS, *Imperator*.

Akashic Records

Again one of our members asks us to tell something about the Akashic records. These records are the most secret, exclusive, and carefully preserved recordings of Cosmic facts and Cosmic revelations that the mystics of the world have been able to gather together through all the centuries. The revelations are based upon the theoretical recording in the Cosmic Consciousness of the universe all facts of interest and importance that have occurred since the dawn of creation. In order that these records might be kept secret, private, and highly revered and respected, the revelations from them have not been made public, and the nature of the records themselves have not been described in a manner that would make them intimately familiar to all. I, too, must respect the traditional secrecy regarding these records.

It is not unique, however, among Rosicrucians and mystics, to believe that somewhere in the consciousness of the universe, or in the Universal Mind or Cosmic Consciousness, there are recorded definitely all of the important events of the past along with a vast amount of prophetic knowledge. Many of the world's most eminent spiritual leaders and thinkers of the past and present believe this also, and we have much evidence to indicate that when the sincere mystic attunes himself with the Cosmic and attempts to find an answer to a very important question, the revelation that comes to him either of something of the past, present, or future, comes from these so-called Akashic records.

Consciousness of Plants

One of our members in Southampton, New York, wishes us to state whether it is possible for plants to be incompatible or unfriendly. She relates the fact that she has found that her oxalis and myrtle plants have done well during the winter in separate pots, but did not do well when placed together in one window-box. She says that after she separates them they show a great improvement in a few days with equal conditions for each of them.

There are two things to be considered in understanding the reason for incompatibility of plants in the manner described by our member. In the first place, the aura for each plant is quite different, and to any who can see these auras, often made very visible in the bright sunlight, it is easily noticed that even with a bouquet of flowers the auras of some of the blossoms will blend with the auras of others, while still others will seem to fight each other, and their auras in combatting each other's influence set up a disturbing aura around each of them which causes them to wither quite quickly. Just as the auras of human beings do not always agree, and cause a strange feeling of unrest or incompatibility, so we find the auras of plants affecting each other either favorably or unfavorably. Very often flowers that will last quite a while when with only their own kind in water for a table decoration or otherwise, will soon fade and wither if placed in close proximity to other flowers of a different nature. Cut violets have a tendency to last a much longer time when kept separately, but wither very quickly if placed in a bouquet with other flowers. The more delicate in color and nature, the more easily they are injured by auras of other flowers. The more wild and common the flower, or at least common in its breed and nature, the greater strength, the wider auras it possesses, and the greater injurious effect it has upon more delicate flowers. The common field daisy, like the large common sunflower, has an aura that dominates and seriously affects hothouse pansies, violets, or other delicate flowers.

In the second place, we must remember that each plant draws from the soil certain elements to a certain degree peculiar to itself. Where different species of plants, especially those whose auras are not agreeable, are drawing from the same soil, and their roots can reach over toward one another, there is another battle going on beneath the soil, and this is highly injurious to the plants also. Some plants will take from the soil with a very avaricious appetite all of the most desirable elements, leaving little for any plant that is growing nearby, and in such a case the weaker plant has to suffer because of the greed of its neighbor.

Color and Unconscious Bodies

Here we have an interesting question regarding the effect of colors and rays of light on bodies that are unconscious or in the state of so-called death. The member who submits this question states that an undertaker uses red lights over the mortal remains, while awaiting burial, and that a canopy of flowers is erected and the lights so placed as to effect a glowing, rosy tint on the mortal remains. Our member wishes to know why this is, or what the purpose may be.

Perhaps this undertaker has discovered a fundamental law of nature and is taking advantage of it. Various colors of the sun or other lights that are of the red or violet nature are destructive to tissue that is in the process of decay. That is, it will prevent the tissue from maintaining too much life in it. It must be kept in mind that in all unconscious bodies or bodies after transition, there is still a form of spirit life which rapidly proceeds to break down the nature of the tissue in a process that we might call decay. Embalming and keeping the body on ice are intended to prevent this rapid decay. Red or ultra violet lights will tend to affect the progress of this activity by delaying the activity of vital power in the body that is at work in the process of devolution. Perhaps the undertaker is using these lights to help keep the body in a preserved state. We can only speculate upon the matter inasmuch as we have not made any practical tests of this fundamental principle.

Transfer of Personality

One of our members calls attention to the discussion that recently appeared in the Forum magazine dealing with the subject of reincarnation and in which reference was made to the incident published in one of the newspapers regarding the young woman of eighteen who suddenly became possessed of the personality of an older woman that had lived in another country. The question is this: Can the soul of a person passing through transition pass over to the body of a person still living and who is in possession of her own soul? And what becomes of the person's own soul when a new soul comes into the body?

It is really doubtful if in the case cited and all similar cases there was any transfer of the soul. In fact, that seems to be an impossibility according to all the laws of nature and reincarnation as we understand them. Taking this particular case as a typical example, we will say that there is a woman thirty years of age living in Spain, and a young woman eighteen years of age living in Czechoslovakia. The woman in Spain passes through transition on a certain day. Practically

the same hour on the same day the young woman in Czechoslovakia has a peculiar state come over her in which she first becomes faint, then unconscious, and then in a trance or coma for a short period of time. Stretching our speculations a little further, we will say that at about 1:30 in the afternoon on a Saturday in August the thirty-year-old woman in Spain began to weaken from a diseased condition which had affected her for many months, and doctors and nurses immediately recognized that she was beginning to sink into a condition that would bring transition in a few hours. At some hour that was identical with 1:30 in Spain the young woman in Czechoslovakia suddenly felt herself getting weak as though overtired or strained in some way. In ten or fifteen minutes the weakness had become so definite that she was forced to lie down or probably fall in a faint on the floor, and in another half hour she was unconscious with possibly a doctor working over her, trying to restore her to a normal condition. At the same instant, however, the older woman in Spain was becoming unconscious from her sinking condition, and was approaching the borderline of transition. In another hour the older woman was on the borderline and hovering between life and death with both her subjective and objective forms of consciousness balanced. Any moment the last breath might be taken and all consciousness pass across the borderline into the spiritual state. At just that time of balanced states of consciousness the young woman in Czechoslovakia entered into a coma or trance where her state of objective and subjective consciousness were also balanced. Here we have two persons who at the same moment are in equal states, the one as a result of disease, and a breaking-down of vitality and health of the body, and the other from a weakened condition from overwork or some other condition that was abnormal.

It is interesting to note that in such cases the young woman who was fairly healthy could just as easily pass through transition as the one in Spain who had suffered from a long spell of illness. So-called death can occur in cases of this kind regardless of the nature of the sickness that had caused the unconscious state and the eventual state of coma. Being in such balanced states, there was an immediate attunement between the two women. Now why this attunement took place is something we do not know. It may have been because their auras were identical in rates of vibration, or because there was a former contact between their souls or personalities in a previous incarnation, or they were both born under some identical planetary influence, or both had reached some psychic point of development that was identical, or for some other reason. We do not know the facts, and can only speculate and guess. But it is evident that they were in agreement at

the time that they were balanced on the borderline of transition, both of them being in a deep subjective state. We know that when two healthy, normal persons are in a deep, subjective state, they can attune themselves with each other, and feel each other's personality. In a deep coma the subjective state is deeper, and a transfer of thoughts, ideas, and personalities is therefore easier. From what is reported, it is evident that during this state of attunement between the two women, the personality of the woman that passed through transition was absorbed into the consciousness of the woman who was in a coma and who returned to a normal state. After she returned to normalcy the new personality of the other woman took charge of her reasoning and thinking, and dominated the personality that used to be there, and thus was produced a new personality in the younger woman. But there was no transfer of soul from one to the other if we are to believe all of the doctrines and all of the fundamental principles regarding the immortality and cyclic evolution of the soul.

There is so much speculation in all of this that we really should not give deep thought or study to it except as a mere incident of interesting inquiry. Our greatest concern and interest should center around an analysis of the manifested actions of the new personality in the younger girl by analyzing to what degree the new personality dominated the former one. We have an excellent opportunity to study and discover what personality really is, and to what extent it is a governing factor in our lives. We have no evidence to show whether the young girl in Czechoslovakia had a few traits of her former personality mixed in with the new one, or whether the new one had one-hundred per cent control over the young girl. It would take someone very familiar with her to carefully analyze everything she said and did, especially things she did in moments when she was unaware of being studied, to determine whether every trait of her own original personality had been dethroned or subjugated to the new personality. And of course we would want to know everything we could about the original personality of the older woman to see whether every outstanding characteristic of that personality had transferred itself to the younger girl, or whether only a part of it had been transferred. If such an incident could occur in America or England, Canada, or some other part of the world where the two persons lived in the same city, and a committee could make a very careful study of the former lives and personalities of both persons, and make comparisons with the personality of the young girl today, we might arrive at some very important conclusions.

Brittle Fingernails

One of our members raises a question that led to a series of experiments some years ago, and in fact caused us to compile a questionnaire based upon it. The question is this: Will the continued development of the healing power within the body and the application of it through the fingers cause the fingernails to become brittle? Our investigation proved that the fingernails do become brittle when a great deal of healing work is done by the hands upon one's body or in treating some member of the family, but the hands must be used for such healing work many hours of the day, and with continued positive radiations, and very few negative emanations. Then the fingernails become brittle and are apt to break or crack slightly at the extreme ends if they are struck against some hard object. When some treatment work is performed of only a few minutes each day using both negative and positive treatments at different times through the week or month, the brittleness of the fingernails is not noticed.

Left-handed Persons

Again the question arises as to whether a person who is left-handed in a seemingly normal or natural manner should reverse the use of his hands in doing healing work. Our experiments have proved that in a great many cases the tendency to use the left hand for all the things that the right hand is used by the majority of persons, does not indicate that there is any reversal of the faculties and functioning of the brain areas. But in some cases the latter is true, and such persons must therefore use the left hand in all treatment work where the right hand is indicated and vice versa. If you have a tendency to use your left hand more than the right hand, you will have to discover whether this is merely a habit you have formed or due to some form of reversed function, and the only way that this can be determined is in giving treatments or in performing any other psychic experiments of the hands to note whether a reversal of the hands assists or improves the results or not.

Eye Photography

Because a syndicated Sunday newspaper has recently published some foolish detective stories and a moving picture plot involved the same idea, many have written to us asking whether it is true that the last vision to be seen and sensed by the human eye just prior to transition is permanently photographed upon the retina of the eye and left there as an indelible picture or as a picture that may be seen and then disappears. According to

the very nice theories of some moving picture writers, if we lift the eyelids of a person immediately after transition, and with special equipment peer into the pupils of the eye, we can see on the retina a photographed image or a registered image of the last impressions made upon it, and then within a few moments this vision disappears. According to some others the vision remains permanently, and a camera can be used to rephotograph the image that is photographed on the retina.

This idea was used in a novel by a writer many, many years ago, and every scientific test has proved that it is a fallacy, and a little reasoning on our part would make it plain that it is a fallacy. The retina of the eye while often compared to a moving picture screen upon which pictures are projected is not, after all, a smooth surface like the silvered screen on the stage, and the pictures are not thrown upon it in their form and brilliancy as upon a screen, but in light sensations and pulsations which are picked up by the nerves of the retina and carried to the brain area of sight consciousness. If any actual picture is produced anywhere at all, it is in the brain area of sight consciousness, and not upon the retina of the eye. It would be far more logical for the fiction writer to say that he opened the skull and removed a part of the brain where sight consciousness is located, and through some manipulation—perhaps pouring chemicals on that part of the brain like one does upon a film in the darkroom—a picture developed on the brain surface. This, as I have said, would be more logical than claiming that a picture was found on the retina of the eye. But even if the retina were like the moving picture screen, it must be remembered that nothing is permanently registered on the screen in the theater, and that the moment the light behind the moving picture film is extinguished there is no picture on the screen, and looking at the screen immediately thereafter would reveal nothing at all.

Tempting the Imagination

One of our Fratres in Ohio asks whether there is not a general tendency on the part of the human consciousness to imagine it sees many things, while the individual is seated in a perfectly dark room or in a room where a few small lights or gradations of light may exist.

Yes, this is absolutely true, and it is one of the interesting facts of our existence. To be seated in a perfectly dark room—let us say, for instance, a room like photographers use without the customary ruby light—leaves the individual without any sensations of light or sight. It is equivalent to peering into the blackest of empty spaces of unlimited size. In other words, it is equivalent to

sitting in the midst of a universe that has neither form nor color, nor any other sight or light condition.

So far as the imagination is concerned, sitting in a dark room of this kind is equivalent to holding before one's eyes a black sheet of paper upon which a picture should exist in order to make the black space interesting. Gazing at such a paper long enough would undoubtedly cause the imagination to paint in imaginary pictures. There is a tendency on the part of the consciousness of man to abhor and get away from emptiness of this kind, and where there is such emptiness to put into it something that stimulates the sight or imitates the sight sensations.

In the first place, sitting in the dark or in a room that is nearly dark is a very restful and peaceful thing for the eyes and for the consciousness and brain, and nervous parts of our body. We seldom realize the benefit that comes from being in the dark and in resting the eyes despite the fact that it is one of the very things we do at night when we retire, and it is one of the things that helps to induce sleep. But generally we fall asleep so soon after reclining in bed in a dark room that we become unmindful of the restful reaction upon the eyes. But when persons have traveled across the ocean for many days and have been able to recline in deck chairs and look out at the green waters or blue sky with their great depth of color and lack of incidental form to create any definite picture, the restfulness that the eyes appreciate soon becomes evident.

If in the room there are a few gradations of light, or one or two places that reflect some faint light, these become more luminous as our eyes become accustomed to the darkness, and very soon those few faint lights become points upon which we focus our attention, and such things help the imagination to build up and create fictitious pictures.

This natural tendency of the imagination to paint a dark space with fictitious pictures is not something to be condemned by those who wish to sit in the silence for concentration and meditation, nor is it something that should be permitted to interfere with other laws that are at work. The student must soon learn to determine whether the things he sees in the darkened room are figments of his imagination or due to something else, possibly passing lights that reflect some faint glow through the window, or lights produced by his own aura, or Cosmic radiations, or otherwise. There is no law which can be given in words to you which would serve as a formula for you to use in determining what is imagination and what is not. Experience alone is the only thing that will enable the individual to determine such distinction. But beware of concluding that every intangible, unexpected, or puzzling impres-

sion that comes to your eyes from a dark room or a semi-dark room is due to your imagination. You will be far more deceived by such a conclusion than you will ever be deceived by anything you see or think you see.

Air Pressure in the Nostrils

A member from Florida asks whether he was correct in understanding one of our monographs to the effect that the rise and fall of tides affects the air in every locality and affects our nervous system in such a manner that in breathing through the nose we can tell whether the tides are high or low. The statement in the monograph in this regard is absolutely correct. A little experience on the part of every member living near such waters as rise and fall in tides will show that if one stands still and in a normal manner closes the mouth and takes deep breaths through the nose, one will find that one or the other of the two nostrils seems to take in more air than the other. In other words, there are times when one or the other of the nostrils seems to be more open or permits more air to enter it and go into the body. By inquiring regarding the tides one will soon be able to determine whether the left nostril takes in more air or less air when the tides are in or out, and the same with the right nostril. I have talked with many men who are constantly on the waters, and they have said that they have noticed this but have no explanation for it.

We must remember that man is essentially a water creature. He is composed very greatly of water—nearly eighty per cent of his weight being water or moisture. He is born in water and loves to live in water throughout his life, or near it. He is now gradually evolving toward being a perfect air animal, but still retains many of the qualities that belonged to him when he was wholly a water animal or nearly so. For this reason his nostrils are constructed in some way to enable him to adjust his breathing according to water and moisture conditions and the magnetic effects that produce these changes in tides or changes in the atmosphere. This is a matter which is interesting for experimentation, and opens up a very wide field for speculative thought if nothing more. But remember in your experiments that with one person it may be that the left nostril seems to breathe more freely when the tides are high, while with another person the left nostril may breathe more freely when the tides are low. Or it may be that a person living in certain localities will have the same identical experience. These are matters which have not yet been definitely determined.

Faith and Fear

One of our members living in Canada rises and wants the Forum to argue or explain the relationship between faith and fear. He says that he has noticed that AMORC in its official governing body looks upon many of its trials and tribulations as something which must be fought and battled with, overcome and mastered, and that in doing so the organization has the assistance of attorneys or lawyers and proceeds in the same manner as any other individual or group. He says that if the AMORC and its officers have faith that its work is good and that it has the sponsorship of the unseen masters of the Great White Brotherhood, and therefore will always be protected and never injured or done an injustice, why should the officers at Headquarters have any fear regarding the outcome of any attack or any unpleasant situation, and why should it go to any great trouble or expense to overcome the unpleasant conditions and to battle with them in court or out of court?

This sort of a question and this sort of an argument is typical of what one may indulge in in a philosophical way without arriving at any conclusion that is practical. I might say to the Frater that so far as the Supreme Officers are concerned, and their constant readiness to battle against anything and everything that might injure the integrity, honor, or stability of the organization, it is an excellent indication of the profound faith that these officers have in the principles of the Order, and goodness, idealism, and worthiness to be continued. Certainly no one will go to any great expense of mental effort, physical labor, and financial expenditure to fight and protect something that one believes is about to be wiped out of existence, or which one feels does not have the strength and support that would enable it to continue its existence. We note throughout history and throughout the incidents of everyday life, as reported in the newspapers, that man is prone to abandon quickly and hurriedly that which appears to be a sinking ship, and that rather than waste his time or money in trying to prevent it from sinking, he will think of his own life and personal interests and let the inevitable occur—if the sinking is inevitable. On the other hand, while we may say in all good faith and believe as we do in the bottom of our hearts that the Cosmic will help us and the unseen Masters protect us, we also know that God helps them who help themselves, and the fallacy of the philosophical view-point is in sitting down with hands and arms folded and waiting for God and the Heavenly Hosts to do the things that we should be doing whether it is in protecting our individual lives, our homes, our businesses, or those things which we hold dear and sacred.

We learn as we go through life that every concession made or given to the enemies of darkness simply strengthens them and encourages them in their activities. We know that there is nothing that so greatly discourages the forces of darkness as to find that they have opposition, and that every form of power both Cosmic and earthly, Divine and finite, is concentrated in frustrating the plans of evil and preventing injustice. To remain silent in the presence of criticisms and attacks merely encourages the destructive minds to continue their unfortunate actions. They mistake silence on the part of the aggrieved as fear, and they interpret inactivity as cowardice, and these two false conclusions lead them to believe that the victory is partially theirs, and that they should continue and increase the wrong things they are doing. Works without faith are useless, and a glorious faith without works to back it up is impractical and senseless. The two must go hand in hand. We may have faith that God will provide for us and protect us in hunger, thirst, and want, but the fellow who lies down in his hunger and thirst and want and waits for God or the Cosmic powers to drop food into his lap and to provide other necessities for him is sure to be deceived. He must exert himself to some extent to receive what may be offered to him, and he will attract to himself that which is destined to be for him if he will use every effort to combat and frustrate that which is proving to be an unfortunate intervention. That is precisely the attitude that AMORC has taken in all of its affairs, and it is the attitude which it advises and recommends to thousands of members who write from time to time asking for advice on how to proceed against the conditions and actions which deprive them of peace, happiness, and success.

Houdini the Magician

A number of our members have written to us from various parts of the country stating that the young Houdini, eminent stage magician and entertainer who is attempting to take the place of the elder Houdini in the amusement world since his transition, has made many kind and pleasant references to the AMORC and its activities in various cities where the question has arisen. In some cases persons have said that Mr. Houdini's very kind comments have left the thinking persons wondering whether the AMORC was an association of great magicians or whether there was some other reason for Mr. Houdini's comments.

The original Houdini who made himself famous throughout the world for many years as a master magician and unique character with astonishing abilities, was a member of the Rosicrucian Order in Europe. I do not know whether

this younger Houdini is a member of some foreign or American branches of the organization or not. But we can thoroughly understand why Mr. Houdini would say the kind things he has said about AMORC, and we want to thank him and state that we appreciate his kind thoughts and his kind remarks. But I hope that while every one of our members who can do so will go to visit any place where Houdini is giving an exhibition of his work, and will praise him in the proper manner for his exhibitions, no one will attempt to get in touch with him and ask him for any references or favors merely because he has a kindly attitude toward AMORC. Do not do anything or say anything at any time that would lead anyone to think that you are making use of your membership in AMORC to secure preferences with persons who are before the public and earning their livelihood in this manner. On the other hand, if you do see Houdini perform, do not hesitate to express your appreciation of his performances, and if you wish to write him a brief note addressed to the theater where he is performing, and tell him that you have enjoyed his act and that as a Rosicrucian you wanted him to know how you appreciated it, this is perfectly proper, but do not ask him for special favors or special courtesies which may be embarrassing for him to refuse and almost impossible for him to grant.

Vowel Sounds and Rosicrucian Treatments

I have here this morning for our interesting study a letter from one of our Sorores living in England. While she is living in that country she is receiving and has been receiving for some time the very same lessons and monographs that members here in America receive. I say this because I want each one of you to know that living anywhere in Europe does not give the members there any advantage inasmuch as the lessons in each country are practically identical, and especially in English-speaking countries where there is not even the slight change that might be caused through translation.

This sincere student has reached fairly well into the higher degrees and she has been very systematic and persistent in her studies and practices. She has had such good success with some of the exercises that I feel I ought to read to you a part of her report.

She says that in the closing months of last year the Master of her class urged all of the students to follow very carefully the vowel sound exercise and practices given in the Eighth Degree. She says that she has followed the instructions very carefully and has had startling results. First, she says that she notices that the fingers of her

hands become so charged with vibrations and some sort of magnetic energy that if she touches one of her forefingers to the metal part of a clock it will cause the clock to stop in a few seconds. She said that one time when she touched a new electric bulb immediately after doing the vowel exercise in the evening it cracked into pieces. She says, furthermore, that when her hands are so charged with this magnetic or electric energy she has difficulty in operating electric switches and has to have someone help her. She wonders what she should do about this matter, inasmuch as she seems to be charging her body with a superfluous amount of energy which she does not need.

I would say to her most certainly to leave the vowel exercises alone for a while and go on with other exercises until she comes to such practices in the future lessons as will enable her to use and exhaust some of the stored-up energy which she has put into her body through the vowel sounds and the exercises. Her health must be very good and her psychic centers must have developed fairly well in the past year for her to have attained such a degree of energy in her hands. Her case is not uncommon except that a great many students decide for themselves when they find the energy tingling in their hands and seeming to be in abundance, to leave the vowel exercises alone for a while. A very slight illness—even what we call a cold—might use up a great deal of this energy in a few hours and then the vowel exercises would be required again. In the average student the energy thus created and built up in the system is utilized solely in awakening and strengthening the psychic centers, and therefore it does not manifest itself as an overabundance of energy in the hands. It will take time for this Soror to understand or comprehend just how often to do the vowel sound exercises and when not to do them. Students who neglect these exercises, or only do them occasionally, once or twice a day for a few weeks, seldom reach this degree of magnetic power, but they would find if they did the exercises properly that they are one of the finest safeguards for health and one of the finest aids in future exercises that one could possibly have.

And speaking of the Rosicrucian methods of assisting those who are ill, this Soror calls our attention to a case which makes an interesting part of her report. She says that when she wrote to us at the end of last September she was using some of our treatments to help a woman who had been suffering for a long time from chronic rheumatism, and the Rosicrucian methods had begun to show a very marked improvement which was greatly appreciated by the patient. Then suddenly some relatives appeared on the scene and insisted that the patient take a fort-

night's treatment in a hospital for chronic rheumatics along with about three hundred other cases being treated there. Our Soror says that at the end of two months the lady under treatment was worse than she had been for a long time, despite the fact that she had a good bed and good food. She says the hospital treatment consisted of hot baths every day with X-ray and other forms of mechanical treatment, and finally a calliper was put on the right limb to give support to the knee. This was followed by four more weeks of treatment to kill the nerves in the body. Our member says the lady patient lost weight and strength throughout the whole period in the hospital as well as suffered more and more day by day. She asks us what we would recommend in such circumstances.

What can we recommend? If relatives are going to insist upon certain orthodox treatments that they believe are correct, and demand that a patient be put in a hospital and given some specialized treatment that is claimed to be absolutely correct, the patient herself must decide whether she wants to follow the demands of relatives or the beliefs of her own heart and mind. We cannot interfere with the dictates of relatives and demand that a patient follow our suggestions, or we would be placing ourselves in the same position as the relatives. The patient alone must decide, and the best we can do is to call her attention to what we believe and let her choose. We can send our prayers to the Cosmic and concentrate our thoughts upon the patient to help relieve her, but if she prefers to have the hospital treatment because she does not want to displease her relatives, then the Cosmic law will let her have a little discomfort or have it long enough for her to learn that it is better to have the Rosicrucian treatments or follow the Rosicrucian methods in preference to others in such circumstances. The whole matter is one that cannot be properly dictated or commanded by us.

Exchange of Psychic Bodies

A Soror in Pennsylvania wishes us to discuss the question as to whether two persons who are very closely associated or attuned in every way can, through any Cosmic or psychic principles, exchange psychic bodies. She says that she has read somewhere that this is possible.

I know how each one of you here will probably want to answer this question, for all of you know that this is not a possibility. In the first place, that strange, mystical "silver cord" that connects the soul with the body, or the psychic body with the physical body, is never separated until transition occurs and very often during the first few hours or day or two after transition that silver cord seems to maintain some very subtle

and almost intangible connection, although at times it has been slightly visible. Not until that cord is severed completely are the soul and body completely separated. There is no way by which this cord can separate and permit the psychic bodies or souls of two persons to exchange places within the physical bodies. If a psychic body were to sever its connection with the physical body by the breaking of the silver cord, no other psychic body would enter the physical body, for immediately there would be a process of dissolution set into action in the physical body and no psychic body or soul would enter a physical body under such circumstances.

There are records of cases where the personality of an individual who has passed through transition has made such a psychic impression upon the personality of another person that the second person has assumed some of the characteristics of the other personality. This is the theory, at least, offered by some psychologists to account for what appears to be an exchange of inner selves. But it is only a theory, and at best it is merely an adoption on the part of one person of the definite characteristics and personality of another and not a complete exchange *in toto*. The whole matter, however, lends itself very nicely to fiction and to fantastic stories, and since it is something that is as difficult for one person to disprove as it is for another to prove, the mystically inclined individual who has had no instruction or guidance in his thinking is tempted to give some credence to the fantastic idea and thus it grows until it would seem to be almost an established fact, yet actual, positive proof of any such thing ever occurring is completely wanting.

Mystical Money

Many of our members want to know what has happened that all at once the United States Government has decided to give much publicity to the Great Seal of the United States by printing the two sides of the seal on the back of the new one dollar bill. The 1936 series of money recently put into circulation contains the reverse and obverse sides of the Great Seal. One side of the seal showing the eagle and the American shield has been reproduced from time to time so that most of the citizens are somewhat familiar with it, but the reverse side containing the pyramid, the Egyptian landscape, the All-Seeing Eye in a triangle, and the strange Latin phrases, is a very new thing to most Americans.

This new series of one dollar bills certainly constitutes what we might call mystical money. But what will interest most of our members is the fact that the design for this Great Seal of the United States was prepared by a group of Rosicrucians and accepted by Benjamin Franklin who

was a Rosicrucian and who presented it to Congress. The interesting history back of the creation of this mystical design in Europe by a group of Rosicrucian artists and mystics, and the determination on the part of Benjamin Franklin to see that this design and no other was adopted by the United States, is a long and interesting story that we shall tell some day in a new book dealing with the mystical life of Benjamin Franklin. We have made references in the past to the mystical meaning of the Great Seal of the United States and so I shall not take time now to say more about it.

A great many, however, wish to know what the Latin phrases on the reverse side of the seal mean. The phrase "Annuat Coeptis" means, "He hath prospered our undertaking," and the other phrase, "Novus Ordo Seclorum," means in simple words that a new order of things is now decreed.

We should not forget, however, that the selection of an eagle for the obverse side of the seal and as an emblem to be used in many ways was originally designed by a group in the Orient who selected the eagle to be the emblem of the United States and central portion of North America, just as they decided on the bear for Russia, the lion for England, and similar symbols in different parts of the world. At the same time the obelisk was selected for America as a related emblem, and when the first great monument was built at Washington as a memorial and as something to be wholly symbolical and emblematic, it was built in the form of an obelisk. The obelisk is the cenotaph and not a tomb erected to the memory of Washington, and in the earliest days it was quite a mystery to the American citizens as to why such a typically Egyptian style of architecture was adopted for the first American monument in a new world that was beginning its cycle of existence with everything of a new style and new order. Yet as we look at the matter now, the country was not a new one and the Great Seal and first great monument were not new in design, and really the spirit of the people was not new. But the form of government was something new and started a new order of things which has proven successful.

Incidentally, may I say I hope the mystical money now in circulation will bring mystical good luck to each person who receives it or contacts it. Perhaps more and better things can be done with this money than with any other kind. At least it will be so if that is the determination of each individual who receives it and spends it.

An Interesting Book

I would like to call the attention of our members to a new book that deals with some Rosicrucian history and a number of interesting

characters connected with the Rosicrucian Order in the past. The book is by Mr. Arthur B. Cornwall, an American author who has translated a number of books dealing with Rosicrucian history or the history of persons connected secretly and indirectly with the Rosicrucian Order. I have had the pleasure of receiving from Mr. Cornwall the manuscript of a rare book that he has translated from German, and now an English firm in London (Cornish Brothers, Ltd., 39 New Street, Birmingham 2, England) has published his newest book entitled, *Francis the First, Unacknowledged King of England*.

This book deals with many of the secret, private, and unpublished facts of Bacon's mysterious life—a life that was veiled even in the incidents of birth and which was like unto the life of four or five men moulded into one. As an Englishman, statesman, and attorney, he lived a distinct character, while as Emperor of the Rosicrucian Order, he was known to many who did not know of his other activities. To those who admired his other dramatic works he was unknown as the author of the Shakespeare plays. As a scientist and creator of a new system of scientific research, he became an outstanding figure in the scientific world. As one of royal blood and truly entitled to public acknowledgment as such, he lived a life that burdened him with sorrow and grief for his unfortunate position. As a literary genius and worker among geniuses, he was known to those who were the leading thinkers of the day.

Mr. Cornwall has selected facts from all phases of Bacon's life and presents them like the beads on a rosary. He tells of the secret manuscript which Bacon left with cipher instructions that it was not to be revealed to the public until a hundred years had passed, in typical Rosicrucian spirit and according to Rosicrucian rules. He tells of Bacon's connections, and the last days of his life in Netherlands, where he lived under an assumed name. He tells of his contacts with Rosicrucians in many countries and of the interest displayed in Bacon's life by John Milton and other eminent Rosicrucians.

If you want to delve into the fascinating, bewildering, mysterious life of Bacon, this is a book you should have to read and to loan and preserve.

It can be ordered from any large book store or book publisher here in America. (Retail post-paid price in England 21 shillings and 9 pence.)

A Cure For Silicosis (?)

Here is something of interest to all of our members who may have friends or acquaintances working in caves, mines, or other places where they must breathe air that contains dust, metal, or mineral, or other things which gradually affect and injure the lungs, producing a condition

that is called silicosis. Men in coal mines and other mines shorten the span of their lives by breathing this dust and there seems to be no definite cure for it at the present time.

However, one of our members who is employed in a manner that causes him to breathe dust, discovered that if each evening he would sit down and relax and take very deep breaths to the extreme fullness of his lungs and hold the breath for a few seconds and then exhale, he caused the exhaling breath to carry out of his system through his mouth a large amount of dust that would not come forth through ordinary breathing. His theory is that by taking the deepest breaths possible and expanding the lungs to their limit, the minerals and particles of dust which have gathered together on the inner surfaces of the lungs break loose from the strengthened and enlarged tissues at the time of the deep breathing and then upon exhalation are thrown out of the lungs and through the mouth into the air. In the meantime, he finds himself able through deep breathing and concentrating on the lungs to loosen the dust, a relief that he cannot get otherwise. This is something that should be tested and tried by those who have dust gathering in their lungs through the day, and perhaps it will prove to be a very helpful prevention in this serious situation.

Christian Rosenkreuz

We sometimes think that the questions that come to us from new members, and even older members, asking us for more information about the ancient character known as Christian Rosenkreuz are unnecessary claims upon our time, inasmuch as we think we have said all that can be said about Christian Rosenkreuz in our literature, in our book dealing with the history of the Order, in the Manual, and elsewhere. But undoubtedly centuries ago when the name of Christian Rosenkreuz was first revealed to the public there were more inquiries then, more challenges for further information, than we receive these days even with a larger membership.

Many of these questions result from the confusion which exists because of the false claims and statements of pretenders to Rosicrucian knowledge. One publishing house in Pennsylvania issues so-called Rosicrucian literature in which it would appear that the Rosicrucian Order had its first foundation in Paris, and that some gentleman from America attended this early meeting and received authority for America, and that the second great Rosicrucian movement in the world began in America in the 19th century. No reference whatever to a Christian Rosenkreuz in Germany or earlier in Egypt is made in such literature. On the other hand, another Rosicrucian publishing company in Southern California

makes the statement over and over again with deliberateness and positiveness that the whole Rosicrucian organization throughout the world began in Germany around 1614, and was created and sponsored and supported by an individual whose true and worldly name was Christian Rosenkreuz. Other books dealing with Rosicrucianism and dated as far back as 1610 and even earlier, and many published since then in the various centuries definitely state as we do that there never was one individual in different periods of time whose worldly name was truly Christian Rosenkreuz, and that the Order never was established by one individual in Germany in the years between 1600 and 1616. Certainly such differences of opinion or statement confuse the public and lead the seeker to make many inquiries.

It has been definitely proven by the discovery in the past fifty years of many ancient, historical books, and especially Rosicrucian books of indisputable authorship and origin, that the name Christian Rosenkreuz is a purely symbolical one, and never the worldly one of any one individual, and was used by a number of individuals not simply as a pen name, but as an esoteric, ritualistic name of a high officer, the Hierophant of the Rosicrucian Fraternity throughout the world. By this the student of Rosicrucianism may properly understand that somewhere in the world today there is an unknown person, a living individual of worldly physical form, and worldly activity, who is the true Hierophant or the secret, supreme officer of the organization throughout the world, and who once more bears the name of Christian Rosenkreuz.

The unquestioned documents referred to above clearly indicate that the name of Christian Rosenkreuz was used by an individual in behalf of his activities for the organization as early as the 9th or 10th century in Egypt and oriental places. It shows also that the name was again used in the 15th century in Europe and the Orient, and that its revival as the name of a secret leader of the organization in 1616, or between 1610 and 1616, was not confined exclusively to Germany as some Rosicrucian writers claim, but included authority over many parts of Europe. It was a mere coincidence that the first public pamphlets or the first pamphlets that were designed to gradually reach the public in devious ways were printed in Germany between 1600 and 1616. This led early historians outside of the organization to think that within the German boundaries and during the years 1600 and 1616 the Rosicrucian Fraternity was first created, first born, and first set into activity, and that any publishers of books claiming to be Rosicrucian continuing to repeat that fallacy and that error of judgment in these days, is proof sufficient of a complete lack of

Rosicrucian knowledge, let alone Rosicrucian affiliation.

The spirit of Christian Rosenkreuz repeating itself incarnated in physical bodies—and these at different periods entombed for years until it was time for the spirit to rise again—is an esoteric tradition that is very symbolical to the members of the higher grades of study, and beyond the comprehension of those outside of the organization. But the spirit of Christian Rosenkreuz is on earth today as it ever was, and still manifests through the leadership of the great secret Hierophant of the organization. The spirit of this esoteric character is represented in all of our lodges, chapters, and groups, and his vicars are the Imperators and Supreme Grand Masters of the Order throughout the world.

Psychic Sounds

We have an interesting letter from Frater Baum of California, which constitutes a good theme for our discussions this morning. He called to our attention something that is frequently mentioned by our members in their reports and letters. It relates to sounds of a psychic nature that often come to our members while they are asleep at night or in a very relaxed state, or on the borderline of sleep. He says that at times, especially after midnight, and generally between one and four o'clock in the morning, he has heard his name called very distinctly and very clearly, and his more intimate name of "Rob" is called rather than Robert, indicating that it is a familiar contact of some kind. He says that the calling of his name awakens him, and upon instant recollection it seemed as though it were a woman's voice that called him, but after awakening completely and listening for more of the voice there appears to be nothing else, and the experience is ended. He says this has happened a number of times and in addition to this he has been awakened by the sound of a telephone ringing. He says that in such cases he awakens with a distinct realization that it is his telephone ringing sharply and clearly in its distinctive manner, and yet after waiting for a long period it does not ring again, and it gradually dawns upon his consciousness that the sound of the bell was not precisely that of the material bell itself, but of a psychic representation of it, or that it was produced in a different manner. He says that this, too, has occurred a great many times, and other members of his family have stated that they do not hear the ringing of the bell at all.

Frater Baum states that he is not frightened by any of these strange occurrences, but merely wants some explanation of them.

First, I want to say that sounds that are produced psychically or through Cosmic principles

very often have such an excellent resemblance to natural sounds produced in a material way that it is difficult to distinguish quickly between the psychic sound and the actual, material sound. I have in my sanctum a very wonderfully-made piece of glassware in the form of a little bowl that I picked up in Europe after testing a number of them. It is so balanced in its form and structural nature that the slightest little tap upon it gives a very beautiful bell sound, and yet it is so excellently balanced in its electrical and atomical structure that psychic vibrations of almost any kind, especially directed by the mind or extending from the rays of the hand, will also cause the glass to give off a ringing sound. I have kept this little glass bowl well protected, and often during my psychic experiences with members I will place it on a piece of velvet or velour upon my sanctum altar so as to give it a cushioned foundation during my concentration periods, and I have heard this delicate glass bowl ring a number of times. And while the tone or pitch of the tone is always the same, and is almost equivalent to the correct vibrations of the pitched tone of A in the first octave above Middle C, still the strength or amplitude of the tone varies very often. In other words, it is as though sometimes something struck the glass very sharply and strongly, and at other times delicately. On some occasions I have placed this little glass bowl on a cork so that it would be perfectly balanced, and if anything struck the side of the glass bowl it would cause the bowl to rock on the delicately balanced support afforded by the cork. I have noticed on such occasions that when some loud notes were produced Cosmically or psychically on the glass bowl it would rock as though there had been actual physical, material contact with the bowl. At other times there have been softer notes produced without rocking the bowl the slightest degree. On some occasions I have placed a few ounces of water in the bowl and noticed that when a sound was produced in the glass slight vibrations like little waves traveled across the surface of the bowl just as they would if the edge of the bowl had been struck with a pencil or some other device.

Some of my co-workers in experiments living at a distance have caused this bowl to produce a sound or a note at a definite time previously arranged, and when no human being was nearer to the bowl than eight or ten feet.

But a glass bowl of this kind is not the only object that can be caused to give forth a sound through Cosmic contact or psychic laws. For some reason that we have not attempted to analyze thoroughly, a telephone bell is very susceptible to psychic and Cosmic influence, and is often caused to ring when the person who produces the effect did not intend to ring the tele-

phone bell. If you will examine the principle of the telephone bell, you will find that the little balls which strike the bells are delicately balanced in relationship to a magnet, and that it does not take much pressure of any kind to cause them to strike the bell and produce a sound. Whether the psychic energy flowing in waves affects the magnet and causes the bells to ring, or whether the psychic waves overcome the effect of the magnet and allow the bells to balance so easily that another form of psychic wave can cause them to strike and produce a sound, is a matter for further investigation. But the fact remains that the telephone bells seem to be very susceptible to such psychic influences from a distance or close at hand.

Certain piano strings in a piano will also hum at times from psychic influences, and I have found my cello when properly tuned and standing in the corner of the room will give off some harmonic sounds as though something of a very soft and pliable nature had pressed one of the strings and released itself and allowed the string to vibrate very softly. A Hawaiian guitar standing in the corner of my sanctum for months also seemed to give off certain ringing sounds from one of the higher strings. Various other objects from time to time have manifested their susceptibility to these influences. And strange as it may seem, I had in a little art room adjoining my sanctum a roller windowshade that had the tendency to suddenly release the spring contact and wind itself up with great rapidity. During many psychic experiences with members I would pull the shade down to its full length and then at a formerly arranged minute of the hour the shade would suddenly rattle and slide up to its closed position. This shade was tested in many ways, and it was found that by rattling this shade or shaking it when it was pulled down its full length there was no more tendency for it to fly up and roll itself up again than any other shade, but on the other hand there was something about the catch on the spring that was so delicately balanced, or the spring itself was so attuned in vibrations, that the slightest psychic effect in the room or near the shade would cause it to rapidly wind itself up even if the person producing this effect happened to be many miles away and simply projected the vibrations.

Our members should not be surprised, therefore, that in experimenting with Cosmic principles, especially with the principles in the higher grades, various sounds may be produced at night or at unexpected times. The same is true in regard to human voices. Very often a voice will resound in a room that is typical of a human voice, and it will be in the nature of a name, or a command, or a call of some kind that is easily identified. Sometimes these sounds give the im-

pression of a feminine voice only because of the pureness of the tone, and of course at times the effect may be produced by a female and not by a male. But we have not noticed in any of our tests that the psychic effects produced by females are any different in their nature than those produced by males except when a message or thought is definitely intended to express itself in the form of the human voice.

As to why these effects should be produced at night after twelve o'clock is another interesting subject for analysis. For several centuries the Rosicrucian manuscripts dealing with experiments have plainly indicated that more psychic effects were produced between two and three o'clock in the morning than at any other hour of the day or night. The next most effective hour appears to be between three and four, and the next hour is that between four and five. Taking the entire day into consideration it would seem that the arc of time from one o'clock in the morning to five, or up to sunrise, is the most successful and efficient. I have found from other statistics that this period of the early morning is also the time when a great many transitions occur, and when a great many persons in illness reach a crisis of their condition, and when a change for the better or the worse takes place. Physicians have told me that from their experiences in hospitals and with patients in homes, the vitality of the human body seems to be in the most passive, relaxed, and inactive state during the two or three hours preceding sunrise, and that immediately after sunrise a great change takes place in the vitality of the average body, and additional strength seems to come at sunrise, and if the person has not passed through transition before sunrise, there is little likelihood that transition will occur until near noontime or in the afternoon, and probably not until the following morning between one and five o'clock.

Other comments made by mystics and psychics and physicians in the past indicate that the positive vibrations of Nous and the positive magnetic conditions in the atmosphere around us are at the lowest potential or lowest degree of strength between two and five in the morning, or approximately around three o'clock. This applies to each and every locality where any person may be living, for three o'clock in the morning in one part of the world or one part of the United States is not three o'clock in an eastern or western part, and so the time is based upon the local sun time, or clock time. It would seem to the average person that since noon seems to be the time when the sun is at its highest and greatest strength, midnight would be the weaker period of the day, but it is not true that the sun is at its greatest strength at noontime, even though it is at its highest point in the heavens. After all, the

astronomical position of the sun is purely an optical illusion, for the sun is not close enough to the earth for anyone to say that at any one hour of the day it is directly over any one particular place of the earth. Furthermore, as the sun rises early in the morning, it begins to increase in strength and vitality, and in a few hours has reached as high a degree of radiation as it can possibly reach at any hour of the morning or afternoon. In other words, so far as the sun rays and Nous are concerned, six or seven o'clock in the morning in any locality has brought to that place as much of the full power of the sun's vitality and Nous as it is possible for the sun to give, and throughout the remainder of the day up to the time of sunset the sun is maintaining almost an equal degree of vitalizing radiation. Certainly by ten o'clock in the morning the sun is radiating its full vitality, and so we can see that between seven and ten in the morning in any locality the sun is giving forth its new and vitalizing power to the locality in which we live. The very opposite hours from these on the clock would be from one to four in the morning, and this may explain why the negative and positive cycles of the sun's power fall early in the morning from seven to ten, and in the negative phase from one to four in the morning.

There is another point to be considered and that is that the average human being becomes more relaxed and more restful and more receptive during the early hours of the morning, especially from two to five. Even those who retire before midnight may rest the physical body to a great degree before one o'clock in the morning, but it is not until two o'clock in the morning that the average person has become completely negative in rest and in the operation of many functionings of the body, and therefore in a deep degree of relaxation. This is the period of the morning when most persons sleep very soundly, and perhaps because of this deep relaxation and the lessening of the sun's vitality, so many transitions occur at this time.

But this same relaxed, negative condition of the individual between the hours of two and four, or one and five in the morning, makes each individual more receptive to the positive psychic vibrations that may come toward him. We must consider all psychic vibrations as positive in their potential nature. If this is so, then we can understand that such waves of positive energy or vibrations would travel more easily through the negative atmospheric conditions of the early morning hours than during the daytime when the atmosphere is so heavily charged with the positive vibrations of Nous from the sun. Positive vibrations will more easily flow or travel upon sound through a negative condition than through a positive one. I believe we have an excellent

demonstration of this in the fact that radio waves will travel a longer distance and with greater strength each successive hour after sunset than during the sunlight of the day. Such radio emanations are positive, as sent out from the broadcasting station, and ride easier and more efficiently through the negative atmospheric conditions and magnetic conditions than through the positive of the daytime.

Psychic Treatments and Contacts

Considering all of the foregoing principles, and proved conditions, we have an excellent explanation as to why psychic treatments deliberately and knowingly sent forth by our workers and experimenters in the various fields of Rosicrucianism, have a greater success with their activities between two and four o'clock in the morning than at any other hours of the day. Practically all of my experiments and contacts with members and special treatment activities are carried on after one-thirty and generally between two and three in the morning. And it explains why so many of the unusual experiences which come to our members occur during these hours. We have noted in our correspondence for the past ten years that where members have been awakened at night by unusual visions, sounds, voices, or similar things, and have looked at the clock upon awakening, they have noted that the hour was generally between two and three in the morning. Or where they have not looked at the clock but have merely guessed at the time because of the darkness and quietness, they have stated like Frater Baum who brought this subject to our attention that it was probably between one and four in the morning. This does not mean that it is not possible for our members, and those in the higher degrees who have learned how to do so, to become so relaxed during the morning hours or so receptive or so attuned with the Cosmic that they can carry on the experiments or receive contacts during the height of the sun's great light and power. But it does mean that we are naturally more receptive and generally more unconsciously receptive and ready for such contacts during our perfect state of relaxation and borderline state of sleep in the morning hours.

As to the meaning of such sounds and experiences as may come during these hours, there is nothing that we can say regarding them unless we know all of the facts, and can analyze each experience in its association with the affairs of the individuals concerned. The ringing of a telephone bell in one case may mean something entirely different from that in another case. Someone may be deliberately trying to reach you while lying in bed, and through his visualization and attempt to project his consciousness to you, cause

the highly receptive telephone bell to ring, or may cause your name to be produced in sound. On the other hand, the person who is responsible for this occurrence may not be lying in bed and asleep, and may not have fallen asleep with your name and your personality on his mind, and thus caused some contact to be made while he was asleep. When it is three o'clock in your home, it may be only midnight in some other part of the country, and some person may be awake and actually thinking of you and trying to reach you, or thinking of you and hoping to reach you, or may be thinking of you and having no intention of trying to reach you psychically, and yet through unconscious concentration upon you for a few moments, may contact you psychically because of the relaxed state that you are in. No second or third person can explain these experiences which you have for in each and every case they have some meaning or some significance that you alone might understand.

But persons having these experiences can be sure of one thing and that is that they have had a Cosmic or psychic experience which proves that they were in attunement with Cosmic conditions, were in a receptive condition, and have had an excellent demonstration of how psychic or Cosmic vibrations can produce a material effect, and this demonstration, this revelation, should be looked upon as a highly satisfactory piece of evidence of the subtleness of Cosmic conditions, and of psychic vibrations, and as indicative of the vast field of possibilities which lie before us in our studies and development, and in our future analysis and mastership of great fundamental laws.

Our 1936 Predictions

Not for the purpose of shouting, "We told you so!" but in anticipation of many questions that will be asked and comments made in our correspondence, we want to call attention to the fact that our pamphlet of predictions for 1936 is becoming very popular because of the rapid fulfillment of many of the predictions contained in it. Business men and institutions throughout the country that have for years ordered large quantities of these pamphlets for distribution now claim that our annual pamphlets are the most reliable guides of prophecy that have ever been issued in this country or perhaps in any other country. Our members will note that our pamphlets are very conservatively written and that we do not go into strong language or bombastic statements, and there is no attempt on our part to emphasize certain predictions to a point where we would be called alarmists. In many of the paragraphs in those pamphlets we would have been warranted in using blacker type and very

strong words for the purpose of sounding severe warnings, but we believe that our members and friends carefully read these pamphlets and are able to even read between the lines and decide for themselves where the emphasis should be placed.

It has become quite popular in the last ten years for some eminent astrologers, seers, and advisers to rush into print, generally into the Sunday newspapers or into magazines, with articles featuring certain dire predictions and prophecies of the future. These are always written in bombastic form and always some special matters are emphasized as being the most important. In every case the emphasized points are ones that will appeal to and frighten the unthinking mass of the world's population. And, as might be expected, nearly all of these highly painted and colored predictions fail to materialize and many of the really important matters that are not dealt with at all, or very lightly, become more important as the year's activities pass before us.

For this reason our pamphlets in conservative language and judiciously prepared in order to cover the really interesting and important affairs of the civilized countries, are becoming more and more recognized by thousands of persons. The accuracy of our predictions and the manner in which we present them are causing newspaper editors, government officials, diplomats, statesmen, and big business men to realize that the Rosicrucian Order of AMORC has some knowledge not ordinarily possessed by even so-called prophets. The result is that thousands of persons are being attracted to the Rosicrucian system as a really dependable guide in life. Many business men have written to me much in this strain:

"If the AMORC is able to present such an accurate and dependable picture of the future each year, and do it in a helpful, constructive manner, without resorting to the alarmists' methods, the Rosicrucians must be in possession of secret knowledge and definite abilities which are of value to everyone in every walk of life."

Our 1936 pamphlet, which was written in August of 1935 and delivered in lectures before the first of November 1935, attempted to use very conservative language about the inevitable "conflicts" which would manifest throughout all of nature—including human nature—during the year. We stated that the latter half of 1936 would present to us a picture of a year that had been torn and turned topsy turvy in its political, social, religious, and human relations affairs. If the year 1936 would end right now, at the first of April, and historians of the future had to paint a picture of the year 1936 based upon what occurred during December 1936 and January, February and March of 1936, it would be natural and logical for them to say that it was a

year topsy turvy and filled with conflicts of every kind. But before November of 1936 is reached the picture will be even more definite in this terminology than it is at the present time.

We stated that during the year we will find many old customs, contentions, beliefs, and standards reversed, modified, rejected, or amended. We also stated that even at the beginning of 1936 there would be an evident restlessness in political circles as a result of exposes and investigations started during the closing months of 1935 and continuing throughout the early months of 1936. We said that throughout Europe there would be similar restlessness, doubts, and fears regarding wars, and that many of these disputes would be settled by local warfare, others by arbitration, and others by indefinite postponement.

But of all the different predictions made, there are some already fulfilled in these first few months of 1936 that are highly important as verifications of our advance knowledge of coming events.

We predicted that the Pope of the Roman Catholic Church would enter into the world picture through a very intelligent and sympathetic influence and that this would attract great admiration for him. This has already been fulfilled in a very impressive manner.

We also stated in regard to the old age pension plans that one of the greatest obstacles which the Townsend Plan would have to face in 1936 would be from the malicious attacks of persons within its own organized ranks. This has already been fulfilled.

Some of the scientific predictions have been fulfilled and others are about to be.

Perhaps the most unfortunate occurrences this year, fulfilling the predictions we made, have been the conflicts between the various forces and principles of nature. We stated in our pamphlet that "freak winds and rain storms will occur in many places and even freak eruptions in places sometimes far removed from centers of civilization . . ." We stated that the various elements of nature would be in conflict and that in the air and on the surface of the earth and in the earth itself there would be conflicts manifesting during the year. The terrific floods and dust storms and other terrible and disastrous effects of this conflict have been manifested during the month of March. Writers in various magazines who are capable of expressing such opinions, state that the wide-spread effect of the floods, the unexpected disasters, and the wide area covered by the destructive action of water along with the other actions of nature, including dust storms, earthquakes, high winds, and freak blizzards with unusual periods of low temperature, constitute a combination of conditions not experienced in America during the past hundreds of years. Any one of these events—the heavy snows, blizzards,

and freezing temperatures, or the dust storms, or the floods, or the high winds and earthquakes—would have been sufficient in themselves to constitute a serious situation. But to have all of them occur in the first few months of the year and in such wide-spread areas and to such intensity, makes the year unusual.

Our members would do well to keep their eyes upon the European situation and to watch for the fulfillment of many of the other predictions in our pamphlet, for history right now is in the making in a more important way than it has been for many, many years.

Storm Sufferers

Naturally our deep sympathy goes out to all of the flood and storm sufferers everywhere, and especially to those who are members. We would like to help them in every way possible, but our only means, devoid of preferences of any kind, has been to make a donation through the Red Cross organization of California. But we do want our members to feel that our hearts ache when we realize the sacrifices that will have to be experienced during these unfortunate months, and the unhappiness that faces them for several months in the future. We are asking through the Cosmic that the God of our Hearts will show mercy and love to all who lift their thoughts to Him in prayer. And we are making a special appeal through the Cosmic that some relief may come to each and every family through the many Cosmic agencies that will enable the heads of each family to meet the unexpected conditions and quickly attain happiness and prosperity again.

We trust that none of our members anywhere—and especially those who are suffering through these storms—will allow these occurrences to affect their faith in the justice of all things manifesting through Divine law.

Dr. Cook's Explorations

Some of our members have written to us asking what we know about Dr. Frederick Cook and his claim to have discovered the precise location of the North Pole.

I want to say that Dr. Cook came back from the North Pole and made his first public announcement of his discoveries on September 1, 1909. I was in Europe at that time in contact with Rosicrucians and a number of them who were familiar with the charts, diagrams, and other matter from which our annual predictions are prepared were positive in their statements that since the North Pole was charted to be very successfully explored in the summer of 1909, and since other indications pointed to that possibility, the announcement made by Dr. Cook

was looked upon as very acceptable. Before leaving Europe I made some investigations of Dr. Cook's claims, and I was convinced, especially through Cosmic contacts, that Dr. Cook was correct in his claims. After I returned to America I investigated still further and I believe today what I believed then; namely, that Dr. Frederick Cook actually reached the location in the north described by him. But I anticipated also that his statements would be challenged and that jealousy in political and other circles would cause him much trouble and result in slander. I naturally became interested in Dr. Cook's career and read all of his reports and made further investigations during the past twenty years, and I have written to him on several occasions while he was in jail assuring him that I believed that the years 1935 and 1936 would gradually bring about a recognition of his real discovery and a disruption of the malicious attacks that have been made upon him.

It was unfortunate indeed that because of his popularity he was led into many forms of commercialism and legitimate business, and also marked as a man to be used by those who have no morals in business to take the blame in case there was any wrong-doing in the various activities with which they were associated. It was an unhappy event, therefore, that caused Dr. Cook to be selected as the victim of a group of circumstances which placed him in jail, making him technically responsible for something that was wholly beyond his control.

We are happy now to find that recent investigations in connection with Dr. Cook's oil ventures have proved that he was absolutely right in the claims he made and merely a technical victim of circumstances, and that so far as guilt or blame is concerned, he was absolutely innocent. But other investigations are also revealing and have revealed in the past five or six years that his statements regarding his explorations in the North Pole were correct, or as correct as the human mind could present them at that time. I would like to see Dr. Cook restored to the respect of the world which he deserves. I am glad to know that many eminent scientists and government officials here in America and abroad are frankly admitting their error in disbelieving Dr. Cook's reports or listening to the criticisms of him, and that now that he is a free man he is regaining the high esteem which he once held.

A Student's Experience With Rosicrucian Healing

I have here this afternoon for our Forum discussion a letter from one of our members which tells a tale that should be of interest to every member of our Order and particularly those who are approaching the Sixth Degree, or those who

have passed through it. It should also be of great interest to physicians and those who are engaged in the healing art.

The letter is from our Frater Dr. Sterling, who joined our organization some years ago while living in California. Since then he has moved away from the United States and on February 23 of this year he sent us an interesting report, which I think is worthy of being read into our minutes and published in the Forum magazine.

The doctor had been practicing as a chiropractor and naturopath and had evidently been experiencing success to some degree, but he was restless and desirous of more knowledge and for ways and means of improving his methods of treating the ills of the human body. He says that just as he was about to open a larger office and assume great responsibilities in the early part of 1934, his wife seemed to be impressed with a Cosmic message or urge that they should move from this country and go to South Africa. Realizing that every previous Cosmic urge or impression which he had received in connection with his studies and attunements had proved reliable, he abandoned his plans for a larger office in California and began to pack and make arrangements for a journey to South Africa, despite the fact that he did not have funds with which to secure passage and to clear himself of indebtedness here before leaving, and to take care of the period in Africa when he would have to wait for the building up of a new practice. Furthermore, there appeared on the horizon a number of complications in connection with getting a permit to leave the United States and enter a country in South Africa, and many were the seeming obstacles that would have discouraged the average person. Furthermore, he had no idea of the conditions in the country in which he was to go nor what he might face there in the way of restrictions against his practice. One thing he knew quite positively and that was the Rosicrucian teachings of the Sixth Degree had given him an entirely new view-point of the cause and nature of human illnesses and the most efficient manner of treating them. He had tested every one of these principles in his practice and found them to give him quicker and better results than many parts of the system he had been using. He was determined, therefore, that wherever he went or wherever he practiced as a physician he would use the Rosicrucian principles as the healing methods and merely use the chiropractic system as a background in order that he would not have to explain to all of his patients and others just what he was doing. With his determination, and because he listened to the Cosmic urge, he soon found that he was able to borrow sufficient money for travelling expenses and that all the other difficulties seemed to melt like snow as soon as he

started to overcome them. On May 27, 1934, he set sail for South Africa.

He finally landed in Pretoria and from there was guided to another city in Natal, Union of South Africa. He did not know a living person in that district and all he had with him as a foundation for his new career in life was a chiropractic table and the knowledge of the Rosicrucian Sixth Degree.

Incidentally, he states that he did not study through the Sixth Degree just once or twice, but went over each monograph repeatedly and reviewed the entire degree a number of times until he understood it forward and backward like one knows the alphabet. He says that each time he read one of the monographs he discovered something in it that he had overlooked the first, second, or third time. This is something that has been reported to us by members in every grade of the work and it should emphasize to our members the importance of giving more than one reading to every lecture they receive. After waiting two or three days and picking up the old monograph again as though it were a new one, it will prove to be so new in overlooked points that the reviewing will become interesting and profitable.

However, our Frater set to work in his new city in South Africa, and he says the first thing he did was to follow our book dealing with the cycles of life and to arrange all of his affairs in accordance with the cycles. He said he found that everything he did started with a bang and ended with distinguished success. In fact, his success was so immediate and complete and so much greater than he anticipated that it seemed like the fulfillment of the fondest dream.

I am now going to read the precise words he uses in the last paragraph of the letter:

"The astonishing part was, of course, the amazing efficiency of the Rosicrucian treatments and right along I was blessed by the Cosmic to bring about cures in all manner and means of ailments and diseases that were very little short of miracles. I became and still am tremendously busy, and patients will frequently travel thousands of miles to be treated. Up to date, that is in the eighteen months I have been here, I have given between fourteen and fifteen thousand Rosicrucian treatments combined with chiropractics. I have not been able to take a day off in that time and the pressure remains ever the same. My days are filled every minute with feverish activity, and my working hours are from ten to fourteen hours a day. I am beginning to feel rather overworked, but I will not at this time think of a holiday as in the same message instructing me to come here and giving me the exact date for leaving it was also indicated we should return to the United States about the middle of next year. That will be my holiday."

He refers to the fact that since he made the plans to leave America and has been in South Africa another child has been born into the family, and he and his wife are determined to raise their two sons wholly along Rosicrucian lines. His letter is filled with gratefulness to the Order and to everyone concerned in preparing the teachings and distributing them, and especially to those who have helped to preserve through all antiquity the great fundamental truths that are contained in the Rosicrucian monographs.

He tells us about the very evident flowing of Cosmic power that enters the patients' bodies at the time he gives them the Rosicrucian treatments. He says that the manifestations of that power are astounding.

One interesting point in his long explanation pertains to the results he noted when he gave the wrong polarity in contact treatments. He says the reactions from the treatments when the wrong polarity was used were very definite though never harmful, and in this way he has been able to check on the proper use of just the right polarity for each individual case. This stresses the importance of following the lessons very precisely. He calls attention to the fact that medical men in that part of the country, still practicing under very old or antiquated methods, marvel at his success and, of course, smile with derision at his attempt to explain some of the fundamental principles. He says he would love to shout from the roof top to all of the populace about the great benefits to be derived from the Rosicrucian principles in every one of the degrees, but he realizes that the average person would not understand and so he makes explanations only to those who are sincere seekers and make the proper search.

Certainly this man's success—no matter from what angle you look at it—is an outstanding testimony to the efficiency of the Rosicrucian system when it is sincerely and seriously applied. The haphazard study of any system and the indifferent application of its principles is responsible for failure in every method of self-improvement or systematic help to others. Throughout our records for the past twenty to twenty-five years, it is easy to pick out those members who have made a marvelous change in their lives by noting the sincerity with which they have studied their lessons and made their reports. The old principle is still true—that each will take out of the work precisely what he puts into it. We will look forward to an interesting report from our Frater some time after he returns to America again.

The New Dental Anesthetic

One of our good members living in England writes to us stating that she read in the newspapers of Europe an account of the recent in-

vention or discovery of Dr. LeRoy Hartmann of Hartford University. The item told about Dr. Hartmann's discovery of a preparation which could be used by dentists in preparing teeth for dental work to make the work painless in a new and efficient manner. The newspaper highly praised not only the formula but also the attitude of Dr. Hartmann, who claimed that he would not patent the formula or attempt to make any money out of it but would give it to the dental profession as a contribution to humanity.

Our Soror in England says that soon after reading about this great contribution to the dental science, she went to her own dentist for treatment and asked him to use the new preparation. She says that he showed her a bottle of the new preparation but claimed that it was useless, and that the articles which so highly praised it were misleading in their claims and that the whole thing was unworthy of his consideration. Now our Soror wants to know whether the newspapers have been deceived or whether her dentist was mistaken.

This is a matter that really does not come within our scope of instruction or study, except that it casts a light upon the weaknesses of human nature and the personal problems which we are called upon to face from time to time.

We have made some little investigation of Dr. Hartmann's discovery and we are convinced, as is the average medical man, dental physician, and scientist, that Dr. Hartman is absolutely sincere and honest in all of his claims, and that he has made a very helpful contribution to the practice of dentistry. The real trouble lies in the fact that the newspapers always seize hold of the announcement of any physician or scientist and greatly exaggerate and misrepresent the conservative claims of the real physician or scientist and put them on a basis with the charlatan and the fraud.

In the past fifty years the newspapers have been guilty of publishing exaggerated announcements regarding scientists in Europe who have discovered cancer cures, tuberculosis cures, and what-not. In some of these cases the so-called eminent scientists were pure charlatans and had used newspaper announcements to defraud the public, or to promote a scheme of some kind. On the other hand, in most cases the scientist or physician in either Europe or America has merely made a conservative announcement before some medical society or some group of learned men and this has been seized by the newspaper writers or reporters and presented to the public in a grossly exaggerated form bringing ridicule, contempt, and everything else upon the physician or scientist, and eventually breaking down the faith of the public in regard to what it reads in the newspapers.

We know of one or two cases where scientists and physicians have made the announcement before a group of physicians that they *believed* they had discovered a specific remedy for a certain disease and had tried it upon twelve patients, ten of whom were benefited, and the other two remained in doubt. They stated that they were not yet through with their investigations of the discovery and while the indications appeared that something new had been found and a specific remedy discovered, only years of test and trial by physicians in all parts of the world would prove whether the discovery was of value or not. Such an announcement made to physicians and men of understanding never causes them to become excited or to rush off and buy quantities of the discovered preparation and hold it forth to their patients as a tried and true remedy. But the newspapers do report the announcement of the physician or scientist in a way that eliminates all of the conservatism, and we finally read in the columns of the paper that "a marvelous, new, guaranteed, tried and tested remedy has been created by an eminent physician who says that it will cure anybody and everybody of the peculiar ailment for which it is indicated, etc., etc."

It is this kind of announcement that deceives the public, leads to bitter disappointments on the part of physicians and others who try the remedy, and finally brings embarrassment and bad repute to the discoverer.

As we recall the claims and statements of Dr. Hartmann, he stated that this new dental preparation was for certain specific uses in certain specific cases. We also read a report from Europe in which it was said that this same preparation had been used in a slightly different way by the dentists in Germany and in other countries for a long time, and they looked upon Dr. Hartmann's discovery merely as a new application or partial application of the formula, or as a modification of the formula. We feel sure that Dr. Hartmann did not make any of the exaggerated claims that were published in the newspapers, or which the public developed in its mind after reading the newspaper articles. We do not believe that the dentist in England was correct in condemning either Dr. Hartmann or the preparation, while on the other hand, he may have been refusing to use the preparation in connection with a form of dental work for which the preparation was not qualified.

The moral to all of this—if moral there must be—is that the public generally should not accept at face value the statements that are made in the newspapers by reporters and newspaper writers. In the first place, the average writer in the newspaper field is neither a physician, dentist, surgeon, nor scientist, and his terminology or his selection of parts of sentences and statements as the im-

portant ones to appear in the paper is very often unfortunate in that it leaves out some of the truthful points and exaggerates others and thereby creates an entirely inconsistent or unfair impression in the mind of the public.

Secondly, the moral points out the futility of the reading public in placing its confidence in such statements and going to a drug store or specialist or regular practicing physician and asking him to supply the fictitious thing or pretended cure that has been announced. It is always safer for the individual to consult a competent physician, dentist, surgeon, or other authority, and having faith in his competency, follow the advice or suggestions which he may make.

Compassion For Others

A Soror living in Havana, Cuba, brings before the Forum this morning a question which occurred to her after she read the article by Frater Lafferty in the February issue of *The Rosicrucian Digest* entitled, "Selflessness." She says that from a theoretical point of view it may be true that "compassion for others who are less fortunate than ourselves becomes a baptism in ecstasy," but that in practice we often find it otherwise. She goes on to state that she is a widow, and living in a country where it is forbidden to employ foreigners when the natives can do the work, she tried to help the unemployment situation in a spirit of compassion for the unfortunates around her by engaging many to do certain things for her and was very bitterly disappointed and mistreated. She cites one of many cases. She states, for instance, that for the electric work she wished to have done in her home she engaged an electrician who was out of employment and had a wife and four children. Having engaged him to do a typically professional job in a proficient manner, and having paid to him the same price she would have paid a reliable corporation for such work, she found after the work was completed and paid for that it had been so poorly done that the machinery in her refrigerator burned out, causing an irreparable loss in her financial situation. She states that if she had restrained herself from trying to show compassion for the unfortunate and had withheld her patronage to the unemployed and engaged the services of an electrical company to do this particular work, she could have demanded that the company remedy the error it had made and recompense her for the loss she sustained, whereas in the present situation she could demand nothing from this man who had nothing to give.

Her argument is very sound in many ways and we have stated over and over in this Forum that serious discretion and much careful thought must be given to the matter of charity and true spon-

taneous expressions of compassion and sympathy. It is just as easy to do an injustice to the unfortunate by the wrong methods of expressing our sympathy and our desire to help as it is to refrain from doing anything at all.

We know how Frater Lafferty carries out his beliefs in expressing compassion, and we know that he would be the last to enter into any form of charity that would not be considered from every angle. The old injunction is still soundly correct: The best help that we can give to any individual is to help him to help himself.

Naturally, one feels that giving employment to those who need it is the best form of charity, inasmuch as it removes the embarrassment of accepting charity and at the same time gives the unfortunate an opportunity honestly to earn what they need. But even in this direction serious mistakes can be made. Many lines of work performed by employees are good and reliable because of their background and connections, or the institution or organization with which they are connected. An electrician may be an excellent workman while under the supervision of an electrical contracting company that provides him with the best materials, carefully scrutinizes his work, and assumes the responsibility for what he accomplishes. But such an electrician may be the most inefficient worker when left to his own resources, to his own responsibility, and to the selection of his materials and the arrangement of his work. In such cases the work produced by the electrician will not have the same value and perhaps not be of the same efficiency as it would have been otherwise. Unless extreme care is used in every method of assisting the unfortunate, we may neutralize our efforts or fail to produce the beneficial results we had in mind. Each and every case is a problem of its own and no comprehensive set of rules can be established which would be adequate and proper in all cases.

The True Rosicrucian Spirit

I want to bring to the Forum this morning a letter from the Secretary of our lodge in Hartford, Connecticut. She calls our attention to the fact that in the suburbs of Hartford where the Rosicrucian temple is located and where the home of the officers is also located, the flood waters recently rose so high as to completely demolish everything on the first floors of all structures. Our Secretary states that in her own home near the temple, all of the furniture on the first floor was completely destroyed. She said that after her piano, for instance, had stood for a number of days almost wholly covered by water and mud, it fell apart. They were happy in the fact that their bedrooms on the second floor remained intact, and although they had no light,

heat, or means of communication for six days, they were able to protect themselves in the upper stories of their homes.

There is one point in her letter, typical of others we have received recently, which I want to have registered in the records of this Forum. Our Secretary says: "An experience of this kind puts to test many of our Rosicrucian principles and I can say for myself that I could not have accomplished what I did during these days, and stood the test with a smile if I had not been trained in AMORC and stood steadily by its principles."

It is in times of stress and strain, emergency and severe test, that the Rosicrucian principles serve the very best. You can never tell from day to day what may befall the members of your family or your best interests in home, social affairs, or business. It is in the hour of darkness, or in the times of distress, that one looks to God for help, and when one should be able to use God's principles to help meet the conditions that arise. The Order and its principles constitute a staff upon which one can lean in such periods of destruction and suffering.

The Treatment of Tuberculosis

One of our good Fratres living in Malacca, Straight Settlements, brings before our Forum an interesting question and request. He states that his wife has recently been diagnosed as having tuberculosis after having been neglected in such diagnosis and treatment for a considerable period. He says that since this diagnosis has been made and he has appealed to the Cosmic for help, his wife is gradually recuperating, but that medical science has indicated in her case that tuberculosis is seldom cured and that when it is staid in its process it is sure to cut off many years of the person's life. He says that he is going to continue giving her personal help through the Cosmic principles outlined in our Sixth Degree and asks for our help and the help of anyone and everyone who can assist, and suggests that we speak of this matter in our Forum and comment upon the best way to look after a person suffering from tuberculosis.

First of all, I want to say that it is not a fact that everyone who suffers from tuberculosis cannot be cured, and it is not a fact that all of them sooner or later succumb to the disease. I know one case of a man who in his early teens developed a very serious condition in his lungs, and before the real nature of the disease was suspected or diagnosed one lung was entirely destroyed. By proper methods of living and by special breathing exercises the progress of the disease was staid and the one lung was saved. Today the young man is approximately fifty years of age and in a fine,

healthy condition except for the one lung that has never been restored and his chances for living at least a normal or average cycle in this incarnation are as good as with the average person.

In this particular case the breathing exercises were suggested by one who really understood what should be done, and the result was that the young man was put into the country band to play a cornet because the playing of this instrument does require deep breathing and a continual exercise of the lungs. I distinctly recall how various experts and individuals criticized the plan and said the young man would blow the good lung through the cornet and develop weaknesses from which he could never recover. It seemed the very worst thing in the world to recommend to a young man whose lungs were weak that he take up such strenuous lung exercise as playing a cornet, especially in going through the early period of learning how to play a cornet when the average student expends two or three times as much energy and wind capacity as is necessary.

When I said that proper living would help in most cases of tuberculosis, I meant the proper environment, the proper air, and food, the proper exercise along with the proper attitude of mind and the proper contact with persons who are optimistic rather than pessimistic.

One of the most sad events of my life was a visit I made to a young artist friend, who was placed on an island in the East River of Greater New York among the so-called incurables. I found on this island in small cottages and tents scores of men and women, young and old, sleeping in almost the open air, all of them known to each other as incurable with the sign of hopelessness not only written on their faces but made manifest to them by every movement of the nurses, doctors, and visitors. Every few days on this island one of them would pass through transition and the others lying in wards or lying on the ground and basking in the sunlight would have to witness the departure of one of their colony and each time this happened they would all unite in saying, "Which one of us will be next?"

Never before in my life had I seen, nor have I seen since then, such dejection, hopelessness, and entire lack of any ambition or desire to try to be saved from a disease. Many of them were professional people who were making progress in their careers and with talents and abilities that would carry them all through life, yet here they were living on simple food and awaiting something that was represented to them as being close at hand. The tears of visitors and friends who would come to see them, the last parting caress and handshake as these friends would leave the island, not knowing whether they would ever see the patients alive again, constituted a continuous psychological effect that unquestionably did from

day to day bring these people closer to transition than any physical condition in their bodies.

Every physician of any school or any system who has had experience with patients for more than two or three years, learns to hesitate in saying that any condition is incurable or that the patient cannot be saved. Miracles in healing still happen and can continue to happen and will continue to happen despite the predictions or opinions of the most learned. But when faith is gone and hope is gone and you are surrounded by nothing but the pall of the shadow of death, there is little that can be done.

We have pointed out in some of our monographs the fact that during pregnancy many forms of disease in the prospective mother are staid by nature until after the child is born. This has been demonstrated to be true even in the case of tuberculosis. If tuberculosis can be staid at any time under any circumstances by any cause, it proves that the disease does not have to continue its progress until transition results. In other words, while there is life there is still hope, there is still the possibility of recovery.

Those who are suffering from tuberculosis should first of all adopt a cheerful and hopeful attitude by being assured that even if half of each lung has been destroyed the remaining portion of the lungs can function for the remainder of a normal lifetime. And they should be assured that the disease can be staid as other diseases are checked. Thousands of persons go to Arizona and other Western states and parts of California to live in order to have the right environment, climatic conditions, atmosphere, and food. And in addition to these benefits they also have another benefit resulting from their contact with western living and that is the hopeful, cheerful, inspiring, mental make-up of the average Western person who does not become deeply depressed from any cause, and enjoys more of the benefits of nature than the average human being in the remainder of North America. Getting away from the big cities and getting out into the open country, getting into dry air, and having simple food but plenty of it in its purest form, with much change in fresh vegetables and fresh fruit and good dairy products, will help to check any disease in the body and to build up resistance and to give nature an opportunity to use materials taken into the system through eating to rebuild tissue and repair breaks and cleanse the blood.

The dampness, darkness, dusty, filthy, contaminated air, the odors, the impure foods, the lack of sunlight, and the hundred and one other unfortunate conditions that surround people who live in congested areas of big cities or in slums are responsible for the cause of disease and for the continuation of tuberculosis.

So in addition to the metaphysical treatments outlined in our work, the right attitude of mind along with the right association and contact with persons who are hopeful and optimistic, a change to the right physical environment and climate, and improvement in the food and air, will do marvels for checking the development of tuberculosis and the improvement of the general health.

Reversing the Process of Age

A number of members have sent to us clippings and requests for information regarding the statement of a Professor Steinach of Vienna to the effect that he had discovered a way to reverse the process of age. In other words, the claim is that he has found a way of treating the glands in the human body in such a manner that their normal process or tendency of producing age will be reversed and they will proceed to produce youthfulness instead of age.

According to the publicity given to this startling announcement, speculation is rife as to just what will happen to those persons who have their glands treated in this manner. Will a thirty-year-old person start to go backward toward youth in appearance, mentality, and every other way? And how far backwards will they go? Will they become very youthful and then childish and then become infants in all physical and mental tests, and what will happen when the age is reversed far enough to be equal to the day of birth?

What a pretty moving picture scenario this would make! We could have an adult person go backward in the cycle of life to the date of birth and then through the process of gestation to the hour of conception and back into the microscopic cells to—what? Would the soul be returned to heaven in such a process and would the small cells find their way back through the blood and protoplasm to the food eaten by the parents and perhaps back to the original form of corn, salt, wheat, and other things growing in the open fields? The whole idea is an absurdity based upon illogical conclusions, or illogical reasoning.

We do have glands in our bodies that normally and naturally cause the body to mature. If we did not have such glands we would all remain childlike in our physical and mental natures. It is said by these scientists that a dwarf is one in whom the glands that produce maturity are working wrongly. It is said that a very young-looking old person is one in whom some of the glands that produce the appearance of age have failed to work properly, and in the reverse manner it is said that those young people who have an old-looking countenance and with dry and parched skin and gray hair at an early age are ones in whom the aging glands have over-

worked. It is said also that a giant is one in whom the glands that produce growth of the body have continued to work beyond their normal period of activity. We know that glands do regulate the physical development of the body just as certain psychic glands or centers regulate the mental and intellectual as well as spiritual development of the body. Undoubtedly these glands can be tampered with and those which are dormant or atrophied or undeveloped may be stimulated into almost normal action, while those which are overactive may be curtailed or caused to return to a normal degree of activity.

If Prof. Steinach, a very eminent scientist, has made any statement or announcement at all in this regard, he has probably stated that he has found a way to treat the glands so that their process of maturing the body and bringing on the mental and physical conditions that constitutes age or full development of the body and mind is slowed up in their activity and caused to temporarily discontinue their activity altogether and thus allow a person to grow older in years without growing older in appearance or in the wear and tear of parts of the body. This, indeed, would be a seeming reversal of the processes of these glands, while in fact the glands would not be reversing their processes but merely remaining inactive. Undoubtedly newspaper reporters and others in reading his announcement or statement have misunderstood what he said and have given the fantastic turn to his words which has been reported in the newspaper. To cause a person to grow younger is such a reversal of all of nature's processes in the body, and such a distinct challenge to nature itself that no treatment of the glands could produce such a result unless the glands were treated daily and caused to do things that they never normally do.

But we will probably find a hundred years from now that men and women are growing older day by day just as they have always been doing, and all that science can do is to slow down the process slightly. But there are other ways to slow down this process, for length of time does not necessarily mean that it must be registered upon their countenance. In other words, we know that through right thinking and living and through Cosmic attunement the body may actually grow older in time, but need not grow older in appearance any more than the mind or brain must become childish or imbecilic because a person has lived ninety or a hundred years. So all speculation as to how far in the backward movement the progress of age may be carried by treating the glands can stop at once. We shall not become like unto children again until we are born again as the Holy Scriptures state.

Being Born Without Parents

Today we have a very interesting matter that was brought into the Forum by several of our readers, but principally by Soror Lay of Florida. Each of these persons refers to an article published in Arthur Brisbane's syndicated column in the newspapers. Mr. Brisbane is not a scientist—and has never even pretended to be—but delights in announcing to the world many of the important or fantastic experiments of science, evidently because he is intrigued by these things. Sometimes Mr. Brisbane's comments lead his readers to think that the ideas he presents are so very new that they are startling to all people. Of course, he is not to blame for this attitude of mind because very often scientists and experts in various directions will take a very, very old idea and revise it in their clinics or laboratories and announce it to the world in scientific publications as a very surprising innovation.

The newest exploit to attract Mr. Brisbane's attention is an experiment on the part of Haldane, an eminent British biologist and scientist, who once more puts forth the idea that the time will come in the scheme of things when scientific evolution will make possible the conception and birth of children or animals, outside of the womb, or external to the human incubation processes usually necessary.

Mr. Haldane may have recently conducted some new experiments along this line, but the idea itself is not new and a number of philosophers and experimental scientists associated with the Rosicrucian activities centuries ago put forward the idea that after the alchemists had discovered all of the laws relating to material alchemy and were on their way to perfect their meagre knowledge of mental alchemy, they would come into the fields of biological, psychological, and ontological alchemy. In other words, these eminent philosophers such as Roger Bacon, who left some remarks in this regard in his Rosicrucian cipher manuscripts, believed that if the alchemist could use a crucible and other facilities in his laboratory artificially to imitate or emulate the natural processes of the earth in producing metals of various kinds, the time might come when the alchemist would move from his laboratory of physics to his laboratory of biological chemistry and substitute glass test tubes and retorts for his crucible and fire and within these glass vessels create human life or animal life.

It must be remembered also that during the years 1895 to 1899 the famous biologist, Jacques Loeb, who was in charge of the work at the Rockefeller Institute for medical research, was also attempting to prove that artificial creation or spontaneous generation was possible. He claimed that all life was merely chemical action

and reaction along purely mechanical lines. He was not the father of the mechanistic idea, but he certainly did attempt to develop it very definitely into the field of biology. His ideas completely eliminated the existence of the soul or divine consciousness and really the existence of a divine vitality that was not purely chemical or that was beyond physics. In reality, he disbelieved in anything transcendental. At about the same time another famous scientist, Littlefield, was attempting the same experiments in spontaneous generation and artificial creation, but with the belief that he could prove that the ideas argued by Loeb were more or less wrong. While it is true that Loeb in 1899 was able to produce larva from the unfertilized ova of the sea urchin, and succeeded finally in 1915 in producing tadpoles from the female ova of frogs, all the experiments of Loeb, which we repeated later in our own Rosicrucian laboratories, proved that some transcendental or divine energy did enter into the process and this unknown or uncontrollable energy was a necessity in order to maintain life in the created organism. Littlefield's investigations gradually led him into experiments by which he proved to science that there was a divine energy and vitality in some way associated with the human consciousness and particularly with the human mind, that entered into every process of creation of living conscious organisms. In general, therefore, Loeb failed in his experiments while Littlefield, attempting to prove the opposite of Loeb's contentions, succeeded. Both of these scientists soon discovered that if the atmosphere, or something in the atmosphere, was completely and successfully filtered out or eliminated in contact with the ova or with the chemical elements used in the process of generation, there was no life. Loeb proved that electrolytic thermant and radiant energy, produced electrically in various ways, were of value in the artificial process of generation, while Littlefield proved also that these energies were necessary in order to maintain life and especially to maintain growth and development in the simple fundamental forms of living matter so that they would become something of a definite specie.

Later experiments have proved to us and to others that electrical radiant energy of an electrolytic or thermant nature, and especially of the violet and ultra violet section of the keyboard, will foster and mature the original generation. But it should be noted here that the term "artificial creation" is a misnomer. There was nothing truly artificial about the work of Loeb or Littlefield, but rather a utilization of nature's own processes in a different manner. The system of inoculation, fertilization, and conception of living matter may have been artificially arranged in a new manner, but the actual fertilizing and chem-

icalizing of the elements which turned them into living matter was in each case genuine and not artificial. It was for this reason that Mr. Littlefield preferred the term, "spontaneous generation" to "artificial creation."

Before going on with my comments about Loeb and Littlefield's work, I want to refer again to what this British biologist now intimates and which impressed Mr. Brisbane. He believes that he can show eventually that the actual creation of mammals, including the human form, can be produced entirely separate and apart from contact with an actual mother, or in other words, contact with a human womb. He admits that the ovum necessary for the first step in the process must be procured from a female and that it can be inoculated or fertilized and the conception and development of this ovum continue, outside of the mother, in a tube or container resembling in nature and warmth and other conditions the natural environment of a living womb. This process of artificial creation or spontaneous generation would be called by the very logical though mysterious term of "ectogenetic conception and creation."

There are two problems, or possibly three, that would interest us in this entire matter. The scientists have found that they can chemically imitate and produce a substitute for the sperm of the male to fertilize the ovum of the female, but they cannot find any chemical substitute for the ovum. That is highly significant even from a mystical point of view. It would mean that all beings or creatures thus produced by this process would have a mother and would be potentially female and would have no father. Looking at this matter from the mystical and Rosicrucian point of view, it would mean that the positive Nous element necessary to fertilize the living ovum would enter through air into the chemical that would be used to substitute for the sperm. This is in accordance with some fundamental laws of our teachings regarding the positive nature of Nous, the life-giving vitality, and the fact that it pervades all space and is breathed into the physical negative body. It also proves that the negative principle which must be fertilized is a product that is as fundamental as any other divine principle in the universe and cannot be substituted. We might speculate from this with considerable justice and agree with what Nodin, the famous philosopher of Rosicrucian antiquity, said in connection with one of his manuscripts; namely, that "if one were to ask in all sincerity whether God the Father was the first of all conscious intelligences in the universe, one would have to say that before the Father came the Mother, and that the womb of the Mother principle existed first and from which came all living matter." This idea at one time occupied the

serious beliefs and thoughts of Oriental sects who claimed in their mythological and other forms of religious worship, that a Divine Mother was superior to the Father of all creation and it has probably left its remnant in some forms of Christian religion where the Mother of God and the Mother of Jesus are worshipped coincidentally or co-equally with God the Father and Jesus the Christ.

This whole subject is very familiar to me, because I have been a student of it since my school days and as all of those who have been intimately connected with the Rosicrucian work for many years know, I have devoted much of my spare time to such biological research.

But another point that is interesting is this: That if such processes of generation were continued and all of the species were similar in type or potentiality, there would soon come a retrogression of the species and a backward turn of evolution until each succeeding generation of such artificially produced creatures would become more and more primitive in instinct and nature, if instinct was present at all.

And that raises the next or third point; namely, that in all of the artificially created creatures that Loeb and Littlefield succeeded in having manifest themselves, and which died within a few days because of starvation since they could not be artificially nourished, there was no evidence whatever of instinctive nature or of intelligence and the proper degree of consciousness. The response to stimuli and the reaction among these little creatures such as the sea urchin, produced in salt water or from water and grains of living matter, was of a certain amount of mechanical or chemical action and reaction, but there was wholly lacking that something which we call consciousness or divine intelligence or mind and soul. These little creatures, unlike those that are naturally produced and born, did not know how to seek for food or how to assimilate nourishment from their environment. The same would be true if Dr. Haldane's system became proved sufficiently to take human ova and fertilize them external to the mother by the substitute of a chemical or artificial father. While the resulting creatures would be potentially female and would retrograde in a physical quality, they would be wholly lacking a soul or divine consciousness and, therefore, could not live as conscious creatures thus being conscious of themselves and of their environment and therefore responding intelligently to natural urges. Therefore, I doubt if such creatures would have such fundamental instincts as would qualify them to be considered as anything more than chemically living matter.

In answer to the question as to why more experiments along this line are not carried on so that there will be more light thrown upon the

great mystery of life and its origin, I want to say that these experiments if carried to the utmost would throw no light at all upon the so-called mysteries of life and its origin and nature. All the experiments would produce results that would be negative in casting light upon these mysteries. Each experiment simply shows that something is lacking and the further we would go in such experiments, the more convinced we would be that soul, mind, intelligence, and essential consciousness are things that cannot be artificially substituted or created. We do not need such experiments to convince us that something more than the pure chemistry of the body of man, or mammals generally, is necessary to have creatures that represent living species of life. Our common sense first told us this and every other experience in life proves it. By observing what occurs at transition or so-called death of naturally born and naturally created human bodies, we learn just as much about the mysteries of life and its origin and nature as we could possibly learn from artificially creating these chemical living things that simply argue in a negative manner the evidences which we possess otherwise.

So while Mr. Brisbane may become greatly interested in this matter and think it worthy of some publicity, Rosicrucians will look upon it as a system of experimentation, or a plan of investigation that simply encourages our negative information which long ago held the attention of Rosicrucians who eventually abandoned such experiments because they too slowly contributed to the vast amount of information already possessed in our archives.

The Transition of Infants

One of our members living in England writes to us and asks whether our Forum here in America will consider her question and present an answer in the Forum magazine. Her question is this: "Does a child born and living only a few hours—days, or even weeks—have to wait another 144 years before reincarnating?"

There apparently is no law in this regard that has not had some exception. In the average case, however, there is a period of 144 years between each rebirth. A child, therefore, who lived only one week and then passed across the borderline again would wait 144 years less one week before entering a new physical body for another incarnation. But as I have intimated, there have been exceptions for reasons which we do not know or cannot comprehend at the present time, but may understand some day. There are cases which seem to indicate and set forth sufficient evidence to warrant us in believing that in some circumstances and for some specific Cosmic reasons, children who have lived only a few

weeks, and even adults who have passed away suddenly, have reincarnated again within a few weeks or a few months. If there are exceptions, therefore, to the rule regarding the average cycle being 144 years between births, it is probable that in some cases persons passing through transition today may reincarnate within a few hours and enter the body of a child being born somewhere in the vicinity of where the transition occurred, or at some other distant part of the world or universe. From the highly regarded, though not exactly indisputable, evidence that has been gleaned from records kept over many years in many countries, it would seem that the soul of an individual can make such quick changes from one body to another, but does so only perhaps once in an entire cycle of rebirths. This means that because a person reincarnates quickly again to fulfill some Cosmic law, it will not do so again in the next rebirth or the one after that or in other words, there is no class of individuals that will always reincarnate quickly while others take a longer period. But the exceptions to the law are so infrequent that they are notable events being carefully studied and analyzed by mystics everywhere, but not as yet properly understood.

The Hauptmann Case

A number of our members have written to us asking if we can point out any one particular moral or universal benefit that will come out of the famous or infamous Hauptmann case, with all of its brutal and sordid publicity and unhappy activities.

It is not our privilege to attempt to judge in this case nor to try to say whether we believe that Mr. Hauptmann was guilty, partially guilty, or absolutely innocent. Nor is it our privilege to criticize the laws of the State of New Jersey or the laws of our land in regard to his trial and conviction. But one thing we can say and say it positively and with enthusiasm, and that is that out of this case one great good will surely come and already has come.

It has been the awakening of the American consciousness to the realization of the cruelty, the inhuman elements, and the unsatisfactory conditions surrounding the man-made law which demands that a life be given or taken for another life. In other words, more persons in the United States of America and perhaps throughout the civilized world, have become interested in the problem of capital punishment and have come to the conclusion that it is an inhuman and uncivilized way of dealing with criminals and that something must be done very soon to wipe this blot out of the consciousness of civilization. If the seeming circus-like features of his trial, and the horrifying incidents of his waiting for the constant change of time for execution, caused

more people to become dissatisfied with our laws dealing with the punishment of criminals, then something good has come from a very unpleasant and unwholesome affair. Perhaps Bruno Richard Hauptmann's mission in this incarnation has been fulfilled by the great lesson his life has brought to the consciousness of millions of Americans.

But the value of that lesson will be lost unless each one who was impressed by it and each one who now sees how wrong and inhuman and uncivilized capital punishment is, protests and fights against its continuance. All who feel that capital punishment should be done away with and the law changed on our statute books, should write letters to the columns of the newspapers voicing their opinions and protest, and they should write letters to their Congressmen and Senators and to their State legislators.

We understand that at the present time there are practically sixteen different bills in the hands of congressmen at Washington about to be presented for vote, prohibiting and doing away with lynching in any section of the United States of America. If mob lynching by a few is inhuman, improper, and most of all distasteful to civilization, how can capital punishment be looked upon as anything better except in a purely legal sense? In both cases a life is taken, not because it will improve society, but to punish an individual, to wreak vengeance and hatred against the criminal, and to attempt to make his life compensate for the wrong he has committed. No matter from what angle one may look upon it, the idea of legalized murder is no different from the illegal murder that the criminal commits and for which he is being punished, or the murder committed by a group of lynchers against which we raise our hands in horror. The taking of one life for another is not just compensation. The taking of a man's life is not a form of punishment that we are entitled to legalize and demand, for, after all, there is no form of punishment that the human mind can devise that would be adequate from the Cosmic and spiritual point of view for the sin the man has committed. We do not teach either young or old, good nor bad, to have any respect for life and the taking of life by legally taking the life of one who has committed an error. There are other and better ways of protecting society against the one who would kill and destroy, or the one who would violate natural laws and property rights. We should seek for the better ways and not resort to the most primitive expressions of vengeance and hatred.

Helping Prisoners

Incidentally, and in connection with the foregoing, I want to speak here before the Forum of an incident that happened very recently. Most

of our Forum members know that we spend considerable time and money, effort and interest, in trying to help those unfortunates who are confined in prisons, prison asylums, prison hospitals, and places of correction. I am not going to argue the point right now that a great many in these institutions are more or less guiltless of the crimes for which they were convicted and a great many are really innocent of any intentional wrong-doing. In many instances some of those confined in penal institutions are wholly the victims of circumstances over which they had no control, and victims of carefully laid plots and plans to make them take the brunt of punishment that should have been meted out to others perhaps. The fact remains that there are many men and women in these penal institutions who are sincerely, honestly, and devotedly trying to improve themselves so that they can live a better life after they are freed from their present circumstances. If we take the right view of penal institutions, if we take the truly humanitarian view-point, we will look upon penal institutions not as places of dreadful suffering, nor places where we spend upon the innocent victim our social hatred and vengeance, but places where the unfortunate—unfortunate in judgment, unfortunate in understanding, unfortunate in control of their acts, emotions, and resistance to temptations—gradually overcome their tendencies, and where they will pass through a period of change and modification that will make of them decent, law-abiding citizens, or otherwise learn such lessons as will enable them to avoid similar unfortunate circumstances in the future.

For the above reasons it is not only logical but imperative that an organization such as ours, as well as every human being who realizes the true spirit of human brotherhood, should do what can be done reasonably and efficiently to help the unfortunates who want to help themselves.

Today we are face to face with two problems, the one the proper training of the unfortunate prisoners, and the other of preventing a too free application of the parole privileges whereby persons of truly evil tendencies are given their freedom long before they have learned the necessary lessons of life and are allowed to go into public activity again and victimize others. Therefore, while the parole system should be carefully investigated and its free use greatly curtailed, on the other hand, we should look forward with joy to the return of a prisoner having been redeemed to study and understanding, sympathy and helpfulness, and passing out into the public life again a new being ready to serve mankind to the best of his ability and to avoid the pitfalls and temptations that result in evil.

In most of the larger prisons of the United States, and in some foreign countries, our litera-

ture of a special nature is sent from month to month, as is also our magazine, *The Rosicrucian Digest*, our many books which we publish, along with other good books which are donated to us by our members or which we purchase from time to time. In most of the larger prisons there are groups of from ten to thirty men, and similar groups of women, who are monthly analyzing and studying our special courses and lectures and discussing them in little meetings with the permission and cooperation of the warden or directors of the institution. From these unfortunate persons come monthly reports and letters that bear gratitude, appreciation, and inspiration. We have representatives who call at some of these institutions from time to time and give us personal reports about them and even the officials of the prison tell us whether the progress that seems to be made by these unfortunate persons is truly so or not. And we know what has happened in the lives of many who have been released and we are proud of the results they have attained and the lives they lived after gaining their freedom.

But the other day I received some little specimens of art work done by two men in one of the institutions, and while it was done on crude materials, the letter which accompanied it stated that both of the men and one or two others in their little study group had really artistic abilities and from day to day felt an urge to express the beautiful art emotions which arose in their hearts and breasts. But, they said, they had no facilities for properly expressing in paints or in any other artistic medium the things which they wanted to express. The only paper they could secure was from the backs of old calendars or books, and the paints were crude and the brushes almost useless. As I read this letter I thought of the many times throughout the year when something surges through me, demanding that I open my paint box and get out my brushes on Saturday afternoons or Sundays. At other times I cannot overcome the urge to take my pen and ink and express some symbols, designs, or beautiful pictures that I see, or do art work upon the walls of one of our buildings, or in pastels for some purpose. I thought also of how at times I love to take my cello and express something within me in the tones of music. And I recalled how others that I know have difficulty in holding back the urge that comes to them from somewhere in the inner consciousness and produces a restlessness both day and night until the thing is produced and concretely registered. I have known of musicians, singers, sculptors, artists, and artisans of all kinds who have neglected to eat, neglected to sleep, neglected to accept the necessities of life, or even the great pleasures that others offered them during the hours or days when the urge to express the inner self held them in dominion. No

one who has never felt this inner urge or who has never been denied the facilities and materials with which to express himself can appreciate the mental, spiritual, and psychic suffering on the part of a person who wants to express the higher and better things from within and has naught but a crude piece of paper and a pencil with which to do it.

I felt sorry for these men in this particular institution. I tried to put myself in their place and to realize what mental torture it must be for days at a time to be denied the privilege of self expression in art, just because of a lack of things that are not costly but not easy to find. And so I decided to gather together a large box of art materials, including what I have in my own supply and things I would buy and get in various places. Of course, we have to secure the permission of the warden to send such a box and we have to be sure it reaches the proper person and is used properly. We cannot ask for unusual privileges or exceptions to prison rules but, on the other hand, we are anxious to help the individual who is trying to help himself.

Helping the "Shut-Ins"

All of the foregoing has made me think of the shut-ins who are also unfortunate. They may not be denied their freedom because of their residence in penal institutions, but they are nevertheless prisoners in unhappy and unfortunate circumstances. There are those who are too crippled to move, or so crippled that their poor circumstances do not make it possible for them to have artificial limbs or to have any one care for them and take them outdoors. There are others who must lie upon their backs day and night and who will probably never rise to their feet. There are those who are blind, or weak, or in some way incapacitated so far as the general affairs of life are concerned. Many of these spend day after day, summer and winter, fall and spring, in the same room, in the same bed, or from chair to couch and back to bed. In the winter time they hear the joyous laughter of those who are playing with the snow and moving about in the falling flakes with joy and happiness; and in the summer they hear those who are laughing with merriment in the warm sunshine among the flowers or among the people down in the busy streets. They read and hear of those who can go out in the hills and valleys and mountain tops and ride, and walk, and swim. They hear of others who can go through the stores, go to different places to eat, to theaters, to hear good music; but all they can do is to listen to the noises that rise from the streets far below.

What most of these shut-ins lack is sympathetic companionship and an opportunity to enjoy a few of the pleasures of life. Many of

them are well-cared for so far as physical necessities are concerned, although many others are in dire need. But whether they have food aplenty, or just enough, and whether they are in a comfortable bed or upon a straw mattress on the floor, whether they have a nurse and doctor or a neighbor who comes in to open a window and close it, to give them food or wash dishes, there is still the desire for that sort of companionship that enables them to discuss the things that are nearest and dearest to their hearts, that will bring them laughs and smiles, that will cheer them and give them some taste of the human brotherhood of this old world.

And what they would give for an automobile ride, a trolley ride, a little outdoor airing in a wheel chair! Is it any wonder that men and women throughout the United States connected with our Sunshine Circles are forming a nationwide shut-in group? They are seeing to it that in various cities special automobiles are made that will permit taking a stretcher into the car, or a wheel chair in which a cripple may be seated. They are making it possible for these shut-ins, one or two at a time, to go to the theater, musical concerts, parks, and to places of outdoor amusement.

If you want to help the dear shut-in folks, remember that AMORC is going to specialize in this great work in the next several years and encourage a nation-wide group of shut-in workers who will give of their spirit—not so much money—who will give of time and not so much of material things, and who will give anything and everything to bring one hour of happiness once a month or once a week to some soul imprisoned in a deformed or crippled body and closed from the rest of the world. If you want to help in this great work, get in touch with the Sunshine Circle of your chapter or your lodge, or if there is no lodge or chapter in your neighborhood, speak about this shut-in work and form a group that need not be composed of Rosicrucians or persons of any class or distinction, but just of those who will cooperate in discovering where the shut-ins are in your locality and make it a regular routine program and campaign to see that these unfortunate persons are remembered from time to time. We shall be glad to receive reports from shut-in groups that are formed for this work and to know what they do. Sunshine Circles now existing in our lodges and chapters who want to carry on this shut-in work consistently and regularly, are invited to have their president or secretary write to the general director of Sunshine and Shut-In activities in Southern California—Mr. George A. Baldwin, 1550 No. Genesee Street, Hollywood, California—and by enclosing a few stamps for postage, Frater Baldwin will send mimeographed instructions and suggestions for this special work.

Sidelights at Headquarters

Our New Planetarium

Some months ago it was stated in the Forum magazine that the Emperor was busy working on mechanical devices and intricate things in the physics laboratory and craft-shop and now everyone here knows what it has all been about. For the last two months the builders have been erecting a very large and beautiful Arabic appearing building on the enlarged grounds of Rosicrucian Park, and the bright silvery dome of the new building makes us realize that the Rosicrucians are going to have something that no other fraternal or mystical organization has ever possessed in this country and that is a Cosmic theater, or theater of the sky, as it is called in one place in Europe.

In this large circular auditorium that is much like the inside of a globe, members will be comfortably seated and in the darkness of the space above them and around them the planets and stars will perform their daily, monthly, yearly, and cyclic actions like actors and actresses performing upon a stage. It will truly be a theater in every sense. In this unique setting our members will be able to see in one hour all of the strange Cosmic motions on the part of stars, planets, comets, the milky way, and other things of the universe that require twenty-four hours or twenty-four years or more to manifest through the ordinary telescope. Our members will easily become acquainted visually and audibly with the great facts of the architecture of the universe and the precise workings of Cosmic law.

There are only four other planetariums in America and each of these is located in a very large city, such as Los Angeles, New York, Chicago, and Philadelphia. The one we are building is the first one that has ever been given to a small city and placed conveniently on the highway instead of a mountain top, and it is the first one that will show the various forms of theoretical cosmogony of the philosophers and mystics of the past. In other words, this planetarium will demonstrate and illustrate the workings of the theoretical helio-centric or geocentric cosmogony, as well as the early Galilean and Copernican theories, and some of the fundamental principles of the cellular cosmogony. All other planetariums rigidly adhere to illustrating the theories of the Copernican cosmogony. Many striking dramatic effects and many fascinating revelations of Cosmic law will be clearly and beautifully shown in this circular auditorium.

The architecture of the building was created by us in our own Art Department, and all of the novel features in the various side rooms of the building were designed and created by us. The mechanical arrangement for the Cosmic theater

is wholly original with us and invented and built in our own craft shops. Nothing has been copied from any of the older planetariums of Europe and the unique features of this one will enable us to deal with Cosmic principles as taught in our monographs.

The new planetarium will be open for demonstrations during the Convention week, and it will be a glorious opportunity to visit this strange building in the heart of this valley.

The new building and the enlarged grounds will afford shady balconies and nooks and corners for rest and recreation on the lawns, and will provide many other interesting features for the Convention week. Certainly, we hope that every member who can do so will come to San Jose this summer and attend the Convention and visit the planetarium.

Those who live in small cities and towns and have never been within a planetarium do not know how simply and understandingly all of the magnificent laws and principles of the starry heavens and the planets can be demonstrated and how the body and mind can be lifted apparently up into space there to dwell among stars and planets and watch them performing their marvelous feats. To visit this planetarium and take away from it one of its souvenir booklets will be well worth the trip to San Jose. And to realize that this planetarium was designed, invented, created, and built here by Rosicrucians is something to make our members feel proud.

Many new features will be found in the Oriental Museum and in the Auditorium. A beautiful pageant will be given on two different nights on the lawns and campus of the Science Building. The strange mysteries of black light, introduced to our members last year, will be augmented this year with larger facilities and more fascinating demonstrations, as will the magic of the sun's rays in forming moving pictures and analyzing the color of sunlight in its separated forms and the magnificent, weird pictures and mystical visions and scenes that the sunlight can produce on a screen.

Every attention is being given to making better plans for this year's Convention, including the attractive feature of having the banquet in the Civic Auditorium of San Jose, with beautifully arranged interior settings, a large stage with proper music, and comfortable accommodations for every member on the last night of the Convention week. Make it your business to come and you will be cordially received and carefully conducted on sightseeing tours in this valley by competent officials.

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The ROSICRUCIAN FORUM

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THE ROSICRUCIAN ORDER.

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No. I

LIFE



We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
Life's but a means unto an end; that end
Beginning, mean, and end to all things, — God.

—Philip James Bailey.

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FOR MEMBERS ONLY

Greetings!



FRATRES AND SORORES, GREETINGS:

Once more the Forum comes to you, and this time the magazine goes to press during the hectic hours and days of preparation for our great annual Convention, and all of the restlessness and upset routine conditions it is possible to imagine. However, during the preceding weeks we have managed to have our little Forum talks, and I hope that the extracts from them contained in this issue of the Forum magazine will be as interesting as other issues have been.

Your remarks and comments from week to week have been very encouraging, and very helpful. The enthusiasm which is growing daily in the hearts and minds of our members and students everywhere is our most encouraging thought and our most valued asset.

From time to time I have warned our members to preserve their copies of this magazine, and our other publications, because they have become more and more valuable as each year passes. Already this summer the early arrival of Convention delegates and members brings us a flood of demands for back copies of this magazine, and of *The Rosicrucian Digest* in order that complete sets of each year's issues might be made into separate volumes. Our supply of these magazines is almost exhausted for every month and every year of the past, and premiums are being offered by those who want an occasional single copy. Do not allow yourself to create this predicament through failing to file away and preserve carefully each copy. Sometime in the future the Forum may be discontinued through lack of time to hold the Forum sessions here, or through my personal incapacity to continue this work. In such a case every single issue, and every year's set of issues will be a priceless thing in the hands of future members. If all copies of the Forum that have been issued to date and mailed to the members of our Forum family were bound together, they would constitute the most complete encyclopedia of Rosicrucian principles and ideals ever printed and published. Future members will make all sorts of sacrifices to be able to see and read the very issues that you now lay aside and perhaps fail to preserve. This is unfair to yourself and to future members who will gladly buy the publications from you when you no longer want them.

The Forum family is rapidly increasing and is accomplishing a great amount of good in the better understanding of our principles and our

objects and purposes, and in the solving of so many personal problems. May this copy and all the others be of real help to you from month to month.

Faternally,

H. SPENCER LEWIS, *Imperator*.

Rosicrucianism and Material Gain

This afternoon we have an interesting subject for discussion submitted by Frater Boden of England. He receives our Forum magazine and says that the subject he wishes us to discuss is one that was brought to his attention by the English members, and he wonders whether I would like to talk about it over here in the Western World.

The discussion arose over the question as to whether the study of Rosicrucianism and the practice of its principles brought any material gain into the lives of its members. In the final analysis of the discussion in England, it was pointed out that practically every one of the members of the Order there admittedly had improved in financial standing and in worldly matters. Then the question arose as to why the Rosicrucians in their literature did not emphasize this point. Frater Boden immediately came to the protection of the dignity of the Order by stating that he knew from his contact with European Rosicrucians that it would be undignified and improper for the Order to claim that once you became its initiate, student, and follower, you could improve your finances and your worldly affairs.

Now the truth of the matter is that here in the Western World where our attitude toward things of this kind is slightly different, we have been a little more bold in referring to the fact that Rosicrucianism will improve your material affairs and the physical part of life as well as the mental and spiritual. In other words, we have purposely avoided the impression that the AMORC was concerned wholly with mental and spiritual things, and therefore probably a religious cult. We have said over and over that the duty of a real Rosicrucian was to set his house in order and make his life affairs more happy, prosperous, and contented. We have not said, and never will say or imply that if a person takes up the Rosicrucian study and sincerely practices its principles, he will increase his fi-

nances, free himself from poverty, get started on the road to affluence, and attain physical power, freedom from worry, and a domination in all of the affairs of life.

Even if such an elaborate picture as this would be possible in the lives of a great many of the members of the Order, it would be something that could not be guaranteed to all persons who entered the organization, for there are those who are capable of reaching greater improvement than others, and there would be no way of equalizing the development and progress so that all would attain the same benefits, the same desires, and the same ambitions.

But there is this to say, and we emphasize it with as much conservatism as we possibly can and yet try to tell the story in the Western World fashion that is so popular on the North American Continent. Our European members and many of our American members must please bear this in mind—the residents of the United States and Canada have become accustomed in the past hundred years to elaborate and bombastic advertising and propaganda of all kinds. One needs only to read the daily newspaper and compare the merchants' advertisements in it with those appearing in European papers to see the difference in the methods of advertising, and a study of the large popular magazines will bring forth even a more startling difference. In Europe it is possible for a man who has a shoestore to take a small amount of space in the newspaper and merely state that he has "shoes of an excellent quality on sale at nominal prices." Such an advertisement in America would mean absolutely nothing to the average reader. He must be told that they are not only shoes of quality, but why they are shoes of quality, and what is meant by quality, and how his shoes are better or as good as the best, and why his prices are lower or as low as the lowest, and all the other fantastic ideas that can be associated with a description of shoes and price. If a baker in America bakes a good loaf of bread, he cannot be satisfied by saying, "It is a good loaf of bread." Everyone who reads the advertisement or announcement would say, "All bakers are making good bread." He must say, "My bread is the best that man ever made, and the formula was invented by God, revealed in a divine vision, and used by bakers who are experts, who shave every morning, bathe ten times a day, polish their fingernails, and keep their hair trimmed properly, and wear patent leather shoes and certain aprons, knead the bread in crystal glass containers, bake it in spotless porcelain ovens, wrap it in waxed paper, and the bread is never touched by human fingers from the time the wheat is grown until it reaches your table!" We are so gullible here in the Western

World that we believe such stories as that, and will drop the wholesome bread that a real, honest baker is making, and go chasing wildly after the "manna" from heaven that is wrapped in waxed paper, impervious to the atmosphere, etc. We even believe the fantastic and impossible story that coffee is packed in vacuum-sealed cans despite the fact that science says it has not been able to create a perfect vacuum in anything or any place. Even if an individual here in the United States wanted to sell a gold brick made of pure gold for one dollar he could never sell it by advertising it or describing it as a brick of gold. He would have to say that it was better gold, a larger brick, highly polished, acid tested, carefully cleaned, and worth a million times more than its price.

When AMORC first began its propaganda here in the Western World it had no seeming competition. What it had to offer was unlike anything else that was being offered to the public, and it merely had to announce what it had in conservative, dignified terms. But as the organization grew every psychology lecturer and anybody who could open an office in a small building, or rent a box at a Post Office began issuing and selling courses in psychology, mysticism, metaphysics, etc. To overcome or at least meet the growth and development of AMORC these fly-by-night and inconsequential organizations and individuals placed larger advertisements in the newspapers and magazines than AMORC had been placing, and made their claims so bombastic that the inevitable result was that the reader looking at the small advertisement of AMORC and its dignified, conservative claims, unconsciously decided that AMORC was a mighty small and unimportant proposition, while the ones with the big headlines and the bombastic claims must be greater and better.

We may argue and say that the more intelligent and more cultured persons are not deceived by bombastic statements, and that they seek the conservative claims, and that AMORC would reach them better by being very conservative. That idea was exploded some years ago when AMORC sent a questionnaire to ten thousand members selected at random from its files, and asked them ninety-seven questions pertaining to the work of the Order, its propaganda, its advertising, etc. We found that judges, lawyers, professors in colleges, and persons highly evolved in music and the fine arts and extremely cultured had answered advertisements of ours that appeared in every kind of magazine, and of every class and nature. We found that their recommendations for the kind of advertising we should continue included every bombastic form that every kind of a merchant, manufacturer, or pro-

ducer in America used. If you think that cultured men and women in America are averse to bold advertising, what about the colored photographs that appear on the back covers of popular magazines showing some of the women members of America's highest, cultured society circles endorsing cigarettes, and allowing themselves to be photographed in their homes for the purpose of advertising such cigarettes in the most popular and often the cheapest of magazines? I hope that our European members will not look upon my remarks as a reflection upon the real culture and refinement of the average American citizen. It is simply that they have been trained to this form of advertising, and take it for granted. This sort of bombastic propaganda was popular when I was a boy, and had its beginning when my father was a boy, and we probably have grown so used to it that we are unaware of its unreliability.

However, to meet the competition of the alluring advertisements and forms of propaganda which the seeker reads and analyzes before he starts choosing the path he wants to tread, we have added into our propaganda the references to the inevitable improvements in the financial, social, physical affairs of man, as well as in his spiritual and cultural affairs. And such advantages are true. They are possible with the average student who is sincere and who practices the Rosicrucian principles. We can do here in America just what Frater Boden did in Europe. We can ask each and every member to state whether it is not a fact that after being in AMORC for two years and practicing its principles diligently, he has not noticed a very definite improvement in some of his material affairs, as well as in his spiritual affairs and in his health. Now that does not mean that each and every member will have more money in the bank, for the truth of the matter is that many have less after several years of Rosicrucian practice and study, but these members have attained and secured and brought into their lives certain things with the money they spent which they did not have before. Many members have voluntarily written to us that years ago before they joined AMORC they earned about the same as they earn now, but had more saved up in the bank, yet with all of their savings they had nothing but money. Today these persons have less money in the bank, but they have homes, they have good pianos, better clothing, better books, better pieces of art, have enjoyed trips and tours and visits, have attended lectures, and have been benefited intellectually, and have had the AMORC teachings, and have learned how to share some of their worldly possessions with others. Yet each one of these persons claims himself to be in a better worldly,

physical condition than he was before he joined the Order.

But so far as finances alone are concerned, our records show that the average member does really have more money at his disposal for the good things of life than he had before he joined the Order. Take just one concrete example that came to my attention this morning, of a man and wife who have been members for three or four years, the husband having joined a year before the wife: They claim now that because of their studies, because of the few Rosicrucian friends they made who visit their home in the evenings, or whose homes they visit, because of the better reading that they do, and because of the Rosicrucian practices, they have abandoned certain habits and customs that used to be carried out very consistently. They used to visit three moving picture shows a week at least, would go to see a theatrical production, or visit a night club, or go hunting somewhere in the late hours of the night for some form of wild entertainment or allure, music, or strange pastime that would hold their interest and keep the day and night from becoming monotonous. They also used to spend a great deal of money on trashy magazines and cheap books which had to be read rapidly and quite often in order to "kill time." Their vacations were spent in foolish places with costly hotel bills requiring a great deal of additional clothing, a great deal of activity, and the result was that they would return home more tired than when they started. Furthermore, when they visited friends they always indulged in card games and other games that required the spending of money in moderate forms of gambling, and the same was true when there was a constant flow of visitors to their home. The changing of all of this has resulted in a considerable saving of money, as well as an improvement in the peace, happiness, harmony, and culture of the individual, and an improvement in health.

It is true that being a Rosicrucian member, and being well-studied in the principles and well-practiced in the laws, does not prevent a man from losing the position he holds, or finding himself unemployed for a time, and perhaps losing what little money he has saved. But if he is a good Rosicrucian student the loss of these things will not throw him into dire depression, despondency, and ill health. It will not allow him to be driven to drink or habits resulting from monotony and discouragement, nor will it upset the tranquillity of his home, the peace of his mind, or his personal dignity. The teachings will enable him to face the situation differently, to prepare himself for a better position, to hold himself ready and qualified for something better, and this

is precisely what has occurred in thousands of instances.

No man or woman who sincerely follows the Rosicrucian teachings and puts into practice its principles, can deny after a year or two of membership in the Order that he has improved himself personally in a social, physical, mental, and spiritual way, and he cannot deny that he is getting more out of life, is happier, and senses a greater degree of the blessings and benedictions of life than one who is not a member of the Order. Rosicrucianism rounds out the life; it rounds out one's nature, one's possibilities, one's latent abilities, and makes the individual a master of situations and conditions to a greater extent than any other form of study and practice. But it does not make him a white magician whereby he can force all of the conditions around him to submit to his dictation. There is a satisfaction and a power in knowing that one is capable of adjusting oneself and finding peace and happiness, harmony, good health, and an inner joy that is unassociated with the common things of life.

Dream Stuff

I want to have all of you smiling this morning in opening our Forum because I think it is well to begin in this manner. And so I am going to talk about dreams for a few minutes and thereby answer a large number of questions that have come to us recently.

I do not mean to intimate that dreams are always something to smile about, but some dreams can be extremely humorous and at the same time useful as an analogy, or in other words, to aid us in distinguishing the difference between a dream and a vision or psychic experience.

From the questions coming in it is apparent to me that many of our members have considerable difficulty distinguishing in the morning between what they think may have been a dream during the night or a mystical or psychic contact with some place or person.

In our monographs we distinctly call attention to the fact that dreams are usually very illogical and ridiculous in some facts or conditions and yet we accept all of the absurdities, contradictions, and inconsistencies without question, without analysis, and even without any attempt to deny them. We may dream, for instance, that we are not of the white race but of the colored race, and all through the dream we look upon ourselves as colored and never for a moment question the change or question the fact that heretofore we were white and now we are not. Such lack of analysis on our part, and such willingness to accept everything in the dream

as true and correct even when it is physically, morally, mentally, politically, and socially impossible, proves that the experience was composed of just that peculiar "stuff" that one of the great poets said dreams were made of.

In a psychic projection or a mystical contact with other persons or members, the mind is not inhibited and tied up in a knot to such an extent that it accepts anything with extreme gullibility. We smile nowadays at the gullibility of the average person in cases of believing everything they read in advertisements or that is told to them by high pressure salesmen. But the gullibility of the average waking mind is nothing compared to the gullibility of the dream mind. In the dream state we are ready and willing to believe sidewalks are made of gold and ham grows on ham trees, to paraphrase the old story of MacIntyre and Heath in their famous vaudeville skit. And we not only accept these strange absurdities with gullibility but with a sense of perfect logic.

This sort of thing does not occur in a psychic projection or contact. If we suddenly find ourselves standing in the middle of the plaza at Copenhagen, Denmark, we are surprised and astounded and argue how we got there, and how we know it is Copenhagen, and what we are going to do about it. We even wonder what is being done with our body and mind that is at home in an apartment somewhere in Chicago. And we wonder how we traversed mentally or psychically all the great space between Chicago and Copenhagen. Or if in a psychic state we suddenly find ourselves surrounded with wealth, we begin to analyze where it came from, whether we secured it honestly, what obligations we may have, how our relatives may be faring, and whether we should share our wealth with them. In a dream we take everything for granted, never question anything at all, and do not seem to even possess the mental ability to make comparisons and judge things by the present and the past. Dreams are generally composed of the most illogical elements that one can put together. Whenever they are really sane and rational and prove to be prophetic or instructive, they are not dreams but Cosmic revelations or psychic contacts.

Rosicrucian Healing and the Medical Physician

This afternoon I am going to interest the Forum members here and throughout the world who constitute our happy Forum family in the subject of Rosicrucian healing methods and their relationship to the standard medical practices of licensed and reliable medical physicians.

All of our students and members know that AMORC is not attempting to build up a healing cult among its members, or to teach the unprepared and unqualified members a method of healing whereby they can go out in the world as practitioners and attempt to compete with duly trained and licensed physicians. Our healing methods are intended to be used by our members in the prevention of disease rather than in its cure, but on the other hand, to use some of these principles in emergencies within their family and with themselves and not with the general public. Over and over in our lessons we urge the members to consult competent physicians whenever there is any really serious illness in the family. A proper diagnosis, accompanied by the proper recommendations of a thoroughly trained physician, form an excellent foundation for a rational and logical system of healing. No matter what the physician is doing for the patient, the Rosicrucian methods and principles can be used as an accompanying help without any interference or without any criticism of what the physician is doing. To substitute the Rosicrucian methods exclusively for those of a regular physician is assuming a responsibility that the average member, unqualified and unprepared for such matters, should not assume.

But what I wanted to say was this: The most ideal situation is when the physician, who has been trained in his special school of therapeutics and has qualified himself and passed an examination and received a license to practice, adds to his methods the Rosicrucian principles of healing. This is not only the ideal system but the most efficacious, the most sane, and the most advisable.

When we say that every physician has cases come to him which he cannot cure, we are not belittling any one or all of the systems of therapeutics because, forsooth, there are cases which not one of the Rosicrucian principles or a combination of all, could cure. We have reiterated time and again that if there was any one system or any combination of systems in which or by which all cures could be made each and every time, then we would be face to face with the probability that transition could be indefinitely postponed and that human beings might live eternally in the one and same physical body. But inasmuch as transition is inevitable, is part of the same fundamental law as that of birth, then there must be a time in the life of each individual when through illness, disease, or the gradual breaking down of parts, or the coming on of senility, old age, feebleness, and weakness, no cure can be made by anyone or any system. That this inevitable period of transition may come to some early in life instead of late in life does

not indicate that it is not the proper time and that the transition occurring at an unexpected period indicated that the system of healing or treatment was in error, wrongly applied, improper, or otherwise. Inasmuch as there seems to be some unknown though excellent reason for the transition time in the life of each individual to be fixed or suddenly selected by God or the Cosmic laws, and inasmuch as there appears to be no human method whereby this event can be definitely foretold in each and every case, nor altered, extended, suspended, or modified, we have no right to think that an early transition indicates a fallacy, weakness, or error in the therapeutic methods used, nor have we a right to assume either that when a person lives to a very, very old age he has always received just the right medical treatment, used just the right diet, and lived according to some magic formula which we could all copy to attain the same results.

But now I want to speak to you about this combination of medical practice and Rosicrucian healing methods. We have many, many hundreds of physicians in our organization and I am happy to say that this is not a unique situation inasmuch as at one time in the history of ancient Rosicrucianism the number of physicians and professionally qualified healers was so large that the principal work of the organization was not only the healing of the sick but the development and advancement of the healing art. That phase of the Rosicrucian work in the past contributed very largely to the development of the medical and therapeutic sciences as they are known today and many of the leaders and greatest workers in the development of the medical art and healing art were devoted Rosicrucians.

I hope that my present words spoken in the Forum here today and probably published in our Forum magazine will fall into the hands of some of our members who are physicians. I hope that they will lay aside their bias and prejudice and read this matter with an open mind. Some of these physicians are reluctant to accept many of the statements contained in our lessons and often in their biased attitude with which we are very tolerant, they write to us and say they enjoy all of our work except that which pertains to healing, and that they wish we would eliminate this from our work because the principles we teach are not provable and are not compatible or consistent with medical and healing practices which they have learned and with which they have worked. But we always call their attention to this fact: The average qualified and licensed physician today is using methods and doing things in which he would have had no faith if they had been offered to him twenty-five or fifty years ago. The practice of healing has made so many

revolutionary changes, and especially so many evolutionary modifications and improvements, that it hardly behooves anyone in that field of science or art to say what is law today and what will be law tomorrow. We ask all those who are more or less unconsciously biased and prejudiced regarding any phase of our work to bear with us patiently in the study of our monographs and lessons and to note that we are rational and conservative even though we are progressive and unquestionably in advance of the times. We need not quote or paraphrase the words used in a Shakespeare play to the effect that "there are more things in heaven and earth than one dreams of," but there are more laws of nature applying in our individual lives that we are conscious of and in addition to this each new scientific application of a natural law produces new effects and new conditions with which we must contend in our health, our mental attitudes, and in our social and business affairs.

For instance, before the event of radio broadcasting and the development or nation-wide use of high frequency devices there did not exist in the human system either physically or psychologically some of the complex disturbances that now exist. Therefore, methods for treating, correcting, or overcoming these new conditions could not have been evolved and discovered years ago. But today the medical science is learning how to use high frequency to combat the effects of high frequency and to combat the effects of other things as well. We did not know years ago that the sun spots produced magnetic, electric, or other effects that caused disturbances in our weather, climate, plant life, and even animal life. But today science is forced to recognize these unique results and to find ways and means of correcting them. It was only a few years ago when the medical fraternity and all competent and reliable physicians united in ridiculing the home use of electricity through simple little electrical devices for the cure of diseases or treatment of human ailments. The decree then was that "you cannot cure the body with electrical currents!" These remarks were justified so far as they pertain to the harmless, inefficient, and wholly theoretical "medical coils" popularly advertised and, of course, to the later fraudulent devices known as electrical belts, etc. But the whole electrical field was condemned as an ally of the physician. Today electricity in various forms, and especially electrical high frequency, is being constructively used in very important cases. The dictum regarding electricity must be modified immediately. It will be a bitter pill for some to take but fortunately for all of us laymen, while medical science has been reluctant to adopt

new ideas, it has never been so stubborn as to refuse eventually to change its opinion.

Now to read a letter that has come to me today from Dr. R. H., a well-known physician and surgeon and medical man of wide practice and excellent education. He lives in a very large city and has a large practice. He writes to me as follows: "I have been so pleased with the marvelous results obtained through the Rosicrucian methods of healing with one of my patients that I feel induced to send you this report.

"R. N., a child ten years old, was affected with acute Otitis Media from the left ear which began on May 5. He developed a severe case of acute mastoiditis. Another physician had advised an immediate operation but his father and mother did not want it performed for fear that he might die.

"He was brought to my office on May 14 in a critical condition—high fever with a pulse of 130, intermittent and irregular. His face was pale with a cold perspiration on the forehead. He was so weak that he fainted in the chair in my office. All of the symptoms indicated an advanced toxic condition of the blood and entire system. The purulent discharge from the ear was abundant. The pain, swelling, and redness of the mastoid region was very pronounced.

"I told his parents that the physician who had previously examined him was right and that an immediate operation seemed to be the only chance of saving his life. I gave him the proper medical attention indicated in such cases, but knowing from previous experiences that the Rosicrucian treatment and method was the only hope of saving him from an operation, I gave him what we are taught in our special healing lectures as a negative treatment, followed ten minutes later by a positive one.

"I advised his father and mother to take him at once to the hospital and that if his condition did not change he should remain there, but that in case of any improvement I would expect father and son in my office the next morning.

"I was very greatly surprised the following morning to see the child in my office. His face was smiling as well as those of his companions. He said he had slept all night long for the first time in a long period and had also had a good breakfast. The pain and tenderness in the mastoid was very slight, and the supuration from the ear had diminished to about half, as had his temperature.

"I gave him once again a negative and positive treatment and continued this for three consecutive days and his condition improved each day in an amazing manner. His parents had to drive him a long distance to my office and there-

fore I continued the treatments for the following three days.

"When I saw him again he looked as though he had never been sick, not even showing the slightest sign of inflammation nor pain in the mastoid, and the supuration from the ear was entirely gone. Yesterday I saw him again and for the last time I gave him one more negative and positive treatment. He was in perfect health and the condition entirely cured.

"The cure of this boy with the Rosicrucian method may appear like a miracle, and it has proved to me again the unmistakable efficiency and proficiency of the Rosicrucian healing methods as taught in our AMORC Sixth Degree. I have been using the Rosicrucian healing methods in almost every one of my cases and I am so confident in the results that when for any particular reason I cannot put my finger on the exact cure I know very well the deficiencies that must be met from a Rosicrucian point of view.

"I take this opportunity to express my profound gratitude and recognition to AMORC and the Supreme Officers for the marvelous instruction that I have had the privilege to receive and I consider such a privilege a real blessing. Sincerely and fraternally, R. H., M. D."

This good Frater has not had any special instructions of any kind and knows nothing more about Rosicrucian healing methods than what is contained in our Sixth Degree or in our Rosicrucian *Manual*, or the little on healing which has been available to all who have cared to secure the healing booklet. This Frater has been to one of our Conventions where he joined in with other physicians to explain to the Convention assembly the results of the Rosicrucian methods in medical and surgical work. If these physicians with all of the knowledge and all of the other opportunities for healing have faith enough in the Rosicrucian work to use it when everything else seems to be inefficient, or when there is some doubt or mystery regarding the illness, certainly these principles should be helpful to each one of our members in maintaining health and in correcting minor conditions that so often discourage and annoy the peace and harmony of the individual.

Bargain Sales in Mysticism

It is a good thing to smile once in a while in the midst of your serious work and there is no reason in the world why a good true Rosicrucian should not laugh and be happy and see the humorous side of things and get as much joy out of life as possible. I feel personally that my sense of humor and my instinctive ability to see the funny side of any situation has saved me

from many years of suffering and worry and has helped to keep me happy and possibly in a state of overweight. And you know there is a humorous side to even the most complex and profound situation or problem, if we would only look for it once in a while instead of seeing only the dark and gloomy side of everything when trouble comes upon us. At any rate, whether you believe in laughing or not, I am going to present to our Forum this afternoon, for a little break in our serious studies, this large poster which I hold in my hand and which is being sent through the mails.

You will notice that the large red and black type reads as follows: "Your Chance to Obtain the Full Original Psychiana Teachings of Dr. Frank B. Robinson for Practically Nothing." Now Dr. Robinson is referring to his "original ten-lesson course" of Psychiana lessons. In small type he says on this announcement that he has on hand several sets of his course which are not in perfect condition. He says that the inside part of these lessons, or in other words, the printed pages, are practically perfect "but in some of these sets the type faces are different." Not desiring to send out these sets of lessons that have a slightly different type in them and charge the full, regular price of \$29.50 for them, "we are offering you one of these complete sets for only \$4.98." Then Dr. Robinson adds these words: "Even at this unheard of low price you may write personally to Dr. Robinson for his advice if necessary."

Now you see that instead of this being your last chance or your only chance to get Dr. Robinson's marvelous course of ten lessons for "practically nothing," you can get it for the special bargain price of \$4.98. Remember, this is not a fire sale or bankruptcy sale; remember, this merchandise is not part of the bargain table because it has been injured or damaged, or because they have made a change in models, or have brought out a new version of truth and the old truth is now being offered at a cheap price. But the special bargain price is made because in the lectures some of the lessons have slightly different type than the others. What a terrible thing it is that truth must be peddled off cheaply and at a bargain price because it happens to be in two different kinds of type. Just think of it, if truth is all set in the same kind of type, then the ten lessons are worth \$27.50, but if the printer makes a mistake and sets some of the truth in two kinds of type, then the value drops from \$27.50 to \$4.98!

What would happen to the price of some of the rare old manuscripts of the first books of the Christian Bible if we were to judge them by the difference in handwriting or manuscript letter-

ing? Some of them would probably sell now for \$2.24 instead of twenty, thirty, or forty thousand dollars as some museums have paid, simply because these early books of the Bible were written at different times and the manuscripts are in different forms of handwriting. According to Dr. Robinson the truthfulness and goodness of old manuscripts is lost if the style of type is different in any two of the lessons, chapters, books, or paragraphs. Even this circular issued by Dr. Robinson is printed in seven kinds of type on the one side. According to his standard of measurement that should make this circular worth about 1½¢ to anybody who reads it, whereas if he had printed it all in one kind of type it would be worth 11¢—maybe.

Remember that for several years Dr. Robinson has advertised that his course of "Psychiana" is the greatest, most marvelous revelation of divine truths and secret information that any human being has discovered or had revealed to him, and that through the information in his "ten original lessons" he was able to build a nice home for himself and especially have a big organ in it. But now anybody can have the truth of those ten lessons for \$4.98, if he can just put up with the terrible, unfortunate handicap of reading the truth in two different kinds of type.

Our own members know that many of our monographs contain various sizes of type and that as we improve the lessons from year to year, we give as little attention to the style of type, or the kind of type used on the cover or inside of the lecture as we would give to the precise color of the ink. As long as the lessons are readable and understandable and the truth in them does not go up and down hill to fit convenient conditions, we are not concerned about the type, and I do not think that any of our members would place a value upon any one of our lessons simply because we have used different type at different times.

Mysterious Stigmatist

Some time ago we discussed in our Forum here the strange forms of religious enthusiasm that have manifested with certain persons in Europe who claim to be stigmatists in a divine or sacred manner. Since we introduced this subject in our Forum we have received many more clippings regarding other cases. This sort of thing used to be rare indeed and, in fact, so rare that each case was an outstanding one in its period of time and warranted everyone in thinking that perhaps some miracle was being manifested in certain parts of Europe for the purpose of awakening religious interest and that each rare case was in accordance with some divine law.

Unfortunately, one very outstanding case in Europe received so much publicity that it caused a large number of persons to claim similar attention.

Many, many years ago and centuries ago, the occasional rare case of stigmatism was looked upon with such sacred interest and with such a devout consideration that only those who deemed themselves religiously worthy and of sympathetic understanding were allowed to interview the individuals involved and the newspapers and magazines made no attempt to analyze or describe or comment upon the strange manifestation that was looked upon as something beyond the ken of the normal human being and beyond the purview of science. In recent years, however, the newspapers, magazines, and their writers and investigators have taken the view-point that nothing relating to religious matters is too sacred for their profane consideration and that nothing looked upon as a miracle is too divine to be scientifically analyzed and rudely and uncouthly weighed, measured, and torn apart, and nothing is too transcendental to be joked about, laughed about, or given the widest kind of common publicity. The result is that in the last few years the one or two outstanding cases of stigmatism have been publicized and the individuals photographed and staged in moving picture productions and news reels and torn to shreds by thousands of so-called investigators, each of whom has attempted to explain away the sacred or religious elements of the manifestation. For this reason each of the recent unusual cases has been brought to the attention of thousands of illiterate, uneducated persons who are hungry for publicity and anxious to see themselves reproduced in newspapers and magazines or thrown upon the moving picture screen. It is safe to say that in hundreds of communities throughout the world today there are such individuals claiming that they are now being affected by some miraculous condition or unusual condition of a distinctly divine nature. If this condition continues, hardly a newspaper editor or reporter will bother to go five miles on a train or write a letter to make an inquiry or investigation of any report of a stigmatist that comes to him. But in the meantime, local newspapers in these communities will continue to announce another case of this kind and our members and others of an inquiring type of mind will continue to ask us to express an opinion.

In the first place, these matters come wholly within the doctrinal beliefs and religious principles of various denominations and are therefore not a proper subject for our consideration. If we attempt to separate the religious doctrines and principles from these cases and look upon them in a cold scientific manner, we find that

we have very little to analyze and very little to consider. In other words, there is a very wide difference between the claims made by the person involved and the explanation of the impressions she has (and usually it is a female who is involved) and her beliefs and the actual physical evidence. When one of these individuals claims that bleeding occurs from the eyes and the hands and makes no further claim, science, and especially the various departments of medicine, could truly look upon the case as an unusual one from a purely physiological point of view. Physicians and scientists would probably find a reason for these bleedings and possibly a cure. But when the individual adds to the physical condition the psychological effects and statements that each bleeding occurs only on certain days of the week or month that are holy to her (and not universal or general holy days) and that each bleeding is preceded by strange visions of a religious nature (which no one but herself can see) and that during the bleeding she has strange spiritual dreams (of which there is no evidence except her own statements and mental and emotional attitude) and that angels or others have told her why these bleedings are stigmata of a divine nature, then we have a combination of conditions and attitude and claims that constitute a purely religious matter beyond the scope of either medicine or science.

Whether such things are truly what they appear to be or what the person claims them to be, is something that I cannot answer, and I have not found in any reliable statements made by authorities any attempt to guarantee that the claims are absolutely true. The statements of priests or clergymen and potentates of the church cannot be considered in any scientific investigation because you cannot put the yardstick of science upon a religious doctrine and measure it and you cannot put a physical microscope over a religious belief or idea and examine it and you cannot put the acid test of material examination upon a religious doctrine. Such a thing would be incompatible and most certainly unfair.

Because of all the foregoing reasons we prefer not to attempt to analyze these cases. We still believe in miracles. We still believe that something can happen that has never happened before. We still believe that God can cause through a human being, or aside from any human agency, a manifestation of one of His laws or one of His ideas even though it be contrary or seemingly incompatible and inconsistent with every law of nature as we think we know them. And we still believe that there are thousands of laws of God and nature that we know nothing about and which may manifest at any time and upset all of our theories and all of our beliefs except our

knowledge of facts that have been proved fundamental. With these beliefs we cannot consistently say that any of these cases of stigmatism are impossible or improbable. But again we say, since they fall within the province of religious beliefs and these beliefs are based upon certain doctrines and creeds or certain principles of a doctrinary, religious nature, they do not come within our purview or our consideration. Each and every one of the cases being reported now so frequently may be absolutely true and genuine and in accordance with the claims made. We have our suspicions about some of them because of the strange manner in which they are rapidly increasing due to the publicity which quite evidently many of them are seeking, but our suspicions may be unfounded in fact and it is better for us to be merciful in our judgment and leave the matter for decision in the hands or in the minds and hearts of those who are more competent to deal with such matters.

Double Incarnations

I have several questions here before me regarding reincarnation again and it appears that we are going to enter the field of multiplicity in connection with reincarnation just as the whole world has become interested recently in multiplicity of births with quadruplets and quintuplets. The question now before me is as to whether it is possible for two souls to incarnate in the same body.

Frater Babcock who submits this question states that a college friend of his seems to be a case of just such double incarnation. He says that most persons who hear his friend talk and speak of himself believe he is mentally unbalanced because there appears to be two personalities, one cultured, refined, and considerate, and the other low, coarse, and brutal, manifesting through him or in him at times, and in the passing of years the brutal personality seems to have developed the greatest. He has been disqualified in the teaching profession, and because of his threatened violence to his children he has been confined at various times.

Our Frater also states that when this man is unaware that he is being observed, he chatters to himself, or with himself, in two different pitches of voice and in two different mannerisms of speech as though the two distinct personalities were carrying on a conversation. While talking with other persons the two different personalities vie with each other in wanting to answer questions and in taking opposite view-points of any argument.

Now all of this makes a very pretty *prima facie* case of double personality, which, of course,

might be interpreted by some as indicating the possibility of double incarnations. We have heard much in the past about so-called double personalities and nearly every one of us is more or less a representation of dual personality; that is, an outer, objective personality that is in the making, in the molding, and being created from day to day and hour to hour by our education, experiences, and beliefs, and a deeper personality that is something of the soul born in us through physical inheritance and Cosmic inheritance. Many features of the objective, outer personality gradually add themselves to the inner personality and help to build up the inner personality also. At transition the outer personality is completely dissolved, being of a transient, temporal, mortal quality, while the inner personality is free from the limitations of the outer self and remains a fixed association of the soul to become incarnated again.

Psychiatry has long recognized the manifestations of dual phases of personality and popular terminology for this has been such as to cause the layman to think that there are two distinct and unassociated personalities in nearly every individual, and particularly definite and distinct and opposing to each other in those complex types of persons who have what we might call frictional tendencies often of a criminal nature. On the other hand, the experts of psycho-analysis and students of human nature generally, realize that there is a phase of dual personality in each human being. There is the outer personality that is either coarse and brutal, unrefined, uneducated, uncultured, because of lack of opportunity, lack of education and lack of proper environment, or there may be an outer personality that is highly polished, diplomatic, cultured, and extremely refined to a magnified degree. This outer personality of such a nature is often like a veneer or cloak that certain types of persons wear in public, or on occasion, or in connection with specialized plans of business or professional activity and which cloak or veneer they lay aside or drop completely the moment they are at home or among intimate friends or off guard, so to speak.

Our modern "polite" education and culture and our so-called ethical customs and habits have developed to a high degree of hypocrisy. We are teaching our children as well as ourselves to do and say things in public and on occasions that are not natural and have no other foundation than "it is being done" and it looks nice or is considered nice. For that reason we have adopted as a sort of cloak of false habits a great many practices and mannerisms that are not only unnatural but which change from time to time and are purely for the sake of "putting on ap-

pearances." By this display of these artificial mannerisms on occasions, we present to others a personality that is not our real personality. The moment we are alone and free from observation, or among our most intimates, we will drop the artificialities and become natural. In this way alone we are attempting to carry from day to day a dual personality and it can go so far that the artificial personality will build itself up into a distinct entity that will think and act so differently from the natural self as at times to be a different individual. This, too, can go far enough to cause eccentricities in habits and to be mistaken by observer as the manifestations or demonstrations of an unsound mind or even of an insane mind.

I think the type we have described to us in the letter from Frater Babcock is typically that of the unsound mind wearing a cloak of one personality at one time and dropping into a natural personality at another time. It has nothing in the world to do with the presence in the body of two distinct personalities through birth or otherwise and certainly has nothing to do with a theoretical dual incarnation, for there is no such thing as two souls being in one body, each of them expressing a different personality. One soul may have various phases of personality according to many past incarnations and these may at times manifest in certain mannerisms, but after all there is only one soul in that body and not two.

I like questions of this kind because having been a deep student of psychiatry and of mentalism and the mind of man for many, many years, and having had special opportunity in years gone by to study the various types of unsound minds, it has enabled me to treat those who are temporarily afflicted or affected by extraneous or external conditions or by internal ones and my experiences prove to me the truthfulness of the statements I have just made in regard to this particular case and of mankind generally.

American Indian Mysticism

One of our members calls our attention to the strange designs, emblems, and symbols used by the various tribes of American Indians. While some of these may have been intended to be tribal symbols or symbols of tribal distinction, and some of them eventually became such, nearly all of the symbols of the American Indians were originally symbols of mystical and religious ideals and principles.

We have called attention before to the fact that although the American Indian tribes greatly differed in their language and dialect, and although each tribe had many distinctive habits and customs and a greatly varied list of holidays, holy days,

celebration days, ceremonial periods, etc., a careful compilation of all of them shows that there were certain days throughout the year when all of the tribes had almost identical ceremonies. This astonishing fact led investigators, of course, to reach a conclusion that at one time the origin of all these American Indian tribes was in one distinct class of ancient people. They had held fast to certain ceremonial days with definite ceremonial rituals and practices while modifying some and creating new ones to meet the history, background, and environment of their separate locations.

In analyzing these ceremonial periods, rituals, etc., it was found that those which were identical among all of the tribes and which fell on the same occasion each part of the year, were also identical with certain Jewish ceremonial days and ceremonies. In other words, there was a very definite similarity between the Indian ceremonies and the Jewish and these fell also on the same day or part of the week, month, and year when the Jews had similar ceremonies.

Nearly all of the important American Indian symbols used in their decorations and hieroglyphic markings that are really distinctive are similar with all of the tribes and these are nearly always religious or mystical symbols and much like some that were used by the Jews and even by the Egyptians.

That the American Indians did have mystical initiations and ceremonies which they had brought down through the ages from their contacts with the Egyptians is proved by some of their prayers and ceremonial chants, especially when put into picture form for modern interpretation, for then we easily discover the thread of mysticism. Take, for instance, the prayer and chant in regard to rain and the plea to God to bring rain. The chant and prayer reads almost like a section of one of the old Rosicrucian initiations, still carried on by us in our First Degree Temple ceremony. It will be noted that in this prayer the Indians, like the early Egyptians, symbolize God by the word and picture of the sun. Here is the prayer:

Here and now we bring you, Oh! our old men gods,
 Sun Fire Deity and Blue Cloud Person of the North,
 Sun Fire Deity and Yellow Cloud Person of the West,
 Sun Fire Deity and Red Cloud Person of the South,
 Sun Fire Deity and White Cloud Person of the East,
 Sun Fire Deity and All-colored Cloud Person of the Above,

Hereat we bring you now your special prayer-stick,

We make for you an offering of sacred meal,
 A little bit for all, we make these offerings to you!

Stand ready, then at dawn to walk

With rain upon the northward mountain top.
 (etc., etc.)

It will be noticed in the above that the thought of the petitioner moves from one point to the other of the four cardinal points of the earth and the reference to God as the sun and fire and light and above all other things, is quite distinct, and the reference to rising at the dawn and beginning the day's work and walking and action at dawn is also significant. Members who have passed through the first temple ceremony of initiation in our temples in North America or in Europe will see the similarity between this old American Indian prayer and chant and the theme of the first part of our initiation.

Prenatal Influences

This afternoon we have an interesting subject brought to our attention by the recent newspaper announcements sent out by the Associated Press from Yellow Springs, Ohio. It is to the effect that recent scientific tests have shown that an unborn child is sensible to sounds produced in the environment of the mother. According to the announcement of Dr. L. W. Sontag and Dr. Wallace of Antioch College, the experiments performed in behalf of the Samuel S. Fels Fund Clinic and described in the American Journal of Diseases of Children, it appears that the sensibility of the unborn child to sound increases as the unborn child develops. The first response to sound is noticed during the fourth month before birth. By listening to the heart-beat of the unborn child and the movement of its little body, it was found that certain sounds applied to the mother's body or close to the mother's body caused heart and body reaction. These responses to sound increased from the fifth month until in the last two weeks before birth the child responded strongly to sound in more than ninety per cent of the instances, report the experimenters.

It is not many years ago when I was so greatly interested in the subject of prenatalism and had discussed the matter so much with that wonderful woman, Ella Wheeler Wilcox, who was also an advocate of reviving the ancient methods of the Greeks in caring for the mother morally, ethically, and otherwise before the birth of her children, that I tried to have such magazines as *The Ladies' Home Journal* publish some special articles on

prenatalism in connection with their other articles on the care of children after birth. At that time the editors of the magazine, in common with most editors and nearly all physicians and men of science, either smiled at or scoffed at the idea of anything affecting the mental or physical condition of the unborn child except accident and disease. Twenty-five years ago the idea that ringing bells or loud clapping noises could be heard and appreciated by an unborn child three or four months before birth would have been classified as not only a superstitious belief but as something developed by the pagans, the heathens, and the most primitive, uneducated, and ignorant peoples of distant lands. I am sure that in no clinics, hospitals, institutions, or laboratories could we have encouraged any medical man or scientists to have conducted such experiments as have recently been carried on in this regard. Yet we who were vitally interested in prenatalism never lost faith, and we continued to prepare advice for expectant mothers and had to depend upon sending it through the mails in sealed envelopes to those who wanted to benefit by the information we possessed.

It was even considered impolite and unmoral, if not immoral, to discuss in print any of the facts pertaining to prenatalism or expectancy of birth. In those days even the special dresses and pieces of wearing apparel for expectant mothers were advertised in such a veiled way that the very women who sought for such things did not recognize by the advertising that the articles were being offered to them. Such was our false idea of modesty and propriety. For many centuries young women and older ones suffered for the lack of helpful advice only because it was considered very improper to refer to the coming of a child until the last moment when it was necessary to very diplomatically and secretly let some physician know that he was urgently wanted. Young women especially entered into marriage and all of its responsibilities without a proper foundation knowledge of the important facts.

Ignorant though they were of these vital facts, their ignorance was considered as beautiful and noteworthy modesty. What was thought by the women themselves behind this veil of forced hypocrisy we will not comment upon. We thank God that conditions are much different today.

However, those who have known for many, many years of these facts are not surprised in hearing any announcement regarding external noises or external conditions affecting both mother and child in a vital manner during the prenatal period. We would argue in this case and say that the child does not have any conscious appreciation of sound as sound. Even the

child after birth has to learn gradually to recognize sounds and interpret them as such. Every mother who has raised children knows that it takes time for the child to recognize sounds, lights, colors, faces, movements, and various things which the eyes and ears may receive as impressions in vibrations. But that sounds can stimulate certain nerves into action and cause a reaction or response is unquestionably true. A little child who will not recognize the ringing of the door bell as a signal that someone is coming, or even turn its face toward the direction of a sound or a spoken word and thereby indicate that it has interpreted the sound correctly, can be frightened by the sound through nerve stimulation and reaction. This is precisely what is taking place with the unborn child who is affected by loud or unusual sounds. The experiments conducted by these men prove beyond any doubt the contention that has been held by men and women who have devoted themselves to the subject—that the child will respond to certain nerve stimulation and that the actions of the mother physically and mentally cause reactions in the unborn child through its own nervous system and these reactions of a frightening, startling, unpleasant, depressive, or mentally poisonous nature are sure to leave injurious effects.

For many years we have conducted a special course for expectant mothers. We have issued weekly lessons containing information about their conduct and the preeducation and training of the child before birth. This course culminates in our assistance at the time of birth to make the delivery as simple, short, and free from suffering as possible, and is followed by a course of instruction for the care of the child after birth. This special course is issued under the direction of the Child Culture Institute.

During the past years several thousand women who are members of our Order or in the families of our members have had our assistance at the time of the birth of their children and the recorded results show that our help is of a very special nature. We know of several hospitals where at the time of delivery when it is delayed or complicated in any manner, the nurses and in some cases the superintendent of nurses, or in other cases the doctors, have telegraphed or telephoned us for immediate metaphysical assistance. It should not be difficult to understand, or strange to comprehend, that metaphysical treatments can do more at the time of childbirth and during the prenatal period than any other form of treatments. We do not mean to say that metaphysical treatments can supplant the physiological examination of the mother during the prenatal period or the advice that her physician will give in regard to diet, health, exercise, etc.

But there is more to be done by the mother, more thought to be given, more care to be taken, than just these things if the mother is to have the type and kind of child she desires. It is in regard to these things that metaphysics and especially the Rosicrucian system is notably efficient.

This gives me an opportunity to say through the Forum what we say from time to time; namely, that we welcome requests from our members or women in their families who are expectant mothers, and we will give every possible aid and assistance at the time of the delivery. Requests should be sent direct to the Council of Solace by telegraph or telephone just a few hours before birth, or, when the unexpected happens, just a few minutes before the time of delivery or expected time of delivery. Such telegrams should be worded briefly as follows: "I believe I am ready for the help I need." The name of the mother should be signed to such telegrams regardless of who may send them. Without any obligation, and without any special consideration, we are glad to cooperate in each one of these appeals and we have had hundreds of letters from mothers praising the work done in such instances. There is one obligation, however, which we feel is just. After the child is born, we should receive either a letter or telegram telling us of the birth and also the details so that we may place these letters in our files.

Expectant mothers who wish to have the special course of lessons beginning with the second month of gestation should write to the Child Culture Institute, Rosicrucian Park, San Jose, and ask for information regarding the prenatal course of instruction.

An Unusual Psychic Projection

Our next interesting subject this afternoon is selected from among the many letters that come to us in the way of reports from our members who are having success with the practice of our various principles. This time we select a report dealing with projection of consciousness to a distant point. The letter I am reading comes to us from a Soror in Chicago. She says that she has very often contacted the personality of advanced members who seem to aid her during her meditations and concentration periods and that she has no difficulty at times in allowing her consciousness to extend itself to distant points and to make contacts which are later verified. As a typical illustration of this, but also as an unusual experience because of its nature, she cites the following incident:

She says that on one Sunday evening she had a strong urge to go and visit a Christian Science Church. She said it was her first visit there and

during a quiet musical period she allowed herself to attune with the Cosmic to make any psychic contact that might be easy or directed by the Cosmic. She states that the first impression she had was of hearing a voice calling for help. With her eyes closed and her mind open to receive any vision or impression that might come to her with the call, she found herself attuned with a steamer that was in distress on the ocean. She seemed to be taken out of the church and in some manner to have her consciousness projected to a point where she could see the steamer on the ocean with the waves flooding the decks and the passengers moving about wildly and in great fear. Then she saw in the midst of this wild scene a mother and a little daughter in agony and praying and crying for help. Almost unconsciously and without intention of her own, she called out to the mother and daughter and to the pair she said, "Don't fear, the steamer will not go down or sink because underneath are the Everlasting Arms supporting it."

She noted that a calm, peaceful attitude of mind came over the mother and daughter as she made the statement and that they moved back out of the scrambling crowd to retire in peace. Then the scene and vision ended and in a moment our Soror was conscious of her place in the church and felt no further contact with the unfortunate situation.

The following Wednesday evening she was drawn again to this church to listen to the usual testimonial service. She was surprised when a woman arose with her daughter and gave testimony to the effect that she and her daughter had within the past few days escaped from a vessel that was in serious danger and that during the height of her fright and fear a message seemed to come from the heavens telling her not to fear and that the vessel would not sink because it was being supported by infinite or spiritual arms. She told the congregation that the words she heard were so clear and definite that if she heard the voice again she would recognize it.

Our Soror was greatly astonished but waited until the service was over and then went to the rear of the church to shake hands with the mother and daughter and to congratulate them. Instantly the mother and daughter recognized our Soror's voice and exclaimed, "You are the one who spoke to us for we know your voice!"

The mother and daughter were very grateful in their expressions of appreciation and thanks, but our Soror was more astonished than they for she had not anticipated such an immediate and complete verification of the contact she had made.

This is but one incident of many that come to us in reports and prove that if we leave our minds and hearts open to the Cosmic in periods of medi-

tation, and especially at night when we retire, the Cosmic will use us and the Cosmic Masters will direct us in doing some good, in accomplishing some end and acting as a Cosmic Channel for the carrying out of the work of the Great White Brotherhood in the name of God's infinite wisdom.

However, when members sit in concentration with their minds centered exclusively upon their own personal needs or some specific thing that they can accomplish for themselves or someone else, they do not make themselves receptive to a Cosmic call that may be beyond the scope of our understanding.

Being a Cosmic Channel

The foregoing incident illustrates also what is taught in many of our monographs and is a fundamental principle of Rosicrucianism: namely, that while the Great White Brotherhood of immortal or advanced members may be diligently working and striving to accomplish great good in the lives of individuals here on earth, still with all of their powers and understanding they require earthly, physical channels through which to operate. They require the assistance of men and women to be their instruments, their workers, in carrying out their desires. Sometimes we may wonder why the Cosmic cannot give, as in the case just quoted above, a direct warning to the person in danger without needing the assistance of some earthly being, but it is not our place nor our right to ask why we are required to be a channel or why we are needed to render assistance. Our duty lies not in questioning but in offering ourselves as a channel, as an instrument, as a servant. Too often our concentration periods and meditation contacts with the Cosmic are prescribed and proscribed by our own anticipation, our own desires, our own blue print of what we want and would like to do. In such cases we naturally close the door to any Cosmic call or Cosmic purpose and at the same time fail in bringing forth a realization of our own plans. Our own needs should always be made subservient to those of the Cosmic. The proper attitude of mind during meditation or upon retiring at night for sleep is to definitely attune ourselves with the Cosmic with the statement on our lips and the thought in our heart and mind that IF the Cosmic has no work for us to do and there is no purpose that we can serve in behalf of the Great White Brotherhood, or no higher thought to carry out in the name of God, then we offer our suggestion or our own desire or question. But our own requirements or hopes should be secondary and our first offering should be to act as a channel and an instrument for the Great Masters, or as

a personal representative of God in whatever He may wish us to do, laying aside our own needs as unworthy of consideration in the face of a divine or Cosmic call. In such cases we will often find ourselves carried to places and into the presence of persons where a word, a smile, an act of some kind is to be performed by us that will be like a miracle to the minds and hearts of others.

And we may not always remember in the morning what we have done. We may not always be conscious at the time that we are making an unusual contact. But at least we have the satisfaction of knowing that if our services being freely offered have not been accepted, then perhaps our plea and prayer may have been heard and will be answered. If our members would try this method of offering themselves as Cosmic channels and instruments more often and with greater sincerity, they would more often become surprised at the efficient results they are getting from practicing the principles we teach in our lessons.

"Soul Mates"

In an issue of the Forum in 1935 we discussed this subject of soul mates again and ever since then there have been many comments about it. I think the members of our Forum will recall that I was very wary about touching on the subject, realizing that so many occult and mystical cults throughout the world foster and encourage something that is called "free love" and a complete abandonment of all the niceties and ethics that surround the usual relations between men and women. Furthermore, as I pointed out, the esthetic and ethereal principles involved in what is truly a principle of natural attraction between certain individuals whereby they are spiritually and materially mated, is used by a great many individuals to cover up indiscretions and as alibis for their unmoral and immoral practices. For those reasons, and since the true Rosicrucians have always been free of all discussions of sex matters and have very diligently tried to preserve the most conservative attitude in regard to all love matters, forbidding any exception to the rigid ethical and moral codes of the Western World, we wanted to avoid even a casual discussion of the matter of affinities and soul mates in our Forum.

I asked our readers of the Forum to give me their opinions on the subject and I was pleased to find that a large majority thought it would be far better to leave this subject alone than to break our rules and discuss it from an ethical angle. But still letters come from men and women who think that through our organization they might

meet persons of like mind and like interests who would make good marriage companions. In order to assist such persons we would have to introduce them and immediately we would be operating a marriage bureau—an impossible thing in connection with our work. In fact, entering into any scheme or plan of this kind is unthinkable. I was sure that the average member felt this way and that is our only excuse for having brought it to the attention of our members so that they might express themselves.

I am sorry to say, however, that a few foolish members who thought we were too conservative and much too narrow in our thinking attempted to discuss this matter in various chapters and in private classes and in a few instances the soul mate idea developed and several marriages resulted. The hopeless results therefrom stand as a monument to the glory of our judgment for these marriages are based upon the idea that if two persons are much alike in their thinking, interests, pastimes, and objects in life, they are especially qualified to be good companions. It takes far more than these elements to make a good companion. You might just as well say that because a group of men and women are interested in the same Baptist Church and therefore in the same denomination or form of religion, they are identical in their likes and dislikes, tastes, desires, and ambitions, and would make excellent marriage companions. On this basis all the students in an art school should marry and all the students in a music school should marry and confine their marriages to their own circle in the class room.

So we are not going to discuss this subject any further and I am sorry if a few of our members would like to have more information about it for they must search elsewhere for it.

Rosicrucian Companionship

I want to read a letter this morning that is typical of many that we receive in every one of our departments, and which encourage us so greatly year after year in making many additions and improvements in our outer and inner activities. We have been striving for years to do everything we could officially to prove to our members that this is more than a mere organization of like-minded persons. Many, many years ago, I was a very apt student of Esperanto, the international language. Because of my interest in this subject, I soon became acquainted with others in my own city, my own state, my own country, and finally in foreign countries, who were also students of the language. We met on occasions to discuss the language problems, and particularly to converse with one another and

practice. I joined one or two international Esperanto associations, and found indirect help in my studies through the resulting correspondence. The principal purpose of these organizations was to bring together like-minded individuals, and through the power of their associated thinking and unanimous opinions and agreements further the propaganda and ideas of one international language. Those organizations typified what I mean by societies or groups of like-minded individuals. There are those who are interested in astronomy who belong to various astronomical societies for the same reason. And there are even smaller organizations such as the wholesale lumber dealers' association, the wholesale grocers' association, and we know only too well in America that there are even those of criminal tendencies associated for "mutual cooperation."

But I knew that the spirit of the Rosicrucian Order was not simply to bring like-minded persons in mutual contact. I knew that the idea back of the organization was not to bring together those who could work cooperatively in spreading Rosicrucian propaganda. The intention of the organization was not to bring into mere acquaintanceship those who were interested in the studies of mysticism and personal mastery of the intellectual understanding of life's problems. So from the very beginning of my executive administration I planned for this Western World section of the Order the development of the real spirit of the organization; namely, a true brotherhood of humans interested in one another because of the love for mankind, and the desire to be of service to one another. I wanted the true spirit of fellowship to develop until it became the primary factor for the essential power of the organization. For this reason we have continuously added to our system and to our practices, and the informalities of our work, such elements as would indicate the personal interest of the members in one another, and particularly of the officers in each and every member of the organization. We have attempted, except in the strictest ritualistic ceremonies in the temples, to lay aside all high-sounding titles and severe formalities. Each of us thinks of us all as brothers and sisters, regardless of any high administrative or esoteric position we might occupy. All of us know how well this idea has gradually made itself manifest, even in such a feature as sending birthday greetings to our members, and the offer on our part to assist the persons in each family of our members, and to render help to anyone in the family who is looking forward to the birth of a child, or vocational guidance to the younger members of the family who are not members of the Order, and

in hundreds of other ways giving aid and assistance along lines that have little or nothing to do with the Rosicrucian teachings, but have a great deal to do with the development and practice of real Rosicrucian fellowship or human love and fellowship.

We have tried to make this spirit felt at the very start of each new membership. We want the novice or neophyte to feel that although he is new in the matter of Rosicrucian membership and Rosicrucian studies he is still an old, old soul in the human family, and old in the sense of being one with us as children of God and of one great human family.

We feel that when the neophyte approaches our door by our beckoning invitation and having satisfied himself that he wants to come into our home, temples, and lodges, asks permission to cross the threshold, from the moment we permit him to enter we take him unto ourselves as one of our great family, and while we may withhold some of the teachings, or some of the knowledge from the neophyte, and make him attain these things a little at a time, step by step throughout several years, so far as our love and fellowship and companionship is concerned, we give it all to him at the very moment that he enters into our midst and is at once made equal with all of us. So successful have we been in establishing this feeling of brotherly love that it is sensed instantly and distinguishes our organization from those secret societies or other groups, schools, or philosophical systems that look upon each member merely as "an associate of like mind."

Then there is another side to all of this. It is natural for every human being—and for the lesser creatures of the animal kingdom also—to feel that he or she belongs to something human, something strong, something protective, or something helpful. None of us likes to feel that we are alone either in our ways of thinking or in our likes and dislikes, in our interests, hobbies, custom of dress, or deeper personal interests. Nor do we like to feel that we are isolated as outcasts from society. Until we find the congenial companionship that makes us sense in every way that we are a part of a greater and glorious association of human love, we feel much like the orphans in an institution who may have all of the food, the clothing, and other necessities of life, but have no parents, no relatives, no one who actually cares for them and of whom they are a part, or in whom they arouse personal interest and love. Just as these orphans yearn for someone to come to them and say, "You belong to me and we belong to you, and we are a part of each other," so there are many thousands and perhaps millions of human beings in the world who, while having actual blood relatives or actual social,

legal companions, feel that they are not a part of that one thing in life for which the soul and the spirit are hungry. These persons, as they cross such a threshold as that of our organization, instinctively and intuitively feel that now they are part of a great family whose interest in them is more than casual, and who will express a spiritual and loving attunement in all of the important things of life. Hundreds of these persons have written us the letters which I say we receive month after month throughout the year. They say, "After joining the AMORC even though I have never met personally another student or member, I felt a great sense of protection and of association and companionship. I felt that on Thursday nights or Wednesday nights when I was at study in my sanctum I truly had what you describe in your literature—the mental attunement and association of thousands of other members who were thinking of me as I was thinking of them not simply in the abstract, but as a part of my very soul and as one of the great family of children of God." They say that such a sense of belonging to a group of loving companions takes away the sense of loneliness, soul hunger, fear, and isolation, and gives them strength to face the problems of life and to realize that in any emergency, in any contingency, in any unexpected or unpreventable occurrence, they can look to others than themselves for real sympathetic understanding, for willing and whole-hearted assistance or advice, and for that attunement of thought that makes one feel safe and secure.

Now let me turn to this letter that I have just received and which is so typical of what I mean. This letter is from a Soror in Seattle, Washington. She says: "During the first week or two of my membership with AMORC I felt a very definite sense of protection and guidance. There was a feeling that cannot be described—a connection of or with something almost tangible, like the clasp of a hand. That was some years ago at a time when I sorely needed the AMORC and its companionship. My membership with the Order has been the most beneficial thing that ever came into my life. Lately, as I reached the higher grades of study, I have felt that I am entering a new cycle—not fearfully, but just a little separated from those in the other cycles. Perhaps because of my advancement in the studies I should be more willing to walk these distant paths alone. The lessons have certainly given me the strength to do so, yet I do not want ever to be without the old and familiar handclasp."

This Soror has summed it all up in a few words when she speaks of the handclasp of companionship. It is true that because of the specialized studies that have come to her in the higher

grades, she has been separated somewhat as a student is separated in a university or college from the mass of students who are pursuing the work in lower grades. The higher she advances in the studies, the more separated she will be in the attainment and mastership of principles. Each one develops along an individual path that makes him an expert, a master, a distinct authority and adept in definite matters. Were it not for the handclasp of fellowship and companionship, and for the spirit of brotherly love and love for mankind that is so definitely developed in our organization, this dear Soror and thousands of other students like her who are advancing along their separate paths as students would soon feel the loneliness of their journey. They would feel that they had been separated from the bands of pilgrims and had ascended the mountain heights by devious pathways, and could no longer be seen by those still in the foothills, nor could they observe what the others were doing. It would indeed be a lonely and unhappy journey, and in so many of the schools of philosophy this very spirit of loneliness overcomes the adept. Jesus felt it keenly and wept many times because He was so alone and did not have either the human or spiritual companionship, nor even the understanding and sympathetic attunement that His soul craved. It was not until He had the time and the release from His missionary obligations that He allowed Himself to find companionship with those who were His followers and instructors and companions. But we have provided against this loneliness in our organization by every human means, and we hope to continue adding such features to our work, adding such human touches and making possible such human contacts as will keep the advancing student aware of the fact that in the hours of the night when he is asleep and every waking hour of the day there is someone who understands and sympathizes with him, and who extends the hand of fellowship along the way.

Helping the Incurable

I have before me today a letter from one of our members who is a trained nurse, and who wanted to return to the nursing profession after her marriage for the opportunities it would afford her to use our principles in helping the most unfortunate, or the ill and suffering. Therefore, she secured a position in an institution which is a combination tuberculosis sanitarium and isolation hospital, and where nearly all of the patients are classified as incurable merely awaiting the final hour of transition. Our Soror says in this letter: "I must truthfully and humbly say that I have had some wonderful experiences here in helping

the patients. I have helped some of them to pass through transition without the least suffering. The other night, for instance, I awakened feeling that the end was very near for one of the patients who had been very ill, and that I should concentrate and commune with the Cosmic in a petition that the transition take place without the usual suffering. In the morning when I returned to duty I found that this dear patient had gone on in her sleep soon after I had made my plea, and I know that this is a blessing to those who fear suffering and often are in a sorrowful plight. Another dear patient, a sweet old man who has had a leg amputated, begged me to help him because his amputated leg had been causing him a great deal of suffering. After my work in his behalf he told me his whole body felt harmonious, and he was not so painfully aware of the absent member." And so on through the report in this letter we find this Soror helping the suffering, giving treatments through our methods to those having scarlet fever and other dangerous diseases of the isolation ward, helping those whose hearts are weak, and those who are despondent and discouraged with no future happiness to look forward to. She gives talks and some literature to read and tells them of the truths of life, and thus brings them the first light of happiness they have had in years.

We have reports coming to us from members who are nurses in hospitals and sanitariums, and we are proud of the fact that many hundreds of our members acting as nurses are carrying on a work that even the best physicians do not have time or opportunity to do. Certainly this in itself makes the whole plan of Rosicrucianism worth while. We are looking forward to the day when in nearly all hospitals we will have the same condition as exists now in a great many with a number of the nurses, the superintendent of nurses, and the clerks being members of our Order and uniting both day and night in giving that help that goes beyond physics and medicine and does what nothing else can do.

The letters from these nurses, and the letters we receive constantly from our members who have been ill or met with an accident or upon whom some unfortunate physical condition has suddenly fallen, state that if it had not been for the Rosicrucian principles and for the quick emergency help which our teachings have enabled them to give to themselves or some loved one in their family, there would have been a very sad result indeed. It is only when face to face with real trials and tribulations or with a very abnormal condition in our bodies and hearts and minds that we discover what the Rosicrucian principles really mean to us.

Writing Songs for Money

Every now and then some of our members who are attempting to turn some of their spare time to profit write to us about various forms of home work that are offered through advertisements. Ninety per cent of these schemes are unreliable and in the end cost the individual more money than he ever earns.

One of the most popular forms of home employment is that of attempting to write lyrics or music for popular songs. Many advertisements appear in magazines stating that song writing is easy and that the returns are very large. Both of these statements are untrue. Only a few songs out of every hundred ever become popular. There are certain rules and laws about writing popular music that must be thoroughly understood or all the time put into the matter is wasted.

If any of our members are interested in writing music or in composing songs and music for any purpose whatsoever, I recommend that before they begin the task, they write and get a copy of a book prepared by one of our Frateres who is a professional composer and who has many popular songs to his credit. His little guide book to the uninitiated about the rules and principles of composing music is a revelation to even those who have been in this work for a long time. If you are thinking seriously of composing any kind of music for any purpose, you will profit by reading this booklet. It is published by Frater J. E. McMahon and printed by the Cromat Publishing Company. Send him \$1.00 for a copy of *Practical Song Writing and Composition* and address your letter in care of the McMahon-Shefte Studio, No. Main and Ann Streets, So. Norwalk, Connecticut.

Ghosts and Mirrors

We open our session this morning with a very interesting communication from a Rosicrucian student living in Nigeria on the West Coast of Africa. We have often referred to the fact that around the Gold Coast of Africa there have been Rosicrucian students for many generations, and that these members, the majority being of the colored race and with excellent educations, are attempting to break down the beliefs in superstitious practices common among the uneducated persons of their country and bring the light of pure mysticism and scientific knowledge to bear upon many of their traditional beliefs. These students are accomplishing very fine work, and have been doing so for many years, and we are always glad to help them with any information

that we can give from our experiences in the Western World.

In this recent letter from Frater Reffell we read the following: "There is an ancient custom existing in West Africa upon which I should like your western views and any scientific explanation possible. When transition occurs here and the corpse is laid out prior to interment, all the wall pictures having glasses, and especially the mirrors in the home of the deceased, are reversed and turned with the glass toward the wall. It is claimed in old traditions of this country that this is done to prevent the mourners in the house, and those who may visit the house during the period that the deceased is lying in a casket, from seeing the features of the deceased appearing as reflections in the glass of the pictures, and especially in the mirrors. I have made extensive inquiries here, but I can find no one who can positively claim that he has ever seen the likeness of the deceased person in the mirrors in the home while the corpse was still there. But nevertheless the traditional belief is a dominant one in the lives of these people and must be based upon some experience that was quite universal at some time. Does such a custom exist in the United States, and is it possible for the face or head of the corpse to appear in a life-like reflection in the mirror?"

"I know that the average person here is so scared at the sight of a corpse that he will imagine all sorts of fantastic things, but I may be wrong in attributing this traditional belief to imagination."

This is the first time that this ancient belief has been brought to our attention from the West Coast of Africa. We have heard of it as a very common belief in many parts of the world. In some countries it is associated with the religious rule and common belief against the taking of photographs of any living person. It is held by many people that a photograph once taken registers itself in such a manner as to annoy the person after transition by the continuous existence of his picture even though he no longer exists on earth, or by other mystical principles that are involved in the taking of a picture. It is for this reason that we have seen in many countries men and women of the representative types run away from us in frenzy when they saw we were preparing to photograph a scene in which they appeared. It is quite unusual in the Orient or Near East to find portraits of any kind of those who have passed through transition, or those who are living. There are even certain forms of taboo against painting portraits or likenesses of persons.

There is another quite common belief among many of the persons of the Far East to the effect

that during those days while the lifeless body of an individual is awaiting interment, the soul of the individual or his ghost is earthbound and hovers near or around the physical shell from which it has been released. In many forms of experimental work here in the Western World we have found a very tangible manifestation of the personality of the individual for several days after transition. But we have never noticed definitely that the burial of the body, or even the cremation of the body has any effect upon these manifestations. In other words, the aura and the personality impression of the departed ones have remained in or near the place of transition from one day to twenty days, but not often beyond the second week, and never beyond one complete cycle of the moon, or more than twenty-eight days.

These manifestations of the departed one have nothing to do with the very extensive and superstitious belief in ghosts or the materialization of deceased persons in a form that is tangible. In other words, these manifestations to which we refer have no relation to the so-called materializations of physical bodies after transition in which these materialized bodies appear to all of our senses as physical form and nature. The manifestations to which we refer are wholly of a psychic nature, and are traits of personality or characteristics of personality impressed upon the psychic consciousness of those who may be momentarily attuned with the heart and soul of the one who is departed. Sometimes these projections of personality appear to be clothed with a misty form very definitely transparent, and giving all the appearance of being intangible and immaterial and wholly unlike the so-called materialized forms that are claimed to appear in seance rooms.

Now it is possible that among many of the Orientals, even among those who are ignorant and filled mostly with beliefs based upon superstition, there have been appearances in the past which indicated to them that the personality of a departed one hovers near the place of departure and tries to impress itself upon the loved ones who are mourning. Realizing that most of the people of the Near East and Far East have been mystically inclined for many ages and have a definite heritage of psychic attunement and psychic development, it is possible that in many instances in past centuries persons looking into a mirror hanging in a softly lighted portion of the home during the days when a lifeless body was lying in state in the house, have seen what appeared to be a vision or reflection of the face and countenance of the departed one. In fact, such things have occurred in the Western World among those who are highly developed and highly

attuned. But when these uneducated persons gradually became fearful of the apparitions which they could see and yet not understand, they became frightened by what they occasionally saw in reflections or otherwise. Keep in mind that to the uneducated and the ignorant any unexplained thing or any strange occurrence or any uncommon experience is immediately attributed to the work and practices of an evil spirit. In most cases anything that is of a very unusual nature and surrounded by mysterious conditions and unexplainable principles is generally attributed to the devil. This being so, it is easy to understand how in the passing of time the fear on the part of these people toward these strange reflections and impressions caused them to look upon the unusual occurrences as belonging to the work of Satan or some other evil god or being, and therefore to take every precaution against the possibility of such occurrences. The uneducated minds would logically reason that since the apparitions caused fear in their consciousness there must be a good cause back of their fear, and that the fear was probably a form of warning, and that the evil person responsible for these apparitions was attempting to work some black magic or evil upon those still living. For this reason the custom developed of turning the mirrors and glass pictures against the wall as though this would prevent the only way in which the strange occurrences could manifest themselves.

Of course, we are dealing with mystical matters still unaccepted by the average individual throughout the world, and difficult to comprehend in their impressionistic powers by the Western World consciousness. We cannot, however, give to our Frater in Africa any definite facts regarding the origin of this custom, nor the actual foundation upon which it was built. Most certainly, if the soul or personality of a departed individual is "earthbound" for a week or so after transition, and this soul or personality seeks to make itself known to the mourners with the intention of assuring them that it still lives, turning the mirrors and pictures toward the wall will not prevent or forestall the departed one from making some manifestation of his existence. We should like to hear from other members of the Order in any country, and in the Western World also, who have ever had any experiences of this kind or who know of any traditional beliefs regarding them.

The Importance of Water

One of our members has written to us discussing our frequent recommendations in our monographs and Forum of water as a drink. She says that we urge our members to drink more water,

and still more water. She calls attention to the fact that our bodies are composed very greatly of water or moisture, and that we look upon water as a very important element in the maintenance of life and health. On the other hand, she says that recently her investigations have revealed that many naturopaths, chiropractors, and authors of books on dietetics recommend the eating of juicy fruits, or the juice of fruits, and watery vegetables, for the purpose of putting into the body the necessary amount of water and moisture without drinking water by the glassful, and she says that many of these doctors and specialists say that the drinking of much water in the ordinary way is not a healthy practice.

Well, let us admit that if we had the perfectly balanced diet with just the proper amount of watery vegetables and fruits, we would not need to drink much water, or any water at all. But such an argument only supports our principal contention; namely, that a certain amount of water or moisture must enter the system every day. It is really unimportant whether that amount is in the system by means of the water which we drink, or through fruit juices and vegetable juices. What is important is that if we do not get the water into the system by one means, we must get it in by other means. Not every person can eat all of the fruits and vegetables that contain water. In the first place, such fruits and vegetables are not always obtainable at every time of the year for many, or the best and most tasty of them are out of season quite frequently, and many are costly to secure at various times of the year. And there is a grave tendency on the part of persons in cooking vegetables to begin eating or drinking the juices that are the most tasty or enjoyable in the process of eating or drinking them. Certainly there would be a tendency for persons to prefer the juice of an orange to the juice of a beet, or cucumber. This tendency constitutes a great danger because it would soon limit the diet to certain fruits and vegetables, and would soon produce an abnormal condition in the body because of too many elements of one classification.

Out here in California where oranges are so cheap and so easily obtained, it is a great temptation to drink much orange juice, or eat nice juicy oranges for the sake of the juice. Nearly everyone who comes here from the East to live and gradually approaches one of the seasons when oranges are almost given away, or when very large, luscious, juicy ones can be bought at a price of three dozen for 25c, quickly develops the habit of eating three or four oranges a day, or more, and having some orange juice iced or otherwise in the evening. Within a few weeks

a rash breaks out all over the body that is worse than the seven-day itch. It does not last many days, and after that one can eat as many oranges as desired without having any unpleasant effects. But this only illustrates what happens when the diet is limited to certain liquid juices or extracts or elements, and when one goes too far in this regard. If such lopsided dieting is continued throughout the year, and year after year, it is going to have a more detrimental effect upon the body than the drinking of gallons and gallons of water. In the second place, some of these fruit and vegetable extracts contain acids that become alkali in the system and make the system too alkaline. If some of them are sweet or sweetened as becomes a tendency, other conditions in the kidneys may develop. Those that are alcoholic produce an acidity in the system. The drinking of water is not fraught with such dangers. If a certain amount of water is drunk each day along with vegetables or fruit juices, it is a better balance for the system than eliminating the water entirely.

I know that many vegetarians along with extremists in dietetics would have all of us go on vegetable and fruit diets exclusively, and eliminate water, tea, coffee, and of course all liquors containing any degree of alcohol. There are millions who would prefer to curl up in the corner of the room and dry up and pass on through transition to the next world rather than make themselves so miserable and unhappy by such a limited diet. But we can be happy and healthy and contented with a balanced diet and a balanced diet includes everything that God produces for man to eat, and for which God has given man provision and faculties for eating and digesting. Man's whole digestive system from the teeth in his mouth and the saliva, to the acids in the stomach, was devised by God, and is still maintained by God to enable man to digest meat as well as vegetables and fruits. Too much meat, of course, is just as bad as an excessive vegetable diet with some types of people. But all can be benefited by drinking water. The average human being drinks far too little. It is not the best habit to drink much water or liquids of any kind with a meal where there are watery vegetables or fruit, but certainly in the intervals between eating throughout the day a few glasses of water are enjoyable and absolutely necessary despite what fadists and extremists in dietetics may say.

Suicide

Once again some questions are submitted to us regarding suicide. Many want to know if we should not forgive or look with pity upon those who commit suicide because of their abnormal

point of view and others wish to know whether suicide is ever justifiable.

We have touched upon these subjects many times in the past in the Forum, but we will say again for the sake of those who have not read what was discussed here, that most certainly a human mind must be abnormal or in some abnormal state either permanently or temporarily, when it can conceive of self-destruction as a means to a good end. Seldom does anyone commit suicide solely for the purpose of destroying his body and ending his life simply because he wants to punish himself. There are generally two motives for suicide, one to relieve one's self and others of a burdensome condition and thereby improve some situation that will end beneficially for relatives or friends dependent on the one who committed suicide, or because of the belief that by committing suicide all of the present troubles, worries, and unpleasant conditions will be brought to an end and a happier situation created.

As to the bravery that is necessary to take one's own life, often in ways and means that are fraught with the possibility of long suffering pain or unhappiness if the attempt is not successful, it is abnormal, and usually persons who are abnormal to such an extent as to consider suicide are not capable of weighing matters in their true light and therefore do not do all of the reasoning and arguing with themselves that we attribute to them. In other words, they may be brave from our point of view but they may have had no sense of bravery or fear in what they were doing because of their abnormal mental state. However, regardless of the motive or state of mind, the fact remains that a Karmic condition is established which is sure to be the very opposite of what suicides generally contemplate. Instead of ending a period of suffering, physical or mental, and of privation or of worry, a greater state of all these conditions is created by committing suicide.

Indeed, we ought to look with pity and kindness on those who attempt suicide and who remain living, instead of punishing them or criticizing them, and we should have great sympathy and pity for those who pass out of this life in such a manner. But even though we may forgive what they do or attempt to do, the Cosmic laws do not forgive or forget for they are without emotion except as the individual who is involved in their actions considers his acts and petitions the Cosmic to be merciful.

An Old Rosicrucian Book

Another question offered to us this morning for consideration is the book written by Mr. Hargrave Jennings many, many years ago entitled,

The Rosicrucians, Their Rites and Mysteries. This book was first published when there were very few public books telling anything about the Rosicrucians and Mr. Jennings, who was not a member of the Order, made long and exhaustive researches among such manifestoes, documents, papers, records, and other things of the past as had been preserved in the British library and elsewhere in Europe and which threw some light on the Rosicrucians and their principles. It is likely that he came in contact with a few secret documents of the Rosicrucians and was able to properly interpret them or understand them. But most of his information came from records and writings that were intended for the seeker and therefore very carefully veiled. Mr. Jennings therefore compiled a book that throws a great deal of valuable light on the external activities of the Rosicrucians in ages past but no real light upon the true history, the true teachings, and the true activities of the Rosicrucians. The book had many editions, simply because it had a very alluring title and did constitute about the only book that revealed the vast and extensive activities of the organization and its ramifications in ancient times. Today Mr. Jennings' book is looked upon as valueless from either the historical or ritualistic point of view and only early editions of his book are bought for their value as units in a complete bibliography of Rosicrucianism and not for any help they would give the real seeker.

Shakespeare's Incarnations

Some of our members have sent us clippings regarding a very fantastic story coming from Italy in which an individual there claims that he has traced his past incarnations and finds that in one of these he was William Shakespeare and devoted himself to the writing of the great plays. Persons who have studied the subject of reincarnation and mysticism long enough to become familiar with Rosicrucian literature will give no credence to this Italian story because such students know that Mr. William Shakespeare, whatever else he may have been and tried to do, did not write the famous plays attributed to him. If this Italian had selected some other prominent writer or author as the personality that was once his own, he might have gained much credence for his story since it would have been almost impossible to disprove his claims. But he was unfortunate in selecting William Shakespeare and then stating that as such he wrote the great plays.

It is more than passingly significant that every person who lays aside his bias or prejudice for a while and reads books dealing with the Bacon-Shakespeare controversy becomes convinced that Shakespeare did not write the plays. And those

who delve deeply enough into it to find the solution to the problem gather enough evidence to prove that Shakespeare could not have written them, while on the other hand, there is much evidence to show that Bacon deliberately used various names for his writings and made his real identity perfectly plain in not only the Shakespeare plays but in many others. The difficulty in this great controversy is to get persons to lay aside for a while their prejudiced and biased view-point. If you are firmly convinced that Shakespeare did write the plays, then nothing you will read in the controversy literature will do more than raise doubts in your mind without changing your fixed conclusion. But at least we can be sure that the claims of this Italian regarding his past incarnations are wrong in one respect.

Birds of a Feather

I am not going to speak lightly or jokingly about a very important matter at this time, despite the fact that I call my little talk, "Birds of a Feather."

A few nights ago I heard a radio announcer in an eastern city describe the regularity of some feature that appeared from week to week on his radio program. He said the feature returned every now and then with the regularity of the "Capistrano birds." I wondered at the time whether many of the persons who heard the remark understood his reference. To those in the West it undoubtedly seemed a very pleasant thing to hear this being said from an eastern city.

The reference is to something that has been noted for the last sixty-eight years, so far as records are concerned. Just a few hours' drive south of San Jose on the magnificent automobile highway, we come to a little city called San Juan Capistrano. It is named after one of the early missions which the Padres built there and if you want to know more about that interesting little mission, turn to your encyclopedia and hunt up the story of early California, its missions, and especially the one at San Juan Capistrano. This old mission is partly in ruins and still in use, and it is one of the most picturesque ones, from an architectural point of view, that exists in this country, and yet each one of the many missions is pretty.

You know the story is that the Padres in leaving Mexico and wandering on their exploration trips north through California walked along an old cow path or trail that the Indians had left and blazed the first highway which they called the *El Camino Real*, which means The Royal Highway. At every critical point along that highway where a person might take a wrong turn, they put a post and hung a mission bell so

that persons in trailing the long road leading to the various missions could find the right way. Today that same highway is paved and is wide enough to take many automobiles abreast. It constitutes the main highway between Vancouver and Mexico, and at many places along it one will see beside the wild flowers the symbolic pole with the old mission bell.

But I started out to speak about birds and not missions. For sixty-eight years it has been noted that the swallows who take possession of the eaves of the mission and its many alcoves, arches, belfry, and surrounding trees, leave the environment of San Juan Capistrano on or about October 23. Just where these thousands of birds go after they rise in great flocks and as a great army push their way southward, has not been discovered. The early Padres in 1868 only noted how suddenly, and as if under the command of some great leader, they left the vicinity of the mission where their chirping and songs constituted one of the delightful incidents of a visit to that place throughout spring and summer. Then it was noticed that their return was with a regularity that constitutes another point of the great puzzle. Each year on St. Joseph's Day, March 19, the birds suddenly appear again from the south and in one huge swarm, like a heavy dark cloud, swoop down on the little town of San Juan Capistrano and within a few hours are nestled in their old haunts in and around the mission and its trees. So regular has been this return on St. Joseph's Day that crowds of persons from hundreds of miles around come to San Juan Capistrano early in the morning of March 19 and wait for the swallows. There are never less than fifteen hundred to two thousand birds that return at this time and hundreds of beautiful photographs have been made of their movements in hunting and selecting their permanent spring and summer abodes.

This year the birds made their return one day earlier, much to the surprise of those who were preparing to greet them. The only explanation offered is that this is Leap Year and February had one extra day in it. The birds were guided by Cosmic laws instead of man made calendars. No record was kept of what happened in other Leap Years, but undoubtedly this incident will be noted in the future years when the calendar of spring has an extra day in it. If these birds are guided by a consciousness that is universal and is independent of clocks and calendars, it is an excellent illustration of Cosmic Consciousness, for there could be no other form within the bodies of these little creatures.

Ornithologists are unable to explain this peculiar phenomenon. Some of the scientists say that the birds go south to Mexico while others insist

that they have been discovered going as far as South America. It has been noted that they feed on the wing and do not make any descent for food or water on their southward journey. Recently it has been noted that just a few days before March 19 a few birds arrive and make a circle of San Juan Capistrano and the Mission and then go southward again. Very evidently these few birds are scouts who make an advance visit to see that there have been no changes. It is well known that if the mission were destroyed, or the trees cut down, these birds would not return again, for such has been their rule in other cases. However, the return of birds on a definite day of the year and their departure on another definite day is quite unique. Whether there is any association between the date of the arrival and the holy day or not is a matter of speculation.

We can learn many valuable things by watching little birds and all animals at work and play, and we agree heartily with the various movements throughout the world that are trying to preserve and protect bird life.

We think it is a crime for men to be engaged in the business of hunting for and killing various small birds in different parts of the United States for the sake of securing their feathers for millinery purposes, or for specialized features of clothing. The destruction of animal life for food is excusable only on the grounds of necessity and even much of this is unnecessary. But the destruction of these innocent little creatures and many others merely for the sake of human ornament is beyond excuse. Wherever you live, if you or your children can give moral support to the movement to protect these little creatures, you should do so.

Symbolism of the Triangle

A member of our Order living in New Zealand presents a very interesting question for this morning's session. I will quote briefly from her letter:

"We members here in this part of the world are having an interesting discussion regarding the three points of the triangle and their symbolic meaning. We understand that one of the points of the triangle represents the beginning of things, or the beginning of something. The second point represents the duality of the thing that is to be manifested, and the third point represents the perfection of the creation. We have tried to use as an analogy a cup of water. In this case the first point would represent the cup; the second point would represent the water; the third point would represent the cup of water. According to this analogy we have argued that the cup is one thing, the water is a

second, but together give a duality symbolized by the second point of the triangle. But by creating this duality or bringing two things together that are in a way related, we have created a distinctive thing—a cup of water—and this then is represented by the third point.

"One of our members argues as follows: that the water is represented by one point; and the cup represented by the second point. He argues that the act of joining these two together is represented by the third point and that after the act there is a manifestation of the union and that this is represented by the third point. We would like to have your opinion in this regard."

In answering this very interesting question, I shall confine my remarks wholly to the analogy they have selected—a cup of water. It is a fortunate and appropriate analogy.

Speaking of a cup of water in general conversation, we mean something that is a unit, an entity, and incidentally a perfect creation, just as would be a glass of water or a jar of water. In the first place, it is to be noted that there is an appropriate and logical, as well as commonly acknowledged, relationship between water and a cup, or water and a vessel of almost any kind. There is not the same relationship between water and a knife, water and an orange, or water and a piece of wood. But despite the seeming relationship that exists psychologically between water and a cup of water and a jar, or water and a pitcher, we must keep in mind that a cup is a unit in itself and water is a unit in itself. If we analyze a cup by the law of the triangle, we will find that it, too, by itself, has passed through the three points of the triangle in becoming a perfectly created and manifested object, and the same is true of water. But in creating a cup of water we are going beyond the creation of the cup or beyond the creation of the water.

The first point of the triangle, therefore, is the first point, or first step, in our process of creating something *new* out of a cup and out of some water. We may say that the *first point* symbolizes the *water* or the *cup* because, to begin this new creation, we must start somewhere and it makes little difference whether we start with the cup or the water. But with whichever we start, we have to have the second element or we cannot produce and manifest the finished thing at the third point. In other words, we cannot skip from the first to the third without having the second point covered by an additional step and an additional element of some kind. If we start with the water, then the second point must be the cup. If we start with the cup then the second point must be the water.

Even though both the cup and the water are complete and perfect units in themselves and in

nature have no relationship or affinity, the moment we think of a *cup of water*, we are creating a relationship between the cup and the water, and, therefore, the element of *duality* enters into our conception. This is covered, then, by the *second point* of the triangle. We have moved from the first point of *unity* to the second of *duality*. Yet, this does not complete our conception which is a *thing in itself, of itself, and by itself, namely, a cup of water*. When we put the water in the cup and bring the two units together, we still have only a *cup AND water, or water AND a cup*. This is not what we started to create. If our original conception had been "a cup and water" we could have brought before us the cup and in something else, perhaps in a tin vessel, a saucer, pan, or pot, some water. We would then have had a *cup AND water*. Or, we might take the cup and go to the edge of a lake and set the cup on the soil at the edge of the water. We would then have a *cup AND water*. But remember that in this case in starting with the *cup* as the *first point*, our *second point* would have been the patch of shore at the edge of the lake where we would have placed the cup. That would have covered the *duality* of the second point, because bringing the cup to the proximity of the water establishes the *duality*. But the moment that proximity was established or created, we brought into manifestation the original concept of a *cup AND water*.

In the problem before us, we are placing the water *into* our cup, and our concept is no longer one of "a *cup AND water*" but a "*cup OF water*." In other words, we are creating a combination out of the *duality*. We are creating an association and establishing a definite relationship of the two units, and this association of the two at the second point brings into existence a new thing that did not exist before we brought the two together. As long as we had only the cup and the water, side by side, we had produced nothing new, for the water was already in existence and the cup was already in existence. By putting the water *into* the cup we have actually created something that did not exist before, namely, a *cup containing water*, or water within a cup, or as stated above, a *cup OF water*. This new thing that did not exist before and which is the perfect manifestation of our original concept is represented by the *third point* of the triangle.

We state in our monographs that a perfect manifestation of a concept is not possible until we move around the three points of the triangle. If, in the beginning, we had the concept of a *cup AND water*, and went to the china closet and took from it a cup and placed it on the table in the center of the room, and then drew a vessel

of water or dish of water and placed it alongside the cup, we would have had a *cup and water* which would have represented the second point of the triangle or the *duality* of elements necessary to compose the perfect manifestation of our concept. But since our concept was of a *cup OF water*, it was incomplete until the *water was within the cup*, and therefore the perfect manifestation of our original concept was dependent upon something resulting from the *duality* of the second point of the triangle.

Symbolically, throughout life, the Rosicrucians claim, perfect manifestation of a concept, as symbolized by the triangle, is generally like this very appropriate analogy of the cup and water. In most cases and especially in every mystical sense where something that is psychologically conceived and is to be mystically created to perfection, we start at the first point and bring to it a second point; and in this *duality* we have the two elements of "natures of things," each of which is "a thing in itself" and which by being united remain things in themselves but manifest a definite something that was previously unmanifested. We note, therefore, that the action at the third point is not that of bringing a third element into the creation, as we did at the first two points, but by bringing to the first two points an action or a relationship which in most cases is a *realization* rather than an *actuality*. Because, in a *cup of water*, represented by the third point of the triangle and the perfection of our concept, we do not have anything more than we had when the cup and the water were still *separate, side by side*, except the realization of the concept which was a *cup of water*.

If we consider this analogy and these ideas and relate them now to our affairs of life and keep in mind the fact that the third point *must represent the conception in its fulfillment to our realization*, and not an additional element to the *duality* as a thing in itself, we will see why we must move from the first to the third point in the creation of all things mystical and occult.

Man versus God

Since the dawn of civilization man has sought to protect himself against the elements of nature, and the manifestations of God's laws. Out of ignorance man early developed a fear of the unknown and the things he could not understand and control. He is to be forgiven for having developed the idea in his primitive state of understanding that every manifestation of nature which was not in accordance with his desires or which did not produce immediate, beneficial effects, was an expression of the wrath of the gods. Long before man learned that the winds could be of

help to him in navigation and hundreds of other ways, even to turning windmills that would save him great labor, he looked upon strong winds as an evil visitation, and something against which he must protect himself. In the dictionary of the oldest and earliest forms of profane expressions, we find many phrases that are strong condemnations of the winds. No doubt at one time man thought that the rains were evil until he learned very quickly that they were of more benefit than otherwise. In the early history of this earth there were many floods and they were quite frequent and covered large areas, and were undoubtedly looked upon as the most destructive manifestations of nature's powers. Yet man came to learn in time that these floods were beneficent in most cases. Egypt would never have become a habitable area, nor would the grandeur and glory of its culture and power have been possible, if it had not been for the frequent flooding of the district surrounding the Nile. Even earthquakes, volcanic eruptions, and the many changes that have occurred in the earth's surface have proved to be of benefit to man.

Man likes to think in these modern times that he has progressed mightily in the methods of protecting himself against these natural manifestations, and in preventing them. Dams have been built and bulwarks established to hold back tide waters for the periodical floods of rivers, lakes, and pools. But the storms in recent months have proved that man's ingenuity, his scientific engineering, his theoretical estimation of stress and strain are mere dreams in the face of nature's laws. God decreed in the beginning of things that the surface of the earth should change, not only in great mass and in large detail, but even in the smaller things such as the local areas of every part of the earth's surface. Change is the fundamental law of nature. Unless everything in the universe was in motion and constantly changing there would be no life, there would be no manifestation of power, and would be no civilization of today. When man attempts to match his wits against the immutable laws and decrees of God and nature, he inevitably fails as he must. If man could successfully defeat these Divine decrees and stay the natural manifestations of universal laws, man would become greater than God, and this can never be. The failure of man's theoretical mastership of nature's laws in the past few months in connection with the floods and other demonstrations of universal power, reminds us of the great ship that was built to cross the Atlantic Ocean not many years ago. Theoretically the engineers believed that they had accomplished the ultimate, and proudly proclaimed that at last they had designed and built a non-sinkable ship. So sure were they that

it would remain afloat under all conditions and for a long period of time, that they went to fanatical extremes in decorating her and putting within her shell walls and partitions containing expensive paintings and other elaborate forms of art that no one would have risked upon the high seas except in the full belief that the vessel was unsinkable. Yet it did not take a great rough sea or powerful storm such as the engineers and designers of the vessel contemplated, but simply an iceberg on a calm sea to completely upset all of their theories and negate all of their claims, and to cause the ship to sink as rapidly as any vessel in the past had gone to a watery grave. It is man's tendency to utilize the powers of nature, and the demonstrations of universal law. The flowing of water down the mountainside into valleys and through channels such as rivers and rivulets to the open sea is a natural fundamental law of nature. Water will seek its own level and will flow abundantly in a downward course and a widening course to where it can free itself in large open areas. Man has learned this fundamental principle and takes advantage of the districts that are supplied by rain and snow water from the mountain-tops. He builds his habitations and his homes along the river banks that he may use the water for agriculture, shipping, and commerce, and for all the industries and necessities of life. He enjoys, therefore, the beneficent blessings of this fundamental law of nature. He blesses God for the rivers when they meet his requirements, but loses his balanced attitude of mind and understanding when those same rivers in their further manifestation of principles exceed the boundaries man has arbitrarily set for them and cause floods and inundations resulting in the loss of property and life. Man has not yet learned that he cannot take advantage of one phase of universal laws and manifestation, and fail to be affected by the opposite phase. If man finds it convenient and helpful to build his habitations and his cities, his factories and his homes where the quiet waters serve him as he expects them to, he must always be prepared to accept in the same attitude of mind whatever unusual manifestations these waters may make.

Most of the attempts of scientific engineering have been to overcome the tendencies of nature which may not meet the approval of man's desires and dreams. Inevitably these attempts of man fail—and fail at such propitious times as will make man realize the futility of his attempts. When, however, man cooperates with the laws of nature and attempts not to overcome the natural tendencies but to direct them into constructive channels, man wins victoriously and gloriously. In such cases man is carrying out the hopes and desires of God that man will utilize

the forces of nature to his best advantage. There are valuable lessons to be learned in each of the so-called disastrous or destructive manifestations of nature. Until man studies these effects and learns to discern the benefits to be derived from them, he will continue to kick against the wall and to pit his finite mind against the Infinite Wisdom.

And to say, "I cannot comprehend how God means to bring good through such destructive processes," is but to plead one's own ignorance, and is no justification of the idea that God is in error. Man's mastership does not lie in the over-coming of any of the natural forces, but in the direction and control of them not only intelligently through scientific training but spiritually and Divinely through an intimate understanding of God's principles.

This year should teach many individuals in many lands important laws the learning of which constitutes the main reason for our existence here on earth incarnation after incarnation.

Buried Alive

A number of our members have called our attention to a newspaper item that was sent out throughout the country by the United Press News Service in which it is stated that a man in Mason City, Iowa, claims that he and his wife had made an agreement to protect each other from being prematurely embalmed or buried while still alive. It appears that each of them had suffered from various spells of illness that occasionally threw them into a coma-like state. He also claims that when his wife went into a cataleptic fit not long ago she was declared dead by the physicians and buried by the undertaker. He now claims that the undertaker's embalming process actually killed his wife who was not dead but still alive, though unconscious and in a cataleptic condition.

While it is true that if a person is not actually lifeless but in a very deep state and is suspected of having no life, the embalming process would actually be a form of murder, the truth of the matter is that such mistakes happen very seldom, and probably do not happen at all in modern times unless the embalmer or undertaker is very ignorant and a primitive worker in his art or profession. In all reliable embalming institutions and in all well-established undertaking institutions, many proper tests are made before the embalming process is started, and certainly the average physician of today who is licensed and properly educated and trained makes the right examinations before declaring that a person is lifeless, and the dangers are very slight. All this matter of fear regarding the possibility of being

buried alive is a result of fiction stories, moving pictures, and a few ancient incidents.

Causing Sorrow for Others

And now Soror Sweet from California rises to ask us to answer this question: "Is it possible that one who brings sorrow and grief or worry to others can hope to attain any high degree of Cosmic Consciousness or illumination?"

Now of course this is a purely hypothetical question, and therefore we must view it from many angles. But let us save time by adding a few words to the question and therefore confining it to a certain type of person. Let us ask if one who deliberately and wilfully brings sorrow or sadness unto others can hope to attain Cosmic Consciousness and illumination. You see at once that by slightly changing the question we are practically answering it. Anyone who deliberately injures, hurts, disturbs, or brings sorrow and suffering to another with a malicious, mercenary, selfish motive, can hardly expect the highest rewards of God and the universe. Cosmic Consciousness or attunement with the Cosmic Consciousness, and Cosmic Illumination, are practically next to the highest blessing that can come to man. Certainly such rich blessings as these are not granted to those who by their very acts or course of living are essentially antagonistic toward the Cosmic or toward God or toward the Universal Mind.

The fundamental, Cosmic laws are constructive and good, neither merciful nor unmerciful, but simply just. The constructive, progressive nature of these universal laws guarantee to man an uplifting, inspiring view-point of life, and a form of cooperation in his struggles that enables him to overcome obstacles and improve his worldly and spiritual conditions. Any human being that disturbs these noble purposes and tendencies of the Universal Mind is not only out of harmony and out of grace, but very definitely undeserving of any Cosmic blessings.

Those who unconsciously, but nevertheless definitely and consistently, injure and hurt others will likewise suffer some degree of want in asking for Cosmic illumination and attunement because man should deliberately plan to do good and to spread joy, and if he is unknowingly doing those things that bring sorrow and sadness, it can only be because he is not deliberately going out of his way and forcing himself to fall in line with Cosmic law.

We may at times see what appears to be evidences of rich Cosmic blessings being bestowed upon those who do not deserve them, or who are out of harmony with the Cosmic, but such apparent happiness and such seeming in-

stances of rich blessings may be misunderstood by us or may be for some other purpose. The only safe rule that we can follow is that those who bring sorrow or grief are out of grace with God and the Cosmic principles, and they cannot rightfully ask for nor seek upliftment and illumination. Not until they change the course of their lives can they properly ask for and receive these things.

Cathedral of the Soul Clock

Now rises Frater Nazed of Pennsylvania who wants to have us consider another interesting proposition. He says that he wishes that some clock manufacturer or someone who knows something about the manufacture of clocks could devise a Westminster Chime Cathedral Clock or an imitation of it that would strike beautiful chimes at those periods of the day when the Cathedral of the Soul periods are about to begin. In other words, he is visualizing a clock for the home that strikes beautifully soft chimes on the hour. He visualizes this clock striking once each hour, but at those points of the day and night when the Cathedral of the Soul periods begin, the clock would strike a special chime or would strike the regular chimes a certain number of times, and thus draw the attention of the people in the home to the fact that a Cathedral hour is at hand. Our Frater thinks that if such a clock could be devised to sell at a fairly reasonable price an announcement to this effect would bring us many requests.

Now we have never contemplated such a clock, and we have no reason to believe right now that we should delve into this matter, for we have had no other requests than this one from Frater Nazed, and I do not know of anyone who is familiar enough with the manufacture of clocks to say whether we can make up a model of such a clock or not. But certainly here is an opportunity for some of our members who are in the manufacturing lines, and some who may be connected with the clock manufacturing business to work out on paper an interesting Cathedral clock. To my personal way of thinking such a clock should strike soft chimes on the hour and half hour. At three o'clock it should strike three times on the hour and at three-thirty one time with a slightly different chime so one could tell it was the half hour, and then at other times in the day when the Cathedral periods begin this clock could strike a different chime three times as a signal that it was not three o'clock, or two o'clock, or eight o'clock, but the right time for a few minutes of concentration and attunement with the Cathedral. There should be a device on the back of the clock so that the chime-striking

arrangement could be set for the different hours of the day when the Cathedral periods begin so that the chimes would play three times; let us say, at ten o'clock, then again at two o'clock, and perhaps again at eight o'clock, calling our attention to the fact that at ten o'clock, two o'clock, and eight o'clock a five-minute or ten-minute Cathedral period was to start. Such clocks would have to be adjustable in regard to the striking of the time for the Cathedral periods because in each time zone these Cathedral periods are at different hours. A device that would have to be set two or three times a day, or as each Cathedral period was announced would become a nuisance to bother with.

If any of our members can send us suggestions regarding such a clock, or want to experiment with one, we will be glad to learn about it after the experiments are under way.

Planting By the Period of the Moon

Our Frater Metteram of Australia asks us to explain why it is that seeds planted in the ground while the moon is increasing from new moon to full moon grow more rapidly than if planted while the moon is decreasing in light from full moon to new moon.

It is sufficient generally for us to know that such is the case. Here at Rosicrucian Park the past few weeks we have given the members attending the Rose-Croix University an opportunity to see this fact demonstrated. Once again we were putting in new lawns, this time surrounding the new planetarium building. One patch of ground at the side of the planetarium adjoining our other lawns was laid out in the same manner as all of the other patches of new lawns. The same seed was used, and the same procedure followed, except that the planting of the seed was done on the one patch while the moon was increasing from new moon to first quarter. In five days the grass in that patch was up high enough to give the entire plot an appearance of a complete lawn when viewed sideways. In nine days the grass was ready to cut. Another patch treated with the same methods and sown with the same seed while the moon was full, made very little showing in ten days, and now at the end of two weeks is not as high in growth, nor anywhere near as full as the other plot was in five days. The sunlight, the weather, the watering, and all other general conditions were identical. Our students here called it a mystic plot of grass, and they said they had never seen grass grow as rapidly with no rain and no special treatment. It is a fact which we have tested for many years in many ways that growing living things which have their outward manifestation

and beginning at the start of the new moon have a magnetic or electrical influence upon them from the moon that helps them to grow very rapidly, whereas after full moon the very opposite seems to be the rule.

Cruelty to Horses

One of our good Frateres connected with the moving picture industry calls our attention to the following facts:

One of the large companies engaged in making an historical war picture found it necessary to go over the American borderline into Mexico in order to make moving pictures of horses being killed and slaughtered as though in warfare. These special short "shots" of horses being injured deliberately for the sake of helping the story are later added into the segments of pictures or continuity of the various scenes of the story in order to make it appear that these horses were injured, killed, or otherwise hurt or mistreated during actual warfare. Our Frater says there is a law in the United States prohibiting the injury of horses in this manner while just across the borderline horses can be made to walk over places where dynamite has been planted and then be suddenly blown to pieces, or they can be forced to run off a high cliff and killed by being dropped into the abyss below, or they can be tripped while they are running in order to make them fall and often they break their legs.

The point that amazes our Frater is that while we prohibit making such pictures in the United States, the moving picture companies can make these pictures in another land and bring them back into the United States and introduce them in the pictures. These films eventually reach Europe and the audiences there believe that the pictures showing the injury were made in the United States and that we tolerate such cruelty. He says that of course in every city there are lovers of animals who refuse to go and see pictures which contain such cruelty and he opines that if more Americans would refuse to go to see a picture that contains any animal cruelty, the production companies would soon eliminate such scenes as they have to eliminate other scenes that are censored by America but which are not censored when the films are to be shipped abroad for foreign exhibition.

It does seem horrible to think that men and women cannot appreciate the cruelty of war without seeing it so realistically portrayed that even horses—innocent victims of the situation—must be killed or tortured and made to suffer pain in order that we shall have all of the thrill of witnessing such torture. If the American public or any public demanded that in such war pic-

tures the human beings that are supposed to be shot or injured were actually injured and some of them actually killed in order to make the picture, we would soon protest. But we have found ways and means of making a man appear to fall dead in his line of duty as a warrior without so much as giving him a little scratch. If the same cannot be done with animals, then let us eliminate from our amusement pictures and even from the so-called historical epics, such scenes as contain this unnecessary cruelty. Things can be left to our imagination and made stronger and more realistic by the absence of clearly defined pictures or horrible demonstrations. If we must have actual realism in every moving picture that we see, let that realism pertain to something good, kind, and noble, something wherein each individual is helped and wherein the creatures used will be given an opportunity to defend themselves instead of being made to suffer the penalty of our lust for thrilling episodes.

St. Germain

Here I have letters from many members asking if we will please tell them something more about St. Germain, the great mystic. Others want to know how it is that in all of these many years AMORC has said nothing about, or even admitted that there was a great mystic by the name of St. Germain, and that some other new organization had to bring St. Germain into the light of the world.

I would like to say to all of these persons who have written such letters that AMORC and all Rosicrucians throughout the Middle Ages and recent ages have understood and known thoroughly well of the life and work of St. Germain, but all of us have had too high a regard and too much respect for him to juggle his name in ways and means that would make him an instrument of propaganda.

The strange life of St. Germain was no mystery to real mystics, and most certainly not to Rosicrucians. We have had some of his writings and many rare books about him in our vaults of rare manuscripts for many years, and our magazines have contained in past years and recent years references to him, but every mention of illustrious St. Germain has been with dignity and high regard. When a new organization attempts to peddle the name of St. Germain as a token or bait by which to attract the innocent or the most gullible seekers for mystery, and when it attempts to use the sublime and divine character or personality of Jesus the Christ as another piece of bait, it should not be imagined that this new society has discovered for the first time and is revealing for the first time the truth about

ancient past mystics. Much that has been published by some of these new societies about St. Germain and his past life and his beliefs and doctrines is hopelessly and ridiculously untrue. It is hopelessly untrue because there is not the faintest hope in the minds of any of the propagandists that they will ever be called upon by sane and rational people to prove the strange things they say. No thinking man or woman would want to enter into an argument regarding St. Germain with persons who will stoop to use respected names in order to promote a new idea or a new scheme. The new movement that is thus flaunting the name of St. Germain and of Jesus may feel that it is in the height of its power and glory right now, but we need be no prophets nor crystal gazers to know that it is not the height of glory that such an organization has reached, but the height of publicity and fame in the minds of the gullible, and that a few years from now this organization will be forgotten and the very mention of its name will cause persons to shake their heads and say that they do not remember when it was nor where it was. When such an organization, or any organization can solicit subscriptions for its magazine with the claim that one special issue of it or one special copy of it contains matter dictated by Jesus, and that all other issues have the editorial attention of Jesus, almost anything else might be claimed, and such claims are made out of the same stuff that we are told that dreams are made of. Certainly only the most easily deceived and the most blind of seekers can believe such claims, and they can never long support a movement that is based upon such claims. Some day we may publish in one of our magazines extracts from the writings of St. Germain, but if we do so we will do it with the utmost respect and esteem, and we shall not attempt to use the name of this mystic philosopher as a means to build up false hopes and beliefs.

Mt. Shasta

Once again I must comment on letters we have received here at the Forum sessions regarding mystic colonies in or near Mt. Shasta in the hopes of contacting the great mystics that are believed to live in caves, dungeons, or other places near Mt. Shasta. At the present time there are in the United States five or six newly organized movements soliciting persons to go and live in tents and shacks in various colonies in the foothills of Mt. Shasta. Each of these movements is independent of the others, and each claims an original idea in the plan of getting in contact with the traditional mystics of that country. A few of these colonized groups have spent a bitter

winter and an unhappy spring in the colds and snows of that section of California, and all of them have suffered privation and keen disappointment. Do not allow yourself to be misled in this regard. Do not join any movement that seeks to have you go to live at Mt. Shasta. We know more about Mt. Shasta than perhaps any other organization in America, and yet we would no more think of inviting a group of our members to go there to live in the hopes of meeting the traditional mystics of the past than we would invite members to go to Mars or to the moon. If we who live in California do not invite persons to go there with us, there must be some reason why we do not do so. If literature is sent to you by anyone regarding such colonies at Mt. Shasta, or you hear of anyone talking about these proposed colonies at any Rosicrucian meetings or assemblies, please notify the Supreme Secretary or the Imperator at once so that we may continue to prevent persons from losing money and time, and often more than this in a foolish adventure.

The Egyptian Trip

In answer to many questions that have been asked recently, I would like to explain to our Forum members that the Egyptian trip or the Rosicrucian Tour to Egypt and mystic lands is still being arranged and there has been no suspension of the plans, nor any cancellation of registrations. There perhaps shall never be another trip at such an economical price because as days and hours pass the travel to Europe and other lands is improving, and the result is that the steamship rates and other costs involved in such a trip are rapidly increasing. Such a price as we have been able to secure for our Egyptian Tour may never be secured again. If there are any who are anxious to go with us on this trip, they should address their letters to the Egyptian Tour Secretary, in care of Rosicrucian Order, AMORC, San Jose, California. Further details about the tour will appear from time to time in *The Rosicrucian Digest* and in bulletins that will be sent to those who have registered.

Capital Punishment

The question comes to us from New Zealand regarding the position that the hangman occupies in relation to God and God's laws.

Whether the executioner hangs another or electrocutes him, or otherwise takes his life officially and legally in a state prison, the hangman is taking life and is violating a fundamental law of nature and violating God's code. It may be argued that since he is appointed to be the

executioner the taking of the life is not something that can be counted against him, but rather against the state. But the truth of the matter is that when an individual allows himself to be appointed an official of the state to act as an executioner he is agreeing to perform such acts as taking the life of others and he cannot avoid the responsibility nor can he ever escape the Karma of having taken human life.

We have pointed out over and over again that the laws of Karma take into consideration the motives and all of the circumstances surrounding our acts, rather than just the act itself. Certainly the laws of Karma make a great difference between one who kills another suddenly in the heat of a frenzied argument, or when his mind is temporarily unbalanced through sudden strain, or when trying to defend his own life, or when he accidentally does something that results in the taking of the life of another. And of course the Karmic laws take into consideration the motive when a person deliberately plans and plots against the life of an individual. The hangman may not take the life of anyone because of any personal disagreement, or any personal argument, and he may not do it in the heat of a quarrel or argument, but he has assumed the position of hangman knowing that he would some day be called upon to take the life of another, and without protesting he has carried on his official duties even to committing a violation of the Ten Commandments. The hangman can always refuse to kill, and he always has the right to resign his position and even to refuse to accept the appointment or the election to such a position. If he retains his position he is not saving himself from any destructive work, but claiming that he is merely an instrument in the hands of the law.

Capital punishment is wrong, and there is no Cosmic or spiritual justification for the taking of the life of one person because of the act that he has committed against another. And in the same way the person who takes the life of another as a hangman or executioner has the responsibility of this crime resting upon him, and in the sight of God and in the face of Cosmic laws he is no different from one who knowingly and deliberately proceeds to take the life of another.

Helping the Despondent

Sometime ago one of our Fratres living in Canada found that he and his wife, who is also a member of the Order, had the ability to talk and deal very effectively with persons who were very despondent and discouraged with life. Finally they were brought in contact with a man who needed the utmost help, for he was on the verge of committing suicide and was a very unhappy individual. After contacting our members for a while he eventually went away carrying with him the good thoughts and high ideals that had been sown in his consciousness. He returned two years later such a changed man that everyone who had known him formerly was astonished at the change that had taken place physically and mentally, and especially in regard to his view-point on life and all its affairs generally. Since then our members have found that they are able to help others who have wanted to commit suicide or end their lives, or otherwise commit rash acts, and realize the value of this kind of work to humanity and to the advancement of civilization. They have been giving their services and their home freely for a considerable time, and have had remarkable success in preventing the despondent from going along the wrong path to eternal condemnation. This is certainly a glorious work, and it is not to be wondered at that our Frater and his wife are going to make it their business in the future to try to help those who are in the deepest valley of shadows, and see no light ahead and have lost all faith and hope. This is truly a wonderful work.

To Our Russian Members

I would like to have all of our members keep in mind if they know of any friends, members of the Order, or those who are interested in arcane subjects who are of the Russian nationality and who only speak or read the Russian language, that one of our branches of the Rosicrucian Order in China and Russia has produced a book in the Russian language dealing with the Great Pyramid and its prophecies. It is well printed and illustrated, has many charts and diagrams of the measurements of the Great Pyramid, and those who are interested in securing a copy of this Russian book should write to N. P. Bajenoff, 651 Wei Hai Wei Road, Apartment 22-B, Shanghai, China.





Pyramid Prophecies Startle the World!

"THE depression will come to a definite end on September 16, 1936." These are not the words of a modern economist, but the prophetic words of wisdom of a mystic people carved on the Great Pyramid nearly fifty centuries ago. So amazingly accurate are the predictions of the Great Pyramid that modern science has sent its greatest savants to study the veiled symbolism it contains, with the hope of being able to look across unborn centuries into an unknown future. The eminent Dr. A. E. Stratch-Gordon, Scotch scientist, who recently returned from Egypt, in a surprising newspaper interview declared that nearly all of the Pyramid prophecies were fulfilled.

Science is intrigued, not with a seership, not by tales of supernatural vision, but by legends that the sages possessed a strange mathematical formula by which human, economic, and political tendencies were mysteriously reduced to a methodical system of cyclical forecast, just as modern science forecasts the weather. With these strange cycles the ancient Pyramid Builders presaged the fall of the Roman Empire, the coming of Christ, the discovery of America, the World War, and the depression. Other predictions, the full import of which are not yet realized, are being seriously studied.

Where did these people acquire their wisdom? What sources of knowledge were open to them? These fascinating questions are occupying the attention of the world's greatest thinkers today.

A GRIPPING NEW BOOK

In line with these latest archaeological discoveries in Egypt, Dr. H. Spencer Lewis has just completed a new work entitled, "The Symbolic Prophecy of the Great Pyramid." This book frankly discusses the origin of the Pyramid builders and the purpose of the Great Pyramid itself. He explains how its builders formed the first mystery schools of wisdom and held within them secret initiations. Look at some of the intriguing chapters this book contains:

MYSTERIOUS TRADITIONS.
THE PROPHECY OF EVENTS.
THE SECRET PASSAGEWAYS.
WHENCE CAME THIS KNOWLEDGE?
THE MYSTERY INITIATIONS.

No lover of history and mystery can afford to be without this book. Within it are published for the first time the diagrams and charts of the newly discovered subterranean temples and places of conclave never thought to exist, from which are being taken tablets containing the truths these mystery people taught.

The book is also a thing of beauty, being bound in silk cloth, scarab green in color, and highly ornamented with Egyptian symbolism; illustrated and well-printed. It is economically priced. No matter what book you have read on the Pyramid, this one will reveal new facts and new knowledge.

Only \$2.00 including postage

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No. 2

THE SECRET OF POWER



The great were once as you.
They whom men magnify today
Once groped and blundered on life's way
Were fearful of themselves, and thought
By magic was men's greatness wrought.
They feared to try what they could do;
Yet Fame hath crowned with her success
The selfsame gifts that you possess.

—Edgar A. Guest.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

It is with a certain degree of satisfaction that all of us here at Headquarters have noted the increasing interest in this Forum magazine. In every little pile of mail that is placed on the different desks of each one of the officers and department heads here in our Administration Building, there are a number of letters expressing appreciation for what has been said and published in "The Rosicrucian Forum," and we have received in the past year at least several thousand letters of grateful acknowledgment of good that has come into the lives of individuals through the pages of this publication.

One point seems to be touched upon by all who have written such letters. That thought is perhaps best expressed in these words:

"I feel when I am reading the Forum that I am not only sitting in the Forum circle at Headquarters listening to the Emperor speaking, but I feel that I am a member of a great private, intimate family that has the special privilege of receiving additional valuable knowledge from month to month. I read each issue several times throughout the intervening weeks and derive more strength, practical help and understanding, than I could ever pay for through any material means."

Not every one of our members and not every one who should read this magazine received a copy each time it is issued, nor has an opportunity to read a copy. We hope the day will come when the expense of printing and circulating "The Rosicrucian Forum" will be covered by an endowment by some member who will feel that this is the better way to make a gift of his life's savings or worldly possessions. Then we could see to it that every member, or at least every family in which there are members of our Order, would receive a copy of "The Rosicrucian Forum" gratuitously and without any subscription fee. This magazine should be in every Rosicrucian home. Its pages should be read by every Rosicrucian who wants to keep not only abreast of the times in regard to all things Rosicrucian and metaphysical, but by every student member who wants to derive the utmost of good from our work and improve himself or meet and overcome obstacles which might delay his progress or even his worldly benefits.

Today we realize that perhaps twenty thousand individuals are receiving or reading this Forum magazine. It makes a very large family of readers who, evidently, read every word of each issue from cover to cover and respond quickly and

whole-heartedly to every comment and suggestion, explanation, or practical bit of help that is contained in these pages.

Not every question submitted to the Forum is answered through the columns of our magazine, nor is every subject that is discussed at our Forum sessions presented in the magazine, for our space is limited and each subject is not of universal interest. But we are contemplating some day making some changes in this magazine, and we welcome your comments. Personally, I believe it would be of interest if several pages or possibly four pages of each issue of "The Rosicrucian Forum" were devoted to small pictures, such as photographs of visitors to Headquarters, photographs of officers and groups of members in foreign jurisdictions, diagrams and illustrations of a helpful nature, and intimate news of persons well known to us or favorably inclined to our studies, and so forth. Such a pictorial section added to this Forum magazine would add considerable expense to the cost of this publication, but we would try and bear this if other details of the plan can be solved. Let us know what you think about this.

However, I am glad for the opportunity once more of greeting the members of the Forum family, and assuring them of our great interest in this section of our regular work.

With all good wishes for Peace Profound, I am

Faternally,

H. SPENCER LEWIS,
Imperator.

Forum Sessions of a Novel Nature

I thought this afternoon it might interest our Forum readers to know that plans have been made to keep up these Forum discussions during the period of our Egyptian Tour next winter and spring. Plans I have made are to the effect that almost daily while we are on the high seas crossing the Atlantic and cruising in the Mediterranean, and later when we are traveling on land in foreign mystical cities or through Paris and London, there will be a meeting of all of the Rosicrucians in the touring party at which meeting a typical Forum will be conducted, with questions asked by those present, or asked in letters which we shall take along with us on our trip. The answers given to such questions will be recorded by several reporters or stenographers who will be with us, and copies of these questions

and answers will be mailed back to Rosicrucian Park to appear in the successive issues of this Forum magazine. Such questions and answers will be dated and the time given when they were asked and answered, so that those who read the Forum magazine will know at precisely what spot on the tour the Forum session was conducted during which the questions were asked and answered. This will enable our readers to journey with us in our Forum work, just as though they were on the tour with us. This will enable those hundreds of members who are with us on the tour to participate in the Forum in a manner not otherwise possible when they are at home in their individual cities and localities.

The Cause of Accidents

One of our good members asks us to comment upon the mystical and metaphysical explanation of so-called "accidents." He wants to know whether we are justified in the assumption that certain accidents in our lives can occur as extraordinary, unanticipated, unwarranted, and illogical events in the scheme of things.

The word "accident" is used very loosely in connection with various events of different natures. An incident that results in injury to body or mind, or injury to any of our worldly possessions, is apt to be called an accident whether it "just happened" without a revealed or logical cause or not; on the other hand, we speak of things *accidentally* occurring in a manner to mean that while they were free from any result that was injurious to personal property they were wholly illogical, unreasonable, unwarranted, and without apparent cause, and therefore a completely inconsistent event in the general scheme of things. We speak of two persons accidentally meeting on the street after a long absence, or after a diligent search for one another in distant places. We mean by this that there was no seeming cause for the two persons to come together unexpectedly in a certain locality, or that there was no apparent reason for the event occurring, or that the meeting was wholly illogical when viewed from any or every angle.

But we forget that there must be a cause, immediate, mediate or remote, for everything that occurs. The cause of many events is not always apparent, and sometimes such causes cannot be determined even after long and diligent investigation. But that is no reason for us to assume that they were wholly "accidental." Just as we would hesitate after careful consideration and analytical thought to call the crashing of two automobiles that are being driven recklessly on the highway an accident, so we would hesitate to call many other events accidents, or as having occurred accidentally, if we take into consideration

that when certain principles, laws, rules, or courses of action are set into motion, certain definite results will follow, whether we know beforehand what those results will be or not.

We have no right to assume, however, that the Cosmic Mind through the Consciousness of God or otherwise has foreseen or has foreknowledge of all events that occur, and therefore nothing has ever happened or nothing ever will happen by accident. Nor have we any right to assume that God in His wisdom has foreordained every event and especially those which some persons call "accidental." Man himself, in ignorance, folly, deliberateness, or otherwise, may be responsible for having set into motion such actions or having released such thoughts as eventuated in certain occurrences, whether he is conscious of his responsibility or his participation in the cause or not. And these man-made events may have never had the approval, let alone the preordination or urge of God.

Instead of giving much time and thought to what might constitute or does not constitute so-called accidents, we should give a little more thought to our use of words, and determine now that in the future we will avoid such a term as not only being inappropriate in most cases, but as being loosely used to describe or classify an event that is neither a surprise nor an unexpected one.

Reincarnation of Jesus

One of our good Fratres living in Johannesburg, South Africa, suggests that we discuss the following questions:

"If Jesus ascended into Heaven but continued His existence, and if reincarnation is a true doctrine, why has Jesus never reincarnated, and why has He not returned to earth to continue His great work, His teachings, and His miracles? Is it because Jesus reached such perfection that He does not need to reincarnate again? If this is true, do all Souls cease reincarnating after having reached perfection?"

At best we can only speculate upon the spiritual life of Jesus, and His relationship to the laws of reincarnation. Mystics for many ages have claimed that the incarnation of Jesus in which we know Him best was the last of His earthly existences, and that through suffering and through the ultimate and final great sacrifice which culminated His many years and many lives of unselfish service and perfect living, He reached a state of spiritual perfection which eliminates the necessity for any further incarnations on the part of His soul or personality. That explanation—almost a sacred doctrine with perhaps a million mystics in oriental lands—is a logical one

and is most consistent with the doctrines of reincarnation.

If it is true that the sole purpose of the law of reincarnation is to enable us to live our lives over and over again until we have learned thoroughly all of the lessons and principles of life and have mastered ourselves and found the way to live in perfect peace and harmony with the universe, then upon attainment of such mastership and knowledge, the very cause of reincarnating would be removed, and there would be no further need for another earthly existence. The fact that there is no apparent or seeming evidence of another incarnation of Jesus on this earth supports the contentions of the Christian doctrine regarding the attained spiritual perfection of Jesus, and likewise supports the very fundamental principle of the doctrine of reincarnation.

And in answer to the other part of this compound question, I would say that we must accept the logical conclusion that each one of us may in time attain perfection to such a degree, or perhaps I should not say "degree" but to such an absolute point that we likewise will not need or require another period of earthly incarnation. It is the hope of that possibility, or the hope of the fulfillment of that principle, that makes the acceptance of the doctrine of reincarnation a joy to so many of us, and encourages us to make the utmost of our present life and to obtain as much knowledge, wisdom, and perfection in this life as is possible.

If the Christian's incentive for right living is the attainment of spiritual admission into the Kingdom of Heaven at the ultimate Judgment Day, and if the incentive for good living on the part of the Oriental is an unbounded faith in the possibility of obtaining Nirvana, then those who understand and believe in the doctrine of reincarnation find their incentive for right living in the hope and belief that by making just compensation day by day and month by month, and by purging and purifying the Soul and the personality here and now, we may rise one step nearer to that ultimate and final point of perfection which will bring us into that same Kingdom of Heaven wherein we shall live eternally as spiritual beings without the necessity of further earthly incarnations.

Proper Method of Eating

Our good Frater Ferency sends us an interesting statement for our Forum. He says that he devoted much time to the study of diet and the better methods of eating, and in the course of his search for facts he turned his attention to an analysis of the manner in which an infant eats and prepares its food for digestion. After studying the entire process of selecting the proper diet

and the proper preparation of the food for digestion, our Emperor summarized his convictions in a brief article which he has sent to us to discuss. I am going to quote here in its entirety the matter which he has prepared, for I think it is excellent:

"After one year of experimentation along this line and various other comparisons, I was fully convinced that eating as outlined herein will bring to man complete harmony, both physically and spiritually.

"Under this method all foods are eaten in the same manner, sending to the stomach only that part of the food that can be reduced to a liquid mixed with saliva and removing from the mouth all remaining fiber. You will find that eating in this manner will bring out the flavor that is entirely lost when food is only partly masticated and swallowed. This is especially true of meats. In swallowing only the juices thoroughly mixed with saliva, a delicious flavor will be revealed which, ordinarily, is lost by only partial mastication and swallowing.

"We live our lives which we have created through previous incarnations. While some of us may enter this life with physical defects resulting from Karma, most beings enter this life physically normal. Gradually we grow to a life of suffering. Why? The suffering acquired in this life is the result of man's misunderstanding and failure to properly use the laws by which he was created. He completely loses sight of the fact that he is a dual being and that all creation and the principles at his disposal are likewise dual. As an example, a tree takes from the negative earth all the elements needed to build that side of its nature. To this Nous is attracted and from the combination of both a tree is manifested. Nous is always ready and never fails to maintain life in the tree if the roots continue to replenish the negative side of its nature from the earth. As long as this perfect balance continues the tree thrives. Thus we see how life operates in a tree and how it should operate in man. Two years of experimentation have given me proof that this balance can be maintained. It is not what we eat but how, why, and when we eat that should be our guide.

"The prevailing method of eating today has a tendency to produce gas and other digestive disturbances due to pieces of food which have not been completely broken down in the mouth, also resulting in an unbalanced condition in the nature of the blood. The method set forth herein precludes the possibility of these disturbances and produces perfect harmony in all the functions. Just as the infant 'throws up' surplus food that its system cannot use, so man, if he eats properly and reduces all his food to liquid before swallowing, not only *does not* but *cannot* take more food

than his system can utilize at one time. He who 'bolts' his food usually puts more into his stomach than it can handle without ill effects.

"Man will never enjoy the real flavor of his food until he learns to eat it according to this method which I have proven to my own satisfaction is proper and according to the intention of nature which requires a combination of one-half of man's own substance and one-half the substance of the food taken into the mouth.

"Sickness does not exist through man's ignorance. He violates the laws of life and then feels that he is being punished, but, in reality, his only punishment is self-inflicted. That which is commonly called a "GERM" is really a DUAL ELEMENT which reproduces for CONSTRUCTION or DESTRUCTION according to how a man chooses to live. If man, living in ignorance of natural laws and violating them as he does today, can live as long and as well as he does, how much longer and better he could live by learning and consciously applying these laws."

Long-Time Memberships

Our Soror Rayburn of Oregon has submitted a point to our Forum that I think is intensely interesting. She says that she attended last summer's Convention for the first time, although she had been in the Order a little over seven years, and speaks of her membership as having been one of continuous, unbroken good standing. She says she enjoyed the Convention wonderfully, and particularly appreciated all the kindnesses, courtesies, and surprising features that were provided for the entertainment, instruction, and delight of the members. But she said of all the outstanding surprises, the one that impressed her most was the fact that an unusually large percentage of the persons present at the Convention were members of the advanced grades and of long standing in the Order. She recalls, that statistics were taken during the Convention relative to the age, professions, religious, political, and geographical classification of the members, and that a check was made of the length of time in which the members and delegates had been in good standing in AMORC. That a very large majority of the members had been in the Order over four years was a surprise in itself. But when a further check of the matter revealed that the average member had been in the Order from seven to twelve years, and some had been in the Order over a much longer period, she thought that it would be a good plan to have these statistics compiled more completely and to show any possible critics of the organization proof that at these Conventions and in all other matters where the membership expresses itself by vote, that the majority of those voting are not ignorant of the past

history of the Order and not mere Neophytes voting on or about something with which they were unacquainted and with which they have had little experience. She thinks that the fact that so many of the members throughout the Order have been with it for so many years and are still enthusiastic supporters of it and have been acquainted with all of the early history and all of its past trials and tribulations, should give a very strong endorsement to their opinions and decisions as expressed in their votes.

She then goes on to say in her letter that it was extremely gratifying to her to know that so many of the members in the higher grades who have been in the Order for so long were drawn to the Convention this year because of the important matters to be voted upon.

Certainly, we did not ask in any of our magazine announcements about the Convention, or in the literature which we mailed to every member, that the old-timers and old stand-bys should go to all of the trouble to be present at the Convention and do their voting. It would have been perfectly satisfactory and perfectly legal for these old-timers to stay conveniently at home in their distant cities and send in their votes in the form of proxies by mail. But from the very early response to the notation we sent out, it became evident that Fratres and Sorores alike were packing up their things and, "going to come right out to San Jose and attend that Convention and put up a fight in person!" That seemed to be the spirit at this year's Convention. Old-timers who have never been to any of our Conventions and who reasonably and logically would claim the privilege of exemption because of the long distances they would have to travel, arrived here early and stayed late and made themselves very positively and definitely known not only in the voting but in every opportunity to express their opinions verbally. In many cases, a real sacrifice was made by both husband and wife to be present, and not take any "chance" on the absence of old-timers or their failure to appear in proper strength.

We have promised to drop the discussion in the future of any of our past troubles and of the voting that took place at the Convention unless new trouble arises, and so I do not want to say more about the matter here in our Forum. The members with their votes and their attitude gave the lie to the contentions of the enemies and they thoroughly and efficiently, properly and appropriately, whipped the enemy off the battle-ground. We had our little shouting over the victory in the form of enthusiastic cheers during the Convention week, and all of us here were probably yielding to human weakness in the few weeks after the Convention through our exclamations of "I told you so." But that is all through with now. We challenge, as the Convention delegates

expressed it, any critics of any kind to contend in the future that they are supported in their destructive work by the rank and file of our membership. We have too much peaceful, constructive, inspiring and creative work to do to go over past history or to give any further consideration to a few individuals who are beneath our level of comprehension and understanding in things that make for culture, refinement, honesty and sincerity.

However, our Soror Rayburn in concluding her letter says one other thing that I am vain enough to want to repeat. She says:

"The new Planetarium fits into the grounds like a jewel in a perfect setting. It suggested an emerald to me each time I looked at it."

That is precisely how all of us feel and how every visitor feels who comes here to see us. As I sit here in the Forum and look out of my sanctum windows and see one side of the Planetarium in its beautiful oriental colors and lines, I think too that it is a beautiful jewel with a magnificent setting here in Rosicrucian Park. A number of magazines have sent their photographers, as have newspapers, to photograph it and write about it. And it has been praised by every type of professional man who has analyzed its architecture, its coloring, its forms, its interior decoration and its scientific demonstration. The Planetarium may be a bit of vanity of the Imperator, as a few have kindly said in praising its beauty, but it is something of which I am proud, not only because it is a beautiful jewel in every pictorial and artistic sense, and not because I designed it and worked out all of its architectural and interior sketches and details, but because it is serving a number of magnificent purposes. As scores upon scores of men and women come here to the Sunday night or Thursday night demonstrations in the Planetarium, and go away with the exclamations on their lips that they have learned more about the beauties of the heavens and the mysteries of the Cosmic than they ever knew before, and school children are brought here with their teachers in large groups and are made enthusiastic about the marvels of astronomy and the heavenly activities, I become happier and more enthusiastic about the Planetarium, and the fact that the Rosicrucians were able to offer this additional benefit and source of knowledge to its members and to the public as well. It will be for many years to come a living, vital testimonial to the unselfish purposes as well as to the artistic ideals and principles of our organization.

And that brings me to another point while I am waxing enthusiastic about art and culture and "sich" things. Rosicrucian Park has been expanding during the past two years so rapidly that those who came to the Convention last summer after an absence of two or three summers said they

were astounded at the changes that had taken place. We have here undoubtedly the largest group of oriental buildings that were ever assembled, artistically and appropriately, in one place and devoted to one purpose. But it is not only the oriental buildings with their beautiful and impressive details of foreign architecture and delicate pastel colorings, but the beautiful lawns, shady nooks, pools, flower beds, flowery sun dial, palm trees and flowery bushes from all parts of the world that make this not only a park but a veritable garden representative of the growing things of all parts of the earth. We have not put things here that were merely beautiful, but things that were gorgeous and luxurious. I asked a great many of the most advanced members during the last Convention whether they thought I was possibly going too far in designing and arranging gorgeous and luxurious settings as special features throughout Rosicrucian Park. They all agreed with me that since the principles and teachings of Rosicrucianism are intended to bring forth, to develop, to encourage, and to express the higher and more beautiful things of life and to give emphasis to the cultured and luxurious and richer tastes and desires of life, Rosicrucian Park should be a living exemplification of those principles and ideals. When it is remembered that this Park and buildings, shrubbery and shrines will remain for many, many years after the earthly existence of the present officers, and that all that we hold dear here and look upon as the spiritual expression of the soul of the Order will remain to be the rich possession of those who will follow us in directing the affairs of the Order, we feel that we are building up and creating a rich and beautiful heritage for the future Hierarchy, future officers, and future membership of AMORC, and therefore nothing is too beautiful, nothing too rich, for the universal, Cosmic, and spiritual ideals back of and permeating the work and teachings of the Rosicrucians.

The Secret Forum

Frater Fialho, of Oakland, California, says that he regrets the fact that he has seen persons who are not members of the Order reading copies of "The Rosicrucian Forum" which they must have obtained from members who, in their desire to assist seekers, forgot that "The Rosicrucian Forum" containing our Forum discussions is a strictly private publication intended for members only, and is to be kept secret and private.

If some point of interest or some explanation appears in our Forum magazine which a member feels would be of immediate help to some friend or acquaintance, there are two methods which he should use to bring this help to his acquaintance or friend; he should either read him just the para-

graph or two that may be helpful and which does not deal with the details of any secret part of our teachings, or he may copy the matter upon a piece of paper and give it to the other to read. But our members are cautioned not to loan their copies of "The Rosicrucian Forum" to non-members, and not to put them into circulation. If we find that "The Rosicrucian Forum" is becoming indifferently or carelessly treated in this regard, and copies of it are being promiscuously or generally loaned to non-members, we will have to discontinue publication of it. "The Rosicrucian Digest" and other little leaflets and pamphlets printed by us and offered to the public should be the only pieces of our literature that are given to non-members, and certainly the lessons, monographs, and "The Rosicrucian Forum" should be preserved as strictly private.

The Cathedral Clock

Recently in one of our Forum discussions, I stated that it would be a wonderful thing if some day we could have a "Cathedral of the Soul" clock—a clock of some kind for in our homes or sanctums which would play some chimes at that moment when it was time to join with others all over the country in attuning with the Cathedral. When I made that statement I had no idea that it would reach the pages of "The Rosicrucian Forum" and eventually the eyes of those who would seize upon the suggestion with such enthusiasm. Scores of suggestions have come to us regarding certain features that should be incorporated in such a clock, and many others have written endorsing the idea, while a few have written stating that they would like to build or invent such a clock. In fact, one manufacturing individual who apparently seems to know just what such a clock should be, has written for certain additional details claiming that he is going to invent and manufacture a model of such a clock and submit it to us, and if it meets with our approval, he will assist in having such a clock made in quantities at some economical price for our members to purchase and use.

One of the interesting suggestions that has come to us in this regard is from Soror Grauch of Pennsylvania, who suggests that such a clock could be made useful throughout the day by striking chimes at the hour and half hour in the usual manner, but that at the minute when the Cathedral period starts each morning or evening, a few additional chimes would play, and that by means of a small music box attachment incorporated in it, it would begin to play the Rosicrucian hymn, "O Love That Knoweth of No Fear," or the Rosicrucian Chant, or something else of an appropriate nature. We hope that those who are

working upon ideas for a Cathedral clock will give this last suggestion their consideration.

The Changing of Sex

The newspapers have been filled again with stories—generally coming from England or Europe—regarding individuals whose essential sex nature has gradually changed. The question that arises from many of our members is not so much as to how this phenomenon occurs and why, but as to whether there is an epidemic of this sort of thing now that causes us to hear so much about so many cases.

In answer to this phase of the question, I would say that very likely there is no more of this sort of thing than there has always been throughout the ages. If there is any more than heretofore, it is probably due to our fast way of living, the mad methods of existing in these modern times, and the effect upon our nervous system of our rapid living, plus the effect of radio waves and beams, Cosmic rays and earth currents. But more than likely the truth of the present-day publicity is not due to an increase in the number of cases but rather to an increase in the amount of publicity. Twenty years ago any and every newspaper would have been reluctant to publish even in small type on an inside page the story of a change in the sex nature of an individual. Furthermore, twenty years ago men and women would have been very reluctant—especially in staid old Great Britain—to admit that they were an individual of this type or one who had had such an experience, and most certainly would not have posed for photographers, granting interviews giving the most minute details, and glorifying in the publicity they were receiving. We have become so brazen in our bold and frank statements of the facts of life that nothing is hidden any longer and nothing is dealt with with discrimination, restraint and delicacy. The public seems to demand all the facts in the boldest, clearest manner, accompanied with photographs and diagrams and if possible personal interviews. So much for that phase of the question.

As to how and why the sex nature will change, we have many theories and probabilities with which to deal. If it is kept in mind that every male is seventy-five per cent masculine and twenty-five per cent feminine in nature, and every female the opposite of this, and if it is kept in mind that we are essentially dual sex with one phase of the sex nature potentially active and the other dormant, we can understand that there could be a reversion from one phase of sex polarity to another. This must occur first emotionally or psychically, and then secondly in the physical sense. If we grant that this relationship of 25% -75% exists in the average human being, it is not

difficult to comprehend that there may be extraordinary cases where the percentages are more like 35% or 40% to 60%, or even 50% to 50%. With just a small abnormal leaning to the opposite polarity in sex, it might be very easy for the nature of the individual to gradually change, reverting to what nature may have intended at the time of conception or birth. All of this, however, is purely speculative and the greatest of scientists are still in the dark regarding the actual principles involved. The claim that the emotional nature and the suppressed desires on the part of some individuals, as for instance a female regretting her sex and wishing that it had been otherwise, may have something to do with these changes, is another angle to be investigated and determined, not by extreme psychiatrists or psychologists who are of the Freudian type, but those who have unbiased opinions and investigate this matter with an entirely open mind.

The Black Legion

You all know that I am reluctant to say anything of a political nature or to deal with politics of a current, local, or partisan nature. But I do not believe that I am violating this rule when I talk about the "Black Legion."

I have had a very thorough investigation made of the history, origin, and nature of this latest fantastic organization, and I know that there are some intelligent persons in it and some who have no intelligence at all. I know that the intelligent persons have been misled or are laboring under a misunderstanding. I know, furthermore, that the whole scheme of the legion does not have Cosmic approval, and that it is not going to succeed along the lines it plans. And I know furthermore that many eminent persons who became interested in it casually or actively through misunderstandings are going to abandon their interest in this organization during this fall and winter.

But there is one thing connected with all of the literature and proclamations of this "Black Legion" that I want to comment on. It is the prophecy and claim of the "Black Legion" that they will rise up suddenly after receiving a secret signal at midnight on September 15th of this year and by midnight of the next night, September 16th, will have seized hold of the American Government and will be in control of it. The prophecy is that September 16th will be the day when the American Government will be seized by the "Black Legion," just as the Russian Government was seized by its radically-new organization. This prediction has worried a great many thinking and unthinking people throughout the United States. Some editors and writers have wondered why the date of September 16th was selected,

and millions of others have wondered what would happen on that day.

I happen to know that the two men who were sitting at a meeting in a midwestern city preparing the prophecy and proclamation were asked as to what day in this fall of the year would be the better one to proclaim as the day of revolution and strife. One of the men was somewhat familiar with several of the books that have been written in recent years containing some of the Pyramid prophecies, and he recalled that one of the prophecies was to the effect that September 16th was an important day throughout the civilized world, and especially with United States and Great Britain, because on that date the Anglo-Saxon race would enter the Hall of the Illuminati so far as the measurements in the Great Pyramid were concerned. So he selected September 16th to be the day when he thought that the greatest good for the American people would be accomplished by seizing its government.

Now I want to say that even if I had not requested our research and editorial councils and committees throughout the country to make a thorough investigation of this "Black Legion," I would have smiled at the selection of the date of September 16th for their proposed "revolution." Despite what a few self-appointed prophets have said about that Pyramid prediction, the Pyramid prediction does not anticipate such a disturbance as seizing hold of a government. It does not predict a beginning of a revolution, but the beginning of a new cycle of evolution.

And so in answer to those who have written worried letters about what would happen on September 16th next, I want to say today in this Forum session at eleven minutes after 4:00 P. M., Pacific Standard Time, Friday, September 4th, that the day of Wednesday, September 16th, will come and go with the sun rising and setting just as it always has, and with no more revolutions within the American boundary lines or in the British boundary lines than we find today, or last week, or last month, and with no more bloodshed, no more gunshots, and no more disturbing conditions than we have had at any time in the last few years. I grant you that there may be many explosions on September 16th in most of the cities of the United States, but these explosions will be of overheated words delivered by politicians who are attempting to secure voters for their political parties. Their explosions will be just as harmless as they have been on September 16th of any year preceding an election. Furthermore, I venture the prediction today that the American Government is not going to be seized by a "Black Legion," a "White Legion," a "Red Legion," or any other legion. The good old Constitution of the United States will still be an unsullied and forceful book of great dignity, and the American

form of government will remain as intact as it has been for several centuries. The utmost display of blackness on September 16th and the day following will be that of the disappointing realizations that some persons will have after the shock has dawned upon them that they have been affiliated with an organization that had no more power than a group of school children.

And, incidentally, I would like to say that through our research and editorial councils and through the courtesy of hundreds of our members, we have received clippings galore from newspapers, magazines, books, and what-not, regarding September 16th. It would seem that everyone who has the ability to write words of a prophetic nature or resemblance has dipped his pen into the blackest of inks and painted a horrible picture for that day or thereafter. So once more let us be the only one of the organizations dealing with a prophetic view-point of life that dares to take the opposite point of view, and to proclaim outwardly and boldly that unless it rains or storms on September 16th, or we have another demonstration of "black" snow or "red" snow or somewhere in the Southland it rains bullfrogs instead of water, or a day passes without the newspapers proclaiming the imminence of war somewhere in the world, September 16th will be just an average day so far as all outward, material, physical, and political manifestations are concerned. We know precisely what is going to begin on September 16th, but there is not a street corner nor important avenue, a highway or boulevard anywhere in the United States, that I would not be willing to stand on unprotected, in any manner from sunrise to sunset on September 16th and feel perfectly safe.

By the time these words of mine reach our general membership through "The Rosicrucian Forum," the date of September 16th will have passed, and then all of our members will know whether I am right or wrong.

Prophecies for 1937

Already hundreds of our members are writing to us asking when we will have ready our little pamphlet dealing with the general conditions of the world throughout 1937. May I say to all these persons that we are still printing new editions of the pamphlet dealing with 1936. Just the other day our Supply Department reported that there had accumulated so many requests for more copies of this pamphlet that the ninth edition of twenty thousand copies would be printed in a few days. That means that one hundred and eighty thousand copies of these pamphlets have been distributed so far during this year. When you stop to realize that some of these pamphlets have been read and examined by as many as

fifteen or twenty persons, and that each one of them is passed around to at least two or three persons, you can see the enormous reading that the predictions for 1936 have had. And in addition to this, many newspapers and magazines have printed long and exhaustive extracts of the pamphlet. In some cases, newspapers of a very large circulation have published at least three-fourths of the pamphlet. Today I believe that five or six million people in United States read about our predictions for 1936. And have we been right? It is easy enough now, when everything is peaceful, to think that anyone who predicted war for 1936 was foolish. But if you will remember that our little pamphlet dealing with this subject was written and printed before the first of November in 1935, and that since then hardly a day has passed without the newspapers and magazines and radio telling us that war might start any minute, you will see how remarkably our predictions have been fulfilled.

We sometimes wonder how many of our members go to the trouble of reading that little book of predictions each year at the close of the year and check up on the fulfillments. Take, for instance, the prediction that was made about the Prince of Wales in England making plans for marriage this spring. No other pamphlet dealing with predictions for the year even mentioned such a thing, and yet during the very months indicated by us, the Prince announced his engagement and no doubt the wedding will take place on or near the dates we indicated. And those who read carefully between the lines in several places where there are references to England will see that we contemplated and fully anticipated the advancement of the Prince of Wales to kingship. But there are a score or more such fulfillments in the past six or seven months of this year, and we still have many months in which other fulfillments can occur.

Our 1937 pamphlet is now in embryo, and will be issued before the end of November in accordance with our usual custom. When it is ready, it will be announced in "The Rosicrucian Digest" and every member can secure a copy. But until it is announced, I hope that all of our members will be patient.

Another Reincarnation Experience

Clippings have come to us from newspapers citing the strange occurrence in a Liverpool, England, moving picture theater when a young woman in the audience suddenly arose from her seat and shouted that the picture was wrong in its details because she had been present at the historical event being depicted. The picture was a recent production entitled, "Tudor Rose," and one of the important scenes was that of the execu-

tion of Lady Jane Grey. The young woman who was so greatly affected, eighteen-year-old Dorothy Jordan, claimed in an interview with newspaper reporters that as she sat in her seat in the theater and watched the performance taking place, some of the scenes became familiar and then when the great execution scene came before her eyes, she suddenly realized that she was one of those participating in the affair and was able to pick out the character that was supposed to represent her as a lady-in-waiting. The inconsistencies in some of the details of the scenes greatly impressed her and she could not control herself and simply had to protest against the errors on the part of the writer of the story.

Regardless of how true this incident may be; that is, how true the young lady's recollections may be and how correct her beliefs may be, the fact remains that many of us are suddenly brought to a keen realization of our past incarnations by seeing a picture, either moving or still, or visiting a foreign or different location from the one in which we live or in reading or hearing a description of some historical event. Undoubtedly the moving pictures have done more to bring such realizations to individuals than anything that has been invented or devised in the last thousand years because in the first place the moving pictures with their travelogues, or their occasional use of a genuine scene of some distant place, have brought to millions of persons a more natural and vitalized presentation of places and events. Next to visiting a foreign city or locality, a moving picture of the same place is as near realism as one can ask for and the presentation of historical events based upon facts with fiction interwoven often bring a startling realization to the consciousness of the individual which awakens a sense of familiarity.

In my own travels around various parts of the world with small and large groups of individuals I have noted scores of times how persons would suddenly exclaim, "This place seems very familiar to me!" I have even seen young people and old people who had never been out of America during their present incarnations point out certain places that seemed familiar to them and then proceed to describe and explain what else might be seen just a few minutes' walk in one direction or the other from the place where they were standing. To test the idea in the minds of the persons thus impressed we have gone with them to nearby locations to see if we could find and verify the things they described and which they had not seen and could not have seen in the present incarnation.

Therefore, the story told by Miss Jordan of England is not to be cast aside as an impossibility but should be given much credence as a probability. Only an occasional event of this kind

finds its way into the newspapers but we can be sure that there are many more such incidents occurring in every part of the world from day to day.

Memory of the Past

It is not surprising that we should be wholly unaware of locations and incidents of the past until we find ourselves face to face with some pictorial presentation of them. Our memory is a strange thing and probably it is very fortunate for us that we do not have registered right on the borderline of our consciousness all of the incidents and events of the past—even of the past of the present earthly existence. It requires very often a similar situation, a familiar picture, or a related fact to bring out of memory's storehouse something that has been deeply buried there for a long time.

Just a few days ago I happened to see in a magazine an illustration of an old-fashioned trolley car. My very first impression was that it was a foreign trolley car because of its short length and squatty height. Then I noticed that there were some signs with advertisements around the front and side of the roof of the car but they were indistinct and there was no way whereby one could determine whether the words on the signs were in French, English, Italian, Spanish, or German. There was no street scene in connection with this picture of the trolley car and nothing around it but white space. But something seemed to hold my attention and as I looked steadily at the trolley car trying to recall where I had seen a car like that before, the street on each side of the car; that is, the sidewalks and the buildings, seemed to fill in the white space and reveal themselves to me like a photographic print will develop in a tray of chemicals. Then I recognized the street as being one of the main avenues in Toulouse, France, and immediately I was on that street facing those very buildings and that trolley car and the other features along the street such as a round newspaper stand where magazines and newspapers could be purchased and which I often patronized on my first long visit to Toulouse in 1909. To check up on my impression, I hunted up my old scrapbook of still prints and postcards which I brought back with me from Europe in the fall of 1909 and there I found on one of the postcards that same street with the hotel where I had stopped and the other buildings and the news stand and the trolley tracks. But the trolley was so far in the distance I could not see it distinctly. After a few minutes of turning other pages in the scrapbook, I came upon a print that had been made from one of the negatives I made from my camera that year and there was the trolley car in all of its naturalness and almost

identical with what had been published in the magazine.

Now that picture of the trolley car in the magazine might have awakened an impression of a scene registered in my memory in a previous incarnation and all the details of the picture that were filled in might have come to life in the same way, but I could not have turned to any scrap-book to verify the impressions that came. If our memories are such that scenes registered twenty-five or thirty years ago bury themselves deeply in the dark recesses of the memory storehouse and have to be quickened into realization again by a similar scene, think of how deeply must be buried the pictures and impressions of places and events of a hundred or a hundred and fifty years ago or perhaps three hundred or five hundred years ago! Yet coming face to face with a natural view of some ancient place is just as likely to quicken an impression that is buried in the memory storehouse for hundreds of years as to quicken and awaken one registered there only a few years ago.

This explains why we cannot voluntarily recall scenes of a previous incarnation without having some key or some impression that acts as a vitalizing element to the memory and selects from its archives a familiar impression.

As time passes, however, each one of us does have some realizations of this kind and, as I have said above, the moving pictures with their great realism of presentation and covering so many places and incidents of the past, are bringing more of these past incarnation events to our realization than we appreciate.

Reincarnation Index

I wonder how many of our members noticed a news item in "Colliers Weekly" recently in which it was stated that the New York Police Department has established a special index file consisting of cards bearing the finger-prints of all the persons living in the metropolitan district of New York who believe in reincarnation. The purpose of this file is to preserve for the future the finger-prints, photographs, and description of persons living today who anticipate being born again in another incarnation so that a hundred or two hundred years from now these special index cards may help such persons in identifying themselves as they were in the present incarnation.

There are two view-points of this matter that are interesting for discussion. First, of course, we may smile at the idea that the thumb or finger-prints of a person living today will have any resemblance to the finger-prints of that person in a next incarnation. It is not the body that reincarnates, but the Soul. The Soul takes on a new body at each incarnation, and there is no reason for anyone to think that the body that will

be taken on in the next incarnation will have any resemblance in height, weight, color, or texture, to the present body. By a far stretch of the imagination we may fantastically hope that there will be some resemblance so that we might identify ourselves by photographs and finger-prints, but it is hardly likely. The photograph and description of the person, however, may serve to refresh in the mind of an individual or to recall from the depth of the Soul's memory, a recollection of the name and appearance as it is in the present incarnation. Thus these index cards may serve some very practical purpose. But the second important point is that the fact that the Police Department of New York has established such an index system of those who believe in reincarnation shows that there must be a very large number of persons thus interested in having this ancient belief, and that the Police Department and its officials do not look upon these persons as wholly incompetent and mentally unsound. In other words, such a recognition of the soundness of reincarnation on the part of the Police Department of the possibility of reincarnation, or that there are sane and sensible people who believe in it, is a very important matter.

For the past five years there has been a very great increase in the number of persons who frankly and definitely admit that they are firm believers in reincarnation, and there is a constantly growing interest in this subject that is worrying many schools of thought which do not have such beliefs. Today the average thinking and intelligent person does not scoff at the idea of reincarnation, but finds in it such an interesting key to some of the problems of life that they withhold their skepticism and with sincerity make an investigation. Such investigations generally lead to an attitude of openmindedness and very often to a firm conviction.

Moon Madness

It is strange indeed how certain unusual events in life—even criminal ones—cast light at times upon scientific possibilities. Here we find, for instance, in the newspapers of September 2nd, 3rd, 4th and 5th of this year, that speculation is rife among scientific writers, newspaper editors, physicians and others, regarding the strange murder of one Ruth Muir, forty-eight-year-old spinster of Southern California. It is the belief of detectives and others that she was murdered by a man who was mad and abnormally unsound of mind.

Because of the coincidence of a full moon on the night that she was murdered, some have reasoned that the man who was so peculiarly insane or mad as to commit the kind of crime that was committed must have been a victim of so-

called "moon madness." It is recalled that this is an ancient belief, and that even Alpine guides and others who have dealt with persons who have been exposed to long periods of moonlight believed that many suicides and strange acts including weird murders and other crimes were affected by the light of the moon.

It has been known to mystics for ages that the light of the moon does have an effect upon the nervous system and upon the emotional system, and very likely upon the mental processes. This is a subject that is becoming of greater interest as each year passes, and we are learning more about such astral influences in a scientific way without accepting the theoretical claims of astrology. The claim is made by some scientific investigators of Cosmic influences that the moon reflects many of the other rays that are invisible to the eye and are otherwise lost into space, and that through this reflection and the rays of the sun man receives at times—and especially at the full moon—certain rays of cross currents or reflected cross rays that disturb the equilibrium and balance of his mind and nervous system. Here is certainly a great field for modern and future investigation, and probably we shall learn much about Cosmic rays and influences during the next two or three years.

What Will September 16th Bring Forth?

Everywhere we are reading in clippings from newspapers and magazines that great catastrophes, disasters, marvelous changes, and cyclic modifications will take place on September 16th of this year. By the time most of our Forum members read about this in our Forum magazine, September 16th will have passed, and we feel sure that very few will notice any changes in their lives in any part of the world. However, September 16th will begin a new cycle, especially for Great Britain and America, for the English-speaking and most progressive races of man. This is predicted very clearly in the measurements and prophetic signs found within the Great Pyramid. Our newest book, entitled "The Symbolic Prophecy of the Great Pyramid," has contained this prediction for many, many months, long before some astrologers and others have noted it and have used it as a means of attracting attention to their prophetic profession. But while ninety-nine per cent of the prophets are predicting dire consequences to follow immediately after September 16th, we are predicting that the new cycle will bring, as a result of the changes it will produce, many marvelous benefits, and that these will far outnumber any unfortunate incidents that may follow as changes take place. In other words, it is not the beginning of a cycle of disaster, but the beginning of a cycle of great

advancement and improvement. There will be some worldly, material, physical incidents of a strange nature occurring on and immediately following September 16th that probably can be attributed to nothing else but some great Cosmic principle, but the evolutionary changes in civilization, particularly those referred to in the Great Pyramid, are not things that occur within a day or a week, but come as a result of a period of evolution. The period begins on September 16th and may last a long time—months or even years—therefore we shall have to wait until 1950 or 1955 perhaps before we will be able to look backward to 1936 and see the great changes for the good that began on September 16th of this year. But do not expect on that day that there will be any more floods, storms, cyclones, earthquakes or other disasters than what have occurred at similar times of the year in past years. We know that many astrologers and prophets who are making themselves famous in the newspapers during this early part of September will smile at our prediction, but this is being discussed here in the Forum on Thursday, September 10th, and we will let our statements stand and risk our reputation and our understanding of the Pyramid measurements in the face of any possible criticism that may come to us from prophets of the other kind.

Theological Explanations

Our Frater Cuneo of Brooklyn asks the Forum to consider an interpretation or explanation of the reference to the number 666 mentioned by St. John in Chapter 13 of the Apocalypse.

Without stopping this morning to look up the reference or to verify the statement made in Frater Cuneo's letter, I wish to state that it is impossible for us in our Forum to consider any interpretations of theological doctrines or of the sacred writings as contained in sectarian books, even including the Bible. Where such spiritual or sacred passages have a relationship to Rosicrucian principles, we have considered them in our lessons and monographs as, for instance, the story of the Creation and of the creation of man particularly as found in the Old Testament of the Christian Bible. We refer to these passages in connection with our lessons on Rosicrucian ontology solely because the early part of the Old Testament contains an outline of the physical and scientific knowledge of the universe as recorded in the consciousness and in the early writings of the first civilized beings. But when it comes to any attempt to interpret the passages of the Christian Bible, or any other book of sacred writings, we must call the attention of our members to the fact that even the various Christian sects do not agree upon the various passages in

the Christian Bible otherwise there would be no basis for the distinction of these sects. Take, for instance, the passages in the Christian Bible dealing with Baptism: These are interpreted differently by the Baptists and the Methodists, by the Unitarians and the Presbyterians. Our opinion would have no bearing upon Rosicrucian principles and would simply be another opinion either agreeing or disagreeing with what hundreds of theologians are writing about and talking about today. For this reason we will leave out of our Forum any discussion or analysis of theological doctrines or such passages of sacred writings as are the basis of theological principles or creeds.

Psychic Marvels

During the past few months we have received a great many clippings pertaining to a boy psychic wonder living in or near Los Angeles, and a great many members who have received such clippings through the mail or have read about this lad in other newspapers have written to us asking for our comments. Now what can I say to our Forum members this afternoon about this matter? According to the newspaper clippings young Patrick Marquis, a twelve-year-old school boy, is definitely labeled by Dr. Cecil E. Reynolds, a brain specialist, as a "psychic phenomenon." According to reports, this young and inexperienced lad may be blindfolded or otherwise prevented from seeing certain things and yet can describe these things which he feels he sees psychically. Every scientific and unquestionable means of blindfolding him or preventing his objective eyes from seeing has been used and still he baffles the investigators. Some of the specialists feel that he goes into a slight trance at times, and the lad himself makes no explanation except that he feels that at one time he lived on this earth as a Persian and emigrated to the Himalayas in the year 1080. He surprises persons with his knowledge of anatomy and modern medical terms and principles.

All in all, this young school boy is demonstrating a remarkable ability. That there are certain psychic faculties functioning in him to a high degree is apparently very true and very evident. But really I cannot say anything about the lad and his work since I have never seen either. I can only say that what is attributed to him is not a miraculous form of consciousness, but a functioning of the consciousness that should make itself manifest in the average human being if the proper training, preparation, and thought were given to the subject. In other words, this boy was not born, in our estimation, with any extraordinary ability or any unique faculty. His abilities

are uncommon because man has made them so, and not because God or nature has created one individual extremely different from another. To what extent he is truly psychic and why he has these abilities without having prepared himself for any great length of time, is something that I cannot answer since I do not know all of the facts. But from our point of view he should not be considered a miracle or a freak in any sense, but rather a typical example of what we should find in all normal persons if they had not been affected by superstitious beliefs, lack of proper training and education, and a lack of a true understanding of what all of the natural faculties in the human body and consciousness are intended to be, and the manner in which they may be used.

More and more the public is learning and science is recognizing the fact that there is a psychic consciousness, and there are certain psychic faculties possessed by the average normal human being which can be quickened and awakened in those in whom such faculties are merely dormant. In this manner the case of young Patrick is a typical example, because he does point out at least the fact that a normal, healthy school boy who neither looks like nor acts like a mystic from India, or a magician from Mars, can stop in his normal, natural pastime and interests to quickly appeal to and use the higher spiritual and psychic faculties which all of us possess. He is therefore an inspiration to all who have not realized that without the use of these faculties a human being is only half developed and half awake to his possibilities.

Radio, Storms and Floods

Frater Dobyns of Texas has sent us an editorial from *Liberty* magazine in which Bernarr Macfadden expresses the idea that our recent freak storms, droughts, floods, and other Cosmic and earthly surface conditions may have been caused by the cross currents from radio stations, or in other words, from the crossing of the radio beams sent out by various radio stations. This idea may be new to Mr. Macfadden but it has been expressed in our magazine and literature for at least fifteen years. We know—do not guess—that not only the atmosphere above us, but the growing things on the surface of the earth and our own mental and nervous systems are being affected constantly by the broadcast beams or radio beams from broadcasting stations, and certain points throughout the United States and Canada where several powerful broadcast beams cross each other or meet hour after hour throughout the day become disturbed points affecting a community of individuals as well as affecting the atmosphere.

More persons are suffering from nervous conditions and mental conditions throughout the world as a result of these radio beams than science suspects and the time is not far distant when this matter is going to be given very great scientific and medical consideration.

Napoleon Bonaparte

Frater Peterson of Canada asks the Forum to enter into a brief discussion of the life of Napoleon Bonaparte, whom he has greatly admired and about whom he would like to know considerably more.

It is generally said among psychologists and psychiatrists that men want to imitate Napoleon while women want to love him, and many years ago it was considered safe to bet that the average business man would feel highly complimented if you told him he looked like, or talked like, or was carrying on his affairs like Napoleon. The strange point about it is that the world has viewed the life of Napoleon from two opposite points. From one angle he is looked upon as having been a self-aggrandized, egotistical, fanatical usurper, wanting to get a strangle hold on the world and going too far in his personal ambitions and meeting the inevitable defeat which he deserved.

From the other angle he is considered to have been one of the world's greatest thinkers, most magnificent personalities, and most successful in attainment, a man to be admired, emulated, and loved.

It is barely possible that both of these viewpoints are more or less correct. We can cast very little light upon his life that has not already been presented in many excellent books and those who would like to know more about Napoleon should make it their business to read several biographies trying to find one that is sympathetic as well as one that is critical. He was a Rosicrucian and a devout one or enthusiastic one, according to whichever way you look at it. That he was mystically inclined is evident in most of the things in his life which deal with his personality. That he was a dreamer and organizer is unquestionable, for his success in making plans for the future and in turning a vision into a reality is equalled by few men of the past. That he may have gone too far or may have become too confident and neglected the precautions which he took in the earlier stages of his life is quite possible and quite logical. We have seen great men in America who have built fortunes through their careful speculations and who have suddenly become too confident in their ability to choose and select and finally made one mistake that wiped them completely out of the financial picture.

That Napoleon was greatly loved by his followers, to a greater degree than any national or international figure that history has ever recorded, is unquestionably true, and that his greatest appeal to human beings was a result of his kindness, magnetic personality, charming, cultured mannerisms and his psychic ability to analyze people is also an outstanding fact.

Many of the things that are said about him in a critical way and for the purpose of belittling his greatness are probably as true as the stories that are told about all great men. Bacon was belittled in the same way and even to this day his friends have to fight to uphold the good side of his reputation to assure him of a fair consideration. That Napoleon was a picturesque character worthy of all the study and analysis one might give him is also true, and therein lies the key to the interest of Napoleon and the rapid sale of any book or publication dealing with the incidents of his life.

Heartbeats and Crime

Clippings have been sent to us from various newspapers regarding a method supposed to have been discovered by a physician in Louisville, Kentucky, whereby the heartbeats of an individual if carefully registered mechanically on a special machine will enable students of crime to detect which persons are criminals, which are holding or concealing a crime, and which are free and innocent of any wrong-doing. The idea is expressed that this heart-measuring device will be used to detect criminals or at least to enable criminologists to secure confirmation of their suspicions.

We would say that such an idea will prove to be erroneous for it is a demonstrable fact that the human mind can affect the beating of the heart and the registered heartbeats through concentration and the use of will power. At least the heartbeats can be so affected or modified or made abnormal that any reading on a machine that registers the heartbeats would be wholly unreliable. So it is not likely that this device will become a permanent thing in connection with the study of crime.

The Selection of New Members

Frater Chase in Massachusetts asks if the Forum will consider the question and give an answer regarding the method used in examining candidates for membership into AMORC, and why it is that occasionally a mistake is made and someone is allowed to join the AMORC who will later on become a trouble maker. He enquires: "If those at Headquarters have a method of examining each candidate psychically how is it that

any mistake is ever made in regard to the admission of new members?"

This question has come to us many times in different forms and it is worthy of being answered at this time. In the first place, it is absurd to assume that we here at Headquarters have a method of examining every applicant psychically before admitting him into the Order. Even if eight or ten of us were on an examination committee to examine candidates in this manner, I wonder just how many more hours would have to be added to each day in order to enable us to make even a brief contact of a psychic nature with each candidate and test him or her? And if a very exhaustive psychic contact were made examining the candidate for not only his present aptitudes, abilities, and tendencies, but those of the past and of the future, it would mean that we would have to abandon practically all other work at Headquarters and concern ourselves only with going into psychic meditation hour after hour and day after day from one end of the year to the other.

In the second place, even this would not cover nor include the new members that are taken into the various lodges throughout the country and of whom we know nothing until after they have been admitted into membership. In the third place, we would have to be concerned more with what a member may become or what he may develop into in the future years than with what he is at the present time or has been in the past. Many persons do not develop critical or unfair or troublesome tendencies until some great temptation, some great opportunity, or some cause enters their lives.

Answering the question more specifically, nearly everyone of the ten or twelve real trouble-makers that have bothered the AMORC organization in the past fifteen years, have been those to whom a little power and position has gradually come and who have suddenly become obsessed with the desire for greater power, greater authority, and have lost their heads, or their minds, or good sense in the spell of this personal ambition.

It must be remembered that the AMORC is not designed to be an organization of perfect men and women, or of those who have attained perfection and are beyond temptation, beyond evil, beyond wrong thinking, or beyond question in ethical or other matters. The Rosicrucian Order is designed to assist in the individual reform of those who sense, feel, or believe that they are imperfect but desire perfection or some degree of it. In other words, AMORC is not a collegium of perfected individuals, but a school for the training and direction of those who are seeking to become better in every sense. To deny admission therefore to sincere men and women who have

faults, who have weaknesses, who have misfortunate tendencies, would be to defeat the very purpose of the organization. And we know of no way by which we could rightly, conscientiously, and efficiently, let alone justly, from a Cosmic sense, judge our Frates and Sorores throughout the country, and say who is worthy, and who is not because of dormant or partially active tendencies that should be corrected. I know that there is no one here at Headquarters who would want to take the responsibility of casting the first stone in that direction toward any candidate.

We do require certain standards for membership and our membership committee does look into these standards to the best of its ability, but we feel that if the candidate is sincere and honest in his desire to want to improve himself and is not too greatly in error and is not deliberately attempting to prevent any reform taking place in his life, he should be given every opportunity to join with us and perfect himself as far as possible. Our statistics and records show that in this way we have been too lenient at times and have made a serious mistake in a few cases. The persons who ask this question overlook the fact that the AMORC has grown faster and greater than any other mystical fraternity, any other mystical fellowship or society that has ever operated in this country; and secondly, that it has carried out its aims and purposes to a greater degree than any other organization of a like nature. Without mentioning any names and thereby being unkind to any other organization, I am sure that most of our members know of another mystical or universal fellowship organization in America that had its birth when I was a mere infant, or in fact, had its birth in America at least in the very year when I was born, and yet that organization, which was at one time considered the largest and finest of any in the country, does not have as many members in the entire United States today as we have in one State of the country alone. Organizers of other societies, fellowships, fraternities and movements, editors of magazines dealing with human affairs, and statisticians alike acclaim the AMORC movement to be the most rapidly growing and most successfully organized and promulgated movement of its kind anywhere in the world. One fact alone proves this; namely, that all the troubles AMORC has ever had and all of its trials and tribulations which had any tendency toward injuring or wrecking the organization or discouraging its growth, have come wholly through not more than twelve enemies or trouble-makers. Any organization of the size and nature of AMORC that could attain such an enormous membership in such a short time and which did not create or tempt or attract more than twelve actual enemies in as many years would appear to be miraculously protected by the

Cosmic and marvelously guided by guardian angels. Keen students of human nature who make comments about the success and growth of AMORC call attention to the fact that one cannot take a cross section of human nature and pick twelve individuals without finding one traitor, one enemy, one critic, one contentious person among them. Jesus learned this in His time and it was an unwritten law apparently of human nature long before His time and probably will remain a law. This means that in our large membership we must have hundreds of persons who disagree in some way with the work and activities of the organization and who would be ready to turn against it if the right temptation came their way. That AMORC has been able to prevent this large number of persons from becoming outward, active, open enemies, speaks wonders for the mystical and human principles used by the organization and is a testimony to the excellency of the organization's system.

Contacting the Cathedral of the Soul

Our District Commissioner Frater Warner writes to the Forum recommending that we emphasize one or two facts in our Forum discussions relating to the Cathedral of the Soul. Speaking from his own personal experiences in making the contacts and also in talking with our members in his district, he says he believes it would be very helpful, especially for the newer members in the Order, if we would emphasize, for instance, the fact that members should not expect any very definite objective manifestation or objective sensation while making the contact with the Cathedral. He says he believes that too many of our newer members expect some strange sensation to affect their consciousness and their mind and that while they are trying to make the contact with the Cathedral they are analyzing their sensations, and when they have nothing of an extraordinary nature occurring in their consciousness they feel that they are not making the contact at all.

Now this is so very true and so very important that I think we should unite in spreading the idea among our members and correcting any erroneous ideas that members may have. Nowhere in our literature pertaining to the Cathedral is there even an intimation that if the inner self is attuned with the Cathedral there will be any very definite outer objective impression. This will come later after many contacts of the Cathedral have been made, but most of the sensations or objective effects of such a contact will be felt after the contact has been completed and the period of concentration and meditation is over.

In approaching the Cathedral in the contact period, the thought uppermost in the mind should

not be of anticipating any objective sensation nor even of any spiritual excitement or emotional effect, but rather should the mind be occupied with the thought of complete relaxation and complete surrender in a spiritual sense of the spiritual, psychic nature of the individual.

If one were in sorrow, grief, despondency, or sorely in need of spiritual peace, and that person went to one of the great churches or cathedrals of the city and entered the door quietly to slip into some corner of the great Nave of the edifice to relax and meditate and allow the soul to commune with God, he would not enter the door of the cathedral expecting that as he crossed the threshold some marvelous or unusual objective sensation would pass through the body and impress itself on the mind and consciousness. One would expect any objective sensation whatsoever to come gradually as the period of meditation was being completed, and one would naturally expect the greatest effect of such a period of attunement to follow after the contact was ended.

Very likely too many persons who are attempting to contact the Cathedral of the Soul set themselves in a position of semi-relaxation and have their minds occupied with a duality of consideration; their thoughts are centered upon two ideas; that of reaching a borderline condition where they will pass from objective realizations into spiritual contact with the Cathedral, and secondly with an analytical concentration upon their emotional state expecting any moment to feel in the physical body or in the physical consciousness some form of transition or change that will be equivalent to crossing the threshold and entering into the cathedral in an objective or physical sense. With such duality of thought and keen activity of the mind, perfect attunement with the Cathedral is impossible, complete relaxation is prohibited, and the whole intent of the period is frustrated. Such a procedure is equivalent to a person lying down to go to sleep for the first time or analyzing sleep for the first time and while hoping and expecting to go sound to sleep, keeps the mind actively analyzing the state of consciousness in order to be fully awake to whatever change takes place when a person passes from wakefulness into sleep. You cannot catch yourself going into sleep by keeping actively awake mentally to any possible change of consciousness. We go to sleep either by casting ourselves into a comfortable position and completely relaxing and abandoning all objective thought and objective consideration, or by being so thoroughly tired and exhausted that the exhausted state overcomes our attempt to remain vital and awake. To the same degree that we relax and abandon all objective analysis and consideration and give ourselves up completely to a coming Cosmic state shall we pass freely and easily into the borderline

condition where we will be objectively conscious of nothing for a while, but gradually become inwardly or spiritually apprehensive of a different state of consciousness than we are accustomed to. During this apprehensive state we may sense vaguely and psychically a contact with other persons, with a different environment, and with music or pleasant sounds, harmonious vibrations and perfect harmony. But if these slight sensations or apprehensions are brought into a parade across our stage of mental analysis like exhibits that are being tested and tried for their genuineness, we immediately bring ourselves out of the subjective, spiritual, Cosmic state across the borderline into full objective consciousness and it is equivalent to rising suddenly out of our ethereal seat in the Cathedral and rushing for the door and threshold and wildly jumping out of the peaceful, beautiful atmosphere of the Cathedral to the noisy and complex realities of earthly existence.

As I have already said, each one of you who has tried the principles of contacting the Cathedral and has been successful knows that your keenest realizations of what actually occurred during your contact came to your objective consciousness after you had completed the contact and had returned to a complete objective state again and had minutes and hours in which to review the sensations that passed delicately and lightly through your psychic consciousness at the time.

Because of my varied experiences with all of the principles of light and photography, I cannot help very often comparing the experience of contacting the Cathedral with that of making a photographic plate with a camera. After putting the plate of film into the camera and pointing it toward the subject, we proceed to open the lens and expose the vision on to the surface of the film. That is a delicate process, for the light rays impress themselves gently and with no record of mechanical forces upon the sensitive surface of the film. Nor is the film conscious at the time of what is being impressed upon it except in a vague and shadowy form, and no material visible change appears to take place upon the film at the time the picture is being registered. After the picture has been impressed and the lens is closed again the film is put through a process of mechanical, chemical, physical earthly development and then that which was so delicately and subtly impressed upon it begins to reveal itself to our objective senses and the picture unfolds in all of its beauty.

Waiting until the contact is fully completed and over, which means allowing yourself to remain in a relaxed state of suspended objective consciousness for eight or ten minutes, then there gradually develops in the objective mind a reali-

zation of what the psychic self has just experienced. This revelation is accompanied by certain physical manifestations that are indisputable and easily recognized and classified. The tiredness, the exhaustion, the worries, the repressive feelings which one might have had before indulging in this period of Cosmic attunement have disappeared and in their place comes a growing sense of exaltation, of spiritual and physical unfolding, of health, power, and most of all absolute peace with the universe. Again I say that the most serious mistake that anyone can make in attempting to contact the Cosmic is to proceed with an attempt to analyze the sensations as they are about to impress themselves upon the psychic self. The psychic self is never freed in this manner and never released from its subjective position. The objective consciousness so dominates the individual at that time that he does not cross the borderline into Cosmic attunement but remains inhibited and possessed by the analytical questions and searching light of his objective mind.

Objective Realizations

In connection with the foregoing comments on the proper process of attuning with the Cathedral of the Soul, I would like to call the attention of our Forum members to one very important point that should be taken into consideration in studying all of the activities of the human consciousness.

Our consciousness is divided into subjective and objective phases, the dominating one being that which is most active throughout our waking hours of the day. We call it the objective consciousness. The consciousness is built up and formed by the objective consciousness in every cell of our bodies. These cells work independently and gradually collectively until we feel that throughout our bodies we are objectively conscious of something whereas in fact we may be only objectively conscious of something through one of the faculties. But the process is a slow one and this is the thing that is often left out of consideration. It takes of that fictitious element known as time for an impression to reach the eye, to register itself upon the retina of the eye, to transform those vibrations or transmit them to an area of the brain and there become a new set of vibrations that we term comprehension or realization of the objective consciousness. It has been found in experiments in psychology, especially in the reaction of the nervous system and the consciousness, that quite a few seconds are required between the ocular or audible registration of an impression or sound and the complete objective realization of it; and quite a few seconds must pass before that objective realization will set up a reflex action or counter-action in the

muscles or active parts of the body. Tests have been made to see how quickly certain types of individuals will respond muscularly to impressions received ocularly. In certain psychological tests to determine whether an individual would make a good and safe automobile driver, the experiments are conducted in a manner to determine how many seconds elapse between the moment that a signal is suddenly flashed in front of a driver and the moment he pushes his foot upon the brake or reaches for the handbrake or otherwise responds with some muscular action. In cases where the signal is wholly unanticipated, some types of persons require seven to twenty seconds to make a proper and logical response of the physical muscles or the physical activities of the body. Other tests have shown that the delay or length of time consumed was not due to a slowness of the reception of the impression and the transmission of it to the brain, but in the process of the brain to rightly comprehend the impression and react upon it.

Psychic impressions or impressions received while in a relaxed subjective state are registered almost instantaneously in the subjective or psychic consciousness and proceed at once with some form of reaction. Therefore, an attempt to analyze, scrutinize, and classify one's subjective impressions from an objective or material point of view means delaying the entire process of comprehension and perfect attunement.

Very often in sitting in concentration in a softly lighted room seeking opportunities to relax and be impressed by psychic vibrations a very wonderful experience may pass by momentarily unnoticed or uncomprehended by the consciousness, or perhaps interfered with by a break in the attunement. But the impressions take a considerable time to reach the objective consciousness to such a degree that they can be analyzed and properly and logically classified. By this time the origin of the experience may have passed and the whole spell of the incident broken by the mental return to objective consciousness. These are points that should be kept in mind by all who are seeking to enrich their knowledge through psychic meditation and psychic experience.

Esperanto or an International Language

Every few months the question comes before this Forum as to the feasibility of AMORC including among its lessons or in its system of instruction a graded course of lessons dealing with Esperanto or Ido or some other form of an international language so that our members may become more or less familiar with such a language

and gradually become fluent in the reading, writing, or speaking of it.

Frater Webb of Saskatchewan brings this question before us again, and it may be interesting to know that at the international convention held this past month of August in Europe one of the subjects selected for discussion and probable decision was that of adopting officially the international language called Ido and putting all of our international correspondence and all of our national and international documents into this invented language, which is easily recognized and understood by persons of almost every tongue. English speaking persons alone have a little more difficulty in recognizing a sentence or phrase written or spoken in that language, but it is so easy to study, acquire, and master that thousands of English speaking persons in America and a great number in Europe have become adepts of the language in a few weeks.

Back in the early days of the establishment of AMORC we published small monographs of special instructions for the general membership, and one of these was devoted to the presentation of Ido as an international language. Several thousand copies of this monograph were in circulation during 1916, 1917, and 1918, but outside of documents that have been written in Ido by the Imperator for European officials of the Order, nothing has been done to further develop the idea among our members. From my own experience and that of hundreds of others, I learned it was possible for a person wholly unfamiliar with Ido to be able to translate a letter written in that language after a few hours of study of the simple little guide books which teach the language, and that after a few weeks of casual reading and study of the guide book it is possible for the average person to compose and write a very readable communication in that language which could be and would be easily translated in correct interpretation by persons of almost any foreign tongue. Incidentally, permit me to say that Ido is a modification of Esperanto and is greatly simplified and has become very popular because of its simplicity, while Esperanto, the original form of Ido, is still a universally admired and used auxiliary language and there are thousands of Esperanto groups throughout the world. Ido was the choice of several international conventions assembled for the purpose of determining which international language would be the easiest and most efficient to master. If our members are more interested in this subject, we would be glad to have them express their opinions in letters addressed to the Forum.

Improved Health Through Psychic Initiation

I have here an interesting letter that I think is unique in the annals of reports from our members. It is from Frater Kimball of Southern California. In reporting to his Class Master, he made the following statement:

"At the time of my entrance into the Second Degree with the accompanying initiation to be performed at home, my wife, who has been journeying all the way through the lessons and lectures and taking each initiation with me was ill in bed. She had been ill for some little time, and for a long period had been disturbed with insomnia and slept very little at any time during the day or night. Being confined to her bed, she could not join with me in our little sanctum in the corner of the bedroom, but remained in the bed listening intently as I went through the ceremony stating everything loud enough for her to read it and follow me. She became fascinated by the initiation ceremony and seemingly lost herself in the spirit of it. When the ceremony was completed she began to feel very sleepy and soon went into a deep sleep, and seemed to sleep most of the time for three weeks or more, which was a most unusual thing, but her heart and system seemed to be in an excellent state. When she gradually came out of this period of sleepiness, she explained to the family that what had appeared to us as a period of illness and weakness was nothing but a psychic experience and she related to us many things that occurred during this period of three weeks, and which apparently transpired on this plane and another plane of consciousness. She made many Cosmic contacts and had received treatments for health and for her mental attitude and general outlook upon life, which had become rather despondent because of her illness and insomnia. We all noticed that she came out of this period looking better and feeling better than she had for a long time, and it was a great revelation to us. She states now that she knows there is no 'death' and that one has nothing to fear in approaching the borderline. We all attribute her improved physical condition and her wonderfully inspired mental condition to the teachings and practices of our beloved organization."

Surely this is a unique experience and one that we would hardly recommend to those who are ill, still it would be an excellent one for those who have suffered from insomnia for many months and are probably very weakened in many ways. A period of three weeks of rest, accompanied with a great deal of sleep, would certainly improve the condition of the average sufferer and especially when such a period was filled with

Cosmic attunement and Cosmic contact. We are very glad that Soror Kimball has had this experience, and feel sure that she will continue to improve in health.

Unfortunate Localities

One of our members presents this interesting theory for our consideration, and perhaps she is not altogether right in referring to it as a "theory." She says that she has noted in her own life and in the lives of many others that persons often find it difficult to succeed in business or to maintain good health or be happy and contented in certain cities, towns, communities, and localities, and that when they make a change of locality or go to another city or community, everything becomes more harmonious and they attract prosperity, happiness, and health. Now she wonders whether it is possible that there is a relationship between the vibrations of the individual and the vibrations of a community that make for this difference in success and happiness.

I think we have called attention many times to the fact that earth currents and Cosmic rays do affect living matter of all kinds in different places and localities on the face of the earth. There are some forms of vegetation that will grow well in one place and not in another, and this difference can be due only to two things—the difference in the vibrations of the living things as they harmonize with the vibrations of the locality in which they are planted or in which they try to exist. Man as a living being is surrounded by an aura of vibrations that must harmonize with the external vibrations around him; or he is out of harmony with his environment. On the other hand, the Cosmic vibrations around him mixing with and affecting the earth current and vibrations will set up a new set of vibrations on the earth's surface in various localities according to the variations in the earth's current. If a person enters into these mixed vibrations of the earth and atmosphere with an aura or with a form of personal vibrations that do not harmonize, neither his health nor his nervous system nor his emotions will be at peace, and in such a case he will not be healthy nor happy and therefore cannot be entirely successful in any business undertaking or other venture.

In many cases, changing a location but a few hundred feet will take a person out of one set of unfavorable vibrations into a more favorable set. Just as we have found in recent years that even certain sections of a small garden at the rear of the home will have different vibrations from another small section, and that certain living things will grow better in one part of the garden than another, so the vibrations in one

street or block or avenue of a town may be entirely different from those of another avenue or street. On the other hand, sometimes the vibrations of an entire city may be inharmonious to an individual, and that individual will find health and happiness and success only in another city or community that is agreeable.

But before anyone changes either the location of his home from one district of a town to another, he should first determine whether his position of sleeping at night in his room is harmonious. Some persons must sleep with their head toward the North, South, East, or West, in order to sleep perfectly and have a proper flow of Cosmic energy and earth energy through the body, while in a relaxed state of sleep, otherwise they rise in the morning not only minus the rest and tonic effect that they should have received, but so greatly disturbed inwardly and psychically that the health gradually becomes impaired, the nervous system inharmonious, and everything else affected unfortunately. Therefore, the first test should be made in changing the position of the bed and the position of the head of the sleeper into various angles or positions of the room for at least several weeks before reaching any conclusions as to what is wrong. Sometimes with the head just midway between North and East, or a point called Northeast, is found to be the most helpful and restful way to sleep. On the other hand, it may require arranging the bed so that the head will be toward the Southwest or Southeast. A trial of three or four nights at each point of the compass should be made before any conclusion is established. If after changing the bed around for several weeks there seems to be no improvement, moving the bed to another part of the house or to another room may bring about a change. But if this proves unsatisfactory, then it might be well for a person to temporarily sleep in another person's home for a week to see if the vibrations of this home in another locality of the city or community makes any difference. In this way one will gradually learn whether the entire locality must be abandoned.

However, it would be foolhardy for a person to abandon his business and home and move to a strange city or new locality simply because he believed that the vibrations of the former place were unfortunate. You must know whether this is so or not before you allow such ideas to disturb your settled status. You may only make a more unfortunate move by being hasty in your conclusions.

After-effects of Vaccination

Once more the subject of vaccination comes before the Forum and I want to say as an introduction to our discussion here this afternoon that it is not the intent of our organization to carry on a systematic campaign against vaccination, and especially against the good intentions that lie back of the principles of vaccination or the propaganda for vaccination. Undoubtedly vaccination has accomplished some good, and it may be that the serious after-effects that have been noted in so many cases are exceptional and extraordinary and out of the average run of results. Our contention, however, is that there must be a more natural and Cosmically harmonious method of preventing certain diseases than through this questionable method of vaccination. If only one child in a thousand who is vaccinated becomes seriously affected thereafter in a manner that shows that vaccination can go wrong, it is sufficient to warrant our protest against its compulsory use. Many physicians tell us that there are other serums that can be introduced into the system and other methods of prevention that are more sanitary, more healthful, and less likely to cause serious after-effects. If this is so, then vaccination should be done away with. On the other hand, we cannot accept the idea that God and Nature approve of this method of maintaining health in the body against possible infections or contagions.

I have before me here a letter from Frater Marklein in New Jersey, who says:

"I want to tell you of the condition of my grand-daughter and ask you if anything can be done to help her. She is nine years old, and up to the last three years was a very brilliant child, far above the ordinary. She was vaccinated in school, and about two weeks later developed convulsions and has continued to have them at intervals. She has lost her speech; although she has some intelligence it is of a very low order now. I have been taking her to Brother K. in this state for some months but he cannot get near enough to her to give her any efficient treatments, for she fights everyone and is fearful of any who approach her. Brother K. says there is little that can be done until she herself cooperates and seeks to have help. Soror B. of this state has also had her in her home for a week at a time to see if she could help her, and others of our members have tried to help her but to no avail. We are told that if she is not helped considerably during the next year or two the case will become hopeless. X-rays that have been made of her spine show a perfectly normal spine and perfect physique, and there is no other apparent cause for the sudden change that took place in

her life soon after the vaccination. One dare not think of her going through a long life in this terrible condition."

We are going to do all we can to help this little girl in a metaphysical way, but still she should have the attention of a competent licensed physician who is also acquainted with our metaphysical methods. But we can easily understand why the little girl may be fearful of the touch or even the presence of anyone who approaches her with the claim that he is going to help her in a physical and mental way. She probably has received the shock of her life and is fearful of what else may be done to her. If this little girl's unfortunate condition can be directly traced to vaccination, as the grandfather says, it is another one of many similar cases. We are happy in the fact that perhaps only one out of a hundred are affected to this extreme, and only one out of fifty who are vaccinated have serious after-effects. But as we have already said, one such example as this in every hundred cases is sufficient to make us protest against the enforcement of such a system of preventative medicine.

A New Rosicrucian Book

I am sure that all of our members and friends will be glad to know about a new Rosicrucian book. This one is not published by ourselves, but by a man who heretofore has not published Rosicrucian books but felt that an opportunity had come to him to render a real service in behalf of Rosicrucian literature.

Many, many years ago in Germany, a very large and beautiful book was privately prepared and issued, called "The Secret Symbols of the Rosicrucians." It was accompanied by many pages of German text explaining all of the hundreds of symbols found in the ancient Rosicrucian manuscripts, and especially those symbols that dealt with theology, spiritual laws, alchemy, metaphysics and physics of the Rosicrucians. The diagrams in the book were very large and hand-colored. This made the edition of the book very costly and very rare. Many years later Franz Hartmann brought out another edition of the book because of its rarity, and this time translated the German text into English. Those books prepared by Franz Hartmann and hand-colored were the same size as the original ancient book, and soon became as scarce as the original edition. In fact, up to a few years ago copies of Franz Hartmann's issue were selling for fifty to seventy-five dollars each, and anyone who had a copy of this unusual book hesitated to sell it at any price. Now this American publisher went to all of the expense and trouble of bringing out another American edition with all of the charts and dia-

grams carefully redrawn, and with the old German and translated English text reset in newer type. He wrote to me, as Imperator of the Rosicrucian Order, to carefully go over the text of the book with the explanations of every diagram and symbol, and to make any corrections that would make the book fully understandable in the light of our modern English language. He also asked me to write an introduction to the book.

And now we have a new American edition of this book, "The Secret Symbols of the Rosicrucians." The size of the book is eighteen inches by twelve and a half inches, and it has many pages of hand-colored emblems and text, on beautiful paper and with my introduction. It is called an "American Edition" of "The Secret Symbols of the Rosicrucians." Only a limited number of copies of this book were made because of the great cost in printing them and hand-tinting the pages, some of which have five or six colors laid into each symbol. We are able to offer a limited number of these books to our members at \$22.50 per copy, postpaid. The publisher has two or three copies printed on genuine vellum, with printing only on one side of each page, beautifully hand-colored and bound in silk and in a stiff case beautifully colored. These de luxe editions sell for \$55.00 postpaid. Each copy of the de luxe edition will contain a special dedication to the purchaser written and signed by the Imperator of AMORC.

Those wanting a regular copy of the book at \$22.50 should send their orders direct to the AMORC Supply Bureau, Rosicrucian Park, San Jose, California, stating that they want a copy of "The Secret Symbols of the Rosicrucians." Those desiring the de luxe copy should order in the same manner, but state specifically that they want the de luxe edition. If more of these are ordered than we have on hand, the money will be refunded.

Perhaps some of our Chapters or Lodges will want to take up a collection and purchase one of these books to be placed in the Chapter Library or reading room. The book is one which may be safely read by those who are not Rosicrucians, because it will reveal nothing to them if they have not had some of the teachings of the lower grades and higher grades. On the other hand, I do not want any member to think that our endorsement of this book means that it contains any of the secret teachings, or that it will be of any actual practical help in the study of the monographs and lectures of the present time. The book is only good for the purpose of affording an excellent study of the ancient mystical symbols of Rosicrucianism and of gaining from the text in the book an understanding of the view-points and philosophical interpretation on the part of the

ancient Rosicrucians. It makes a wonderful addition to any library of Rosicrucianism, and it is doubtful if another edition as costly as this will be made by any publisher for many years to come. Each year will add to the value of the book as in the case of the other two editions, and the time will come when any owner of this book can easily dispose of it at an increased price.

The Master "K.H."

A number of inquiries have come to me recently asking if we would give a little more information regarding the Master "K.H."

I would refer all seekers for this information to the article in our book, "The Rosicrucian Manual," dealing with the Great White Brotherhood, and also advise our members that in the monographs of the higher degrees there is still more reference to the secret, esoteric work of this Master.

"Birds of a Feather"

Some months ago in an article in "The Rosicrucian Forum," I commented about the strange habits of the birds in Southern California that go away every winter and come back again on a certain day in the spring, returning to one of the old missions where they have been known to return on the same day for many, many years. This story about the birds has aroused considerable interest on the part of our members everywhere, and has led to quite an investigation of the habits of birds generally.

Now one of our members calls our attention to the fact that a book published by Huitchinson Company Limited, Paternoster Row, London, E. C., England, entitled, "Jungle Paths and Inca Ruins" by William Montgomery McGovern, has reference in one of its chapters to these birds of Southern California and their interesting annual flight. Perhaps our readers in Europe can get a copy of this book and read more about this interesting subject.

Colombe Thelma's Egyptian Trip

Perhaps I should say something in this afternoon's Forum session about the very wonderful contributions that have been made to Colombe Thelma's tour with the rest of us to Egypt, the Holy Land, and other places early next year.

Colombe Thelma has been a member of the Order for many years and has been unusually active as a Colombe at Headquarters for the past nine years. Week after week she has not only carried on several forms of clerical work as a member of the staff, but she has been an assist-

ant to the hostess in the Museum, giving freely of her evenings and Sundays and in addition to this has given much of her spare time in the evenings and on holidays as a Colombe for the various ceremonies and meetings held in the Supreme Temple from week to week.

But perhaps one of her greatest works, little known to the average member, is that of recorder in the department known as The Council of Solace. Here she has kept, during the past five years, very accurate records of every appeal that comes by telephone, telegraph, letter, or otherwise. She has assigned the cases in accordance with the nature of the request to the various advanced workers in the Order, and cooperating with the Emperor and the Sovereign Grand Master has kept each of the specialized welfare workers acquainted with the needs of those who have written or sent appealing messages. And she has carefully followed up these requests with explanations, helpful suggestions, and a systematic inquiry for reports and solicitations for further information.

After she completed her term as a Colombe, having reached the age of twenty-one just at Rosicrucian New Year time in 1935, she became the Supreme Colombe Emerita in charge of the many other Colombes here at Headquarters and throughout the North American jurisdiction. But she has also maintained her interest and activities in the welfare and solace department. Hundreds of members have been benefited and assisted in serious situations and emergencies through her promptness in receiving telegrams and other calls and seeing that these reach the homes or desks of the advanced workers with the least possible delay. She has gone out of her way to call upon those needing help and to contact those who could give the help. Her systematic letters and inspiring contacts with members have endeared her to the hearts of many.

It is no wonder then that when we announced informally and through various limited channels that those who have been sending small donations or tithings to the welfare department as an expression of their appreciation might contribute this money or a portion of it to a special fund to enable Colombe Thelma to go with us on a trip to Europe and that the Emperor would start the fund with a donation, hundreds of letters have come to us containing amounts from dimes to dollars to enable her to secure an appropriate wardrobe, carfare across the United States, and a ticket in the tour for the entire trip. We have not made any general and public announcement of this plan until very recently in order that an almost voluntary impetus might be given to the plan by the members themselves and from the very first suggestion of the plan members

have written stating that it was not only a very appropriate opportunity and method for showing their appreciation, but a very proper and appropriate gift to give a young woman who has given so much of her youthful life to the organization and who will undoubtedly find in the tour much inspiration and instruction that will be helpful to her in carrying out her devotion to the Order and her labors in behalf of the unfortunate. Many have written stating that inasmuch as they could not go themselves on this tour, though they would like to, they felt that the next best thing would be to enable someone like Colombe Thelma to go and they would get their thrill out of the trip by knowing how much she would benefit by it.

About half of the necessary money has been received thus far without any public announcement and we feel sure that between now and the first of December of this year hundreds of members who have not heard of the plan will be anxious to make a small donation and thus round out the great testimonial to this young woman.

Donations of any size will be welcome because each will represent the spirit of appreciation. Money orders or checks should be made payable to AMORC Funds and small amounts of cash should be registered. A short note should accompany each contribution stating that the remittance is for the Colombe Tour Fund and all such letters should be sent to the Secretary to the Emperor, AMORC Temple, Rosicrucian Park, San Jose, California.

Notice To Our Chapters and Lodges

May I ask our Editor to place in the pages of the *Rosicrucian Forum* the notice that if any of our chapters or lodges desire to purchase copies of the books *Zanoni*, or *Romance of Two Worlds* by Marie Corelli, and cannot find them in their own localities, one of our good Fratres, Kenneth Pooke, of Box 91, Lakeside, Coos County, Oregon, has copies for sale. Secretaries of lodges or chapters are invited to purchase these if they desire them, but should first write to Mr. Pooke before sending any remittance. Books purchased by chapters or lodges become available to all the members and in this way more good is done than when the books are purchased by an individual, and kept in a private collection.

Unconscious Development of Psychic Powers

This morning I want to open the Forum with a very interesting discussion, not only of principles but of a psychic experience that I know

will interest all of our members here and undoubtedly those who are readers of our Forum magazine.

About fifty per cent of the letters we receive from the members in the higher degrees state that although they are enjoying the lectures and deriving a great intellectual benefit from them, and becoming acquainted with the most marvelous laws that it is possible for man to think about, they are in doubt as to whether any real deep psychic development is going on within them. In other words, these members state that because their lives are running along smoothly and they have no illnesses and no great problems to solve, they have no way of knowing whether the practices and exercises of the various lessons in the various grades have had any deep and lasting effect upon their psychic centers or not. One student expresses it this way: "I feel much like a person who is studying music and learning all the notes and learning to read the music well, and understand all of the expressions and methods of interpreting music, but since I have no piano and cannot practice what I have been studying, I do not know whether I am really mastering the subject and becoming expert or not." Still another student expresses the idea this way: "I sometimes feel that I am storing up within me a great power of some kind that might explode at any moment and give a terrific manifestation of the psychic energy and psychic knowledge which I now possess. But it seems that throughout the months of the past two years my health has slowly improved, finances are slightly better, and I have no real big problems to overcome, and therefore no method of properly testing or applying the knowledge and power that I believe I have developed. But how can I be sure of this? Is there any way in which I can discover how great is the power and knowledge that I have attained?"

We have tried to impress upon our members in the higher grades that testing a law or a principle or power of any kind in a casual way merely to see "if it works," is neither an efficient test nor an ethical one. The Cosmic is not likely to cooperate with you to the fullest extent in carrying out some of your psychic knowledge and psychic powers simply to give you a demonstration or to show you that the law actually works. We have said over and over again that the real demonstration and the real manifestation of the development that has been going on within our students will come when there is an actual, bona fide, genuine necessity in the form of an emergency or a need that is truly serious and important.

Over and over again we receive letters from members who tell us that suddenly something has

happened in their family life or personal life that was of a serious nature and required all the knowledge and all the power they possessed, and then at that crucial moment they had a keen realization as well as a positive demonstration of the progress they had made through our studies and of the power and knowledge they had attained.

Now I have just a letter here this morning from Soror Engle in Missouri. I am going to quote it practically verbatim except to change a few names:

"Recently I have found myself wondering just how far I had progressed spiritually and psychically, and just how many of the laws and principles I had been studying I would be able to use and apply efficiently if there should be an emergency. I have often wondered whether I was actually developed in my psychic centers and in my consciousness the great power and abilities that I know should come from the lessons. Nothing unusual seems to happen in my life and so far as the smooth-running daily affairs are concerned, I would seem to be no different than a person who was undeveloped psychically or spiritually.

"Very suddenly one morning I was awakened with a startled sensation and sort of psychic warning. I sat bolt upright in bed, turned on the light, and noted that it was just 1:15 a. m. My husband, who is a railroad man, was away at his work, and as I gathered together my senses and allowed my psychic self to explain the condition that felt so peculiar, I received the very definite impression that my husband was in some serious trouble and needed my aid instantly. For a moment I grew excited and then instantly relaxed and concentrated on him in order to fix his appearance in my mind clearly, so that I could see him mentally as plainly as though he stood in the room before me. Then I thought of one of the principles I had learned and I immediately began to draw a protective circle around him, and having completed this circle I had a definite impression that he would be safe from the harm that was threatening him. I did not attempt to designate any color for this protective circle, for there did not seem to be time to go into that point of the matter. All I could think of was the creating and maintaining of a circle of protection around him. After holding this idea and using my psychic ability to send forth that protection and help through the Cosmic, I drew a deep breath and released the protective circle directly to my husband wherever he might be. I felt the contact so definitely and so startlingly realistic that I put my head back on to the pillow and went sound asleep with a confidence and trust that was complete. It really was unusual for me to go sound asleep in this

manner because heretofore any kind of a premonition or warning would keep me awake for hours.

"Next morning my husband arrived home, which surprised me because he was not due to be home until evening, and he looked very ill. He told me he had eaten supper the previous evening in a small town, and that the food was very poor, and that during the night he had become very weak and dizzy. He said that after midnight passed it was necessary for him to go out on the railroad track and stand there and await the coming of a train, and that while standing there he felt very dizzy with an inclination toward falling into a faint on the tracks. He tried to steady himself, but the dizziness seemed to keep pulling him forward on to the tracks. Realizing his grave danger and that the oncoming train might take his life if he fell upon the tracks, he thrust out his arms to try to steady himself but was becoming weaker by the moment. He said that suddenly he felt some force around him that pulled him backward instead of forward and that he dropped to the ground back of him and was found there later by the doctor and others. The doctor claimed that he had been suffering from ptomaine poisoning. When I asked him for more particulars and especially in regard to the time of the event, he said that the strange influence that seemed to surround him and that pulled him backward must have been just a few minutes before the arrival of the train or therefore somewhere around 1:15, for it was a little after one o'clock when he went out to the tracks and it was 1:30 when he was found."

This experience, plus other little incidents that have happened, has taught this Soror just what power and energy she possesses that she would never have known about if there had not been some real need for it. Those of our members who have reached the studies where the use of a protective circle is explained will certainly realize that trying to make that circle in an experimental way and without any real need for it, could not possibly give the demonstration that was given to this Soror when there was a real need. This Soror's experience in helping her husband is typical of the kind of experiences we refer to when we say "that when there is a real need, the knowledge and power you have will be demonstrated through the Cosmic."

If you are inclined to be doubtful about your progress and your development, remember that neither you nor anyone else is capable of judging of what has been going on unless your aura is examined by an expert who can determine some of your progress by this means. But the best test and the only dependable means of

proving what you have acquired through your lessons and studies is through the manifestations that occur there is an actual need and a concrete demand for the use of such knowledge and power.

Visitors to Headquarters

Again I should like to mention the fact that we here at Headquarters are always delighted to have our members come and visit Rosicrucian Park, and all of our buildings, and go through all of the departments and see the activities of the organization being carried on, and see how each department is contributing toward the benefits of membership. It is always fascinating to a member to watch how his monographs are prepared, how they are put into envelopes and mailed to him with such careful regularity, and how his correspondence is being handled, and by whom, and how his dues are received and recorded, and how other details of his progress from one grade to another are carefully recorded, and all the other interesting features of the very involved, intricate system are worked out step by step from department to department by a large staff of employees. And all of us are glad to shake the hands of these members, to meet them personally, and look them in the eyes and greet them heartily and sincerely. But our members sometimes forget that we do not have many minutes to spare for real social contacts. There are hours of each day when each one of us has certain work to do that must be done at that hour no matter what happens. The preparation of the lectures on Monday, Tuesday, and Wednesday by the Editorial and Lecture Departments is something that cannot be set aside, and even when a holiday occurs on those days the work has to be done in the evenings, or done on the Saturday and Sunday preceding the holiday, because we cannot have thousands of members missing their lectures the following week, or have them go out to them several days late just because of an interruption here. We are even prepared to take care of this matter in case of fire, or an earthquake, or a cyclone. On the other hand, there are certain days and certain hours when magazine articles must be prepared, and Forum discussions must take place in order that the Editorial and Printing Department be supplied with these things promptly and on time, just as a newspaper or any other magazine must have its subject matter in hand at a certain "deadline" day or hour. And then there are the piles of daily correspondence in front of each one of the department heads, and that correspondence must be cleaned from the desk before the department head and his or her staff of stenographers go home.

For twenty-five years now a definite routine for hourly and daily activities at Headquarters has been maintained, and it is one of the outstanding comments of our members that they have never dealt with an organization, firm, or institution where the mail, and especially the monographs and magazines, was delivered with such promptness every week and month of the year.

Therefore, when visitors drop in at Headquarters and say that they wish to have an interview with some of the officers and particularly with the chief officers, there is very often some confusion and disappointment. For an officer to stop in the midst of dictating a lecture, magazine article, or important letter, or something of that kind, and tie up four or five other departments by making them wait for the matter, and have the lectures go out late in the month or week because of interviews that might have been postponed for a while, would be absolutely unfair to the general membership. For that reason visitors are often told that they will have to wait until later in the afternoon, or perhaps the next day before they can have the interview they desire with some certain officer or executive. There are always some officers or some executives, or some department heads who are available for interviews at almost any hour of the day, but all of these officers and executives cannot be seen at the same time on the same afternoon, and this is what is disappointing to many of our visitors. We have hostesses and guides whose business it is to take these visitors through all the buildings and show them the different departments almost any hour of the day between nine in the morning and five in the afternoon. But these hostesses cannot take such visitors through the buildings on Saturday afternoons and Sundays, because the employees are entitled to their weekend vacations, and the janitors and others who take care of the buildings are entitled to their uninterrupted periods on Saturday and Sunday to clean all the offices and arrange everything in a fresh and orderly manner for the following week.

Perhaps the most disappointing feature of visiting Headquarters results from members failing to realize that if a visit to Headquarters is worth anything at all, it is worth a little preparation and consideration. One of the conditions that is annoying to members and annoying to us alike is that which results when one of our members from the North, South, or East arrives by train in San Francisco and spends four or five days sight-seeing in that city, and then decides to go South to Los Angeles to spend four or five days sight-seeing, and in going from San Francisco to Los Angeles gets off the train in San Jose, which is just south of San Francisco, and

hurriedly rushes out here to Headquarters in a taxicab or otherwise, and tells our hostess that he has just an hour to spend between trains and would like to see all the departments and buildings, and talk with all the officers. The member often arrives at ten or eleven o'clock in the morning, or two or three in the afternoon right in the midst of the busiest of routine work, and expects the officers from the Emperor down to the department heads to be sitting before a clear desk with nothing to do, and waiting to spend twenty to thirty minutes in social conversation. Naturally these persons are disappointed, and when they are told that they cannot see the Emperor or Supreme Secretary, or Supreme Treasurer, or Sovereign Grand Master, they feel chagrined and frankly state that they made the stop in San Jose solely for the purpose of visiting us. We always feel like saying to these members, "If you had given us a little of the time that you gave to San Francisco, or that you are going to give to the moving picture studios of Hollywood and Los Angeles, we would have appreciated it. You have given and will give to these cities and places four or five days of the week, but you can only give us one hour of your time, and we cannot adjust our affairs so quickly and so unexpectedly." If these members would write to us from San Francisco, or telegraph us that they expect to arrive in San Jose at eleven o'clock on Tuesday morning, or on a Friday afternoon, and would like to have a brief interview of a few minutes between trains, some arrangements might be made. But to drop in unexpectedly and want to spend only one hour in San Jose after allotting a whole week to the rest of California, is hardly fair. And to come to Headquarters on a Saturday afternoon or evening, or on a Sunday, and find only the museum open, and then go and call at the homes of the officers in the city and expect them to give up their only day with their families, or their only hours of rest and recreation to interviews just because a member has found it more convenient to come on a Sunday than on a Monday, is not fair either. We are often frankly told by a person trying to interview us at our homes on Sunday afternoon or evening that he has spent all the preceding week right in California within fifty miles of us, but he was busy shopping and visiting places that are only open week days, and left his interview with us for Sunday.

Less of our members will be disappointed in their visits to Headquarters if they will keep in mind that we are forced to operate our place here not as a church, not as a year-around social institution, but as a business institution, and that while we have facilities for social contacts, and have a museum and beautiful grounds, and special

hosts and hostesses to entertain them every day or any day in the week, still the officers and executives who labor day and night throughout the week must have their Saturday afternoons and Sundays for privacy, and must maintain routine work at certain hours throughout the week without interruption. This is not intended to be a scolding, but rather a helpful little talk that our Forum members may spread among the general membership and thereby help all who are concerned in this matter.

What Constitutes a Sincere Rosicrucian Student

I have just left our usual Monday morning conference, and I want to tell the Forum members assembled here what we discussed. Each Monday morning all of the heads of the various departments of our Order come together for an hour's discussion of new ideas and plans and problems that face us in connection with our collective and individual work in behalf of the members. All of these discussions are confined to what we do in each department to improve the routine work and give greater efficiency and benefit to our members. Matters of general administration or activities not directly connected with the benefits of membership are not discussed.

The subject that came up for discussion in the conference room this morning was this: If a member has been slow in reading and studying his lectures, or through illness, vacations, visitors, or extra hours of business activity has been delayed in studying the weekly monographs that come to him, and if he now has several months' accumulation of lectures on hand unread and unstudied, should we grant to this member the privilege of catching up with his lessons by withholding the sending of any new ones to him, and allowing him to use the time for studying the ones he already has on hand? As a typical letter the following was read because it covered the matter being discussed:

"A few months ago I was admitted into the Ninth Degree after feeling quite satisfied that I was ready for the Ninth Degree work. But after receiving the first two or three lessons and lectures of the Ninth Degree I had to travel a great deal and could only read one of the Ninth Degree lectures every three or four weeks. Right now I have about twenty of the Ninth Degree monographs put away in my desk at home, and it may be a month before I can get back home to read and study them. In the meantime a new monograph comes every week. Won't you please stop sending me any more lectures until I get caught up with those already on hand? In the meantime, of course, I am only too happy to con-

tinue paying my dues, because I would not let anything in the world interfere with keeping up my membership contact with Headquarters and with other lodges and groups and members."

Many members have written this way in past months, and are writing to us in similar strain today. Each summer vacation period puts some of the members behind in their studies, and of course there are other interferences. The question is simply this: How far shall we go in stopping a member's lectures and allowing him time in which to review the ones he has recently received and get caught up in his class?

We have always been considerate of the members whose lessons have piled up on him for one or two months due to some matter beyond his control. When such members have written to us that they had eight, ten, or twelve lectures on hand, we have gladly stopped sending them any of the new lectures, and simply credited their dues as for the general membership benefits. But we have been reluctant to grant more than three months' stop in the lectures to any member for any excuse. Nevertheless, members have written to us in this strain: "I cannot see what difference it makes to the organization whether my lectures are stopped or not, so long as I am continuing to pay my dues. The AMORC does not lose anything, but rather gains something by stopping my lectures for three to six months or a year and at the same time continues to receive my dues. Why, therefore, should you refuse to stop the lectures as I have suggested?"

It is only too true that looking at the matter wholly from a business point of view there would be some gain financially to the organization in stopping a member's lectures and stopping the expense of sending him the lectures, while he continued to pay his dues. But that is the very last thing to be considered, and in fact is not considered at all by us in any of our discussions of this matter. If mere financial gain were a consideration, we could eliminate from our routine methods many features that are costly and which serve no other purpose than urging our members to study. For instance, we could eliminate the costly and detailed method of checking up on the reports of the members, or watching their progress through the studies, and demanding from time to time certain reports before allowing the members to continue into the next grade. If we were mere publishers of books and lessons, we would care very little perhaps whether our lessons and books were read after they were purchased so long as our "customers" were pleased with what they received or purchased from us and continued to be good customers. But even some commercial firms do not take such an attitude. I know that the Encyclopedia Britannica,

for instance, is far more interested in selling a set of its books to an individual who will use the books, refer to them, consult them, and put them into practical use, than in selling a set to someone who merely wants to fill space on his library shelf and point to them with pride as a valuable possession. The customer who buys any worthwhile thing and does not use it and get the good out of it that the manufacturer or producer intended, is not a "good customer" in the final and ultimate meaning of the term. He cannot become enthusiastic over the product he has purchased, and getting no benefit from it and having no enthusiasm about it, he does not work and labor in behalf of the proposition and becomes neither a booster nor a critic.

The purpose of the Rosicrucian Order is not to sell, instruct, nor merely to give its knowledge away, but to make workers of Rosicrucianism throughout the land so that the great ideals and purposes of Rosicrucianism will be built up and become a powerful agency for good in the lives of the individuals of the nation and in the nation itself. In other words, the organization's real objectives center around the development and perfection of each member as a student and practitioner of the Rosicrucian principles. The student who merely pays his dues and never puts any of the principles into practice, regardless of how well he understands the principles, is of little value to the organization. The payment of his dues no matter how regularly made cannot compensate the organization for all of the labor and interest it puts into each membership. Students who are not studying their lectures, and not keeping abreast of the teachings, and not applying the principles, are therefore failing to help build up the great power and strength of the organization in the many fields of human activities where Rosicrucianism can do the most good.

If we accede to the request of a member and stop his new lectures for more than two or three months, he may or may not use all of that time in reviewing and studying the lectures already on hand. But he becomes accustomed to the absence of new lectures each week, and he becomes indifferent regarding the study and practice of the work, and although the other benefits of the membership may be worth two dollars a month to him, or worth much more than that, he is not a good student or a good member in any sense of the word if he merely pays his dues and is not actively practicing the principles.

In our discussions this morning, we decided once more that we would make a three months' cancellation of lectures the utmost in time of such suspension. Regardless of whether the member has paid his dues during those three

months or not, he will be questioned at the end of three months as to what he has been doing in the matter of reviewing and studying the lectures already on hand. If we find that the accumulation of past lectures and the indifferent study of the ones already on hand during the three months' period puts a real lack of interest in the studies and the practice of the principles of Rosicrucianism, he will be reminded that he is not the ideal student and member of the Order, and that it would be better for him to resign.

The Supreme Secretary took the attitude that a student who can go more than three months without practicing the teachings and principles of the new lectures that are waiting for him, or who can allow his lectures to accumulate without being opened, except in the case of illness or being away from home in some unusual circumstances, is not the kind of member that AMORC wants, regardless of the dues that are being paid. Such an attitude on the part of the Board of Directors is sure to displease some of our members. But certainly it is a very fair, rational point of view to take, and one which is consistent with all of the aims and purposes of the organization.

Certainly, the last type of member that the organization desires is the one who loves to belong to an organization and who derives some sort of personal feeling of association, protection, and sympathy, and therefore merely pays his dues, and gives only an occasional or a casual thought to the teachings, principles, and objectives of the organization. Such a member, regardless of the dues he may pay, or even the donations that he may send to the organization, is wholly undesirable. Others representing the other departments made long pleas for an extension of the three-month period. Some thought that we should allow students six months' time in which to review their past lessons which they had read perhaps too hurriedly, and then start them in with lessons again at the end of the six months' period. But we all finally decided with the arguments of Frater Miles to the effect that a student who would claim that in three months' time he could not review enough of the past lessons to bring himself up to his proper grade of study, was not one who would have sufficient time for study to ever become a good student and good worker in the organization, or would not have that deep and sincere interest in the studies that the organization expects to find in each member.

My own personal opinion based upon the experience of those members who are in my higher grades and to whom I have talked with or dealt with personally in the years gone by, is that a real student of Rosicrucianism will find a few

minutes every day of his life for reading a page or two of any lecture that he can secure in some manner. Certainly a half hour each night before retiring, or every other night before retiring, or rising half an hour earlier and devoting that extra time to reading before breakfast, or taking half an hour for the lectures every other day and devoting a half hour to study, is not an impossible thing in the life of the average human being. To a person who is really enthusiastically or sincerely interested in the studies it would be a simple matter to find this extra time every other day or every day in the week for reading and studying and reviewing. And unless a person is an enthusiastic student he is not going to be of any benefit to the organization in its greater and broader humanitarian activities, and he is not going to benefit himself to any definite degree. While there are a great many other benefits connected with membership, such as business advice, vocational advice, help from the Council of Solace, research, and legal information, companionship and friendship among persons of like minds, etc., the outstanding benefit of membership in AMORC is the gain that comes to the individual not simply through reading the lectures or monographs, but by concentrated thought upon them, and the practice of the principles.

Not one of the real objectives of the Rosicrucian organization can ever be carried out unless the major portion of the members in the organization become enthusiastic, efficient, well-trained, and sincere practitioners of the principles not only in their own personal affairs, but in the broader affairs of human activities. So it is such students and such practitioners of the work that the organization looks for and depends upon. For this reason the payment of money alone as dues does not begin to help us carry out our objectives.

Our members should keep these decisions in mind, and in speaking to new members or prospective members determine whether they are sincerely anxious to study and practice the principles, or merely anxious to satisfy their curiosity about some of the mysteries of life. The latter type of student feels that if he reads through the monographs once and picks out some of the highlights or explanations of some universal principles, he will be qualified for any degree of membership.

Young People As Rosicrucians

Another point considered in our morning conference and greatly discussed throughout the week of our national Convention was the fact that each year reveals more and more young persons

in the membership of our organization. It was surprising this year to see the very large number of young people—young men and women under twenty-five years of age—who were delegates or visiting members to the Convention, and even among those who attended the university courses of study for three or four weeks.

Nowhere in our literature do we make any special appeal to young people as young people. There is much that we could say to young men and women under twenty-five years of age regarding the value of Rosicrucian study. But more and more the older persons have discovered that they can do more than simply say, "How I wish that I had had the benefits of these studies when I was younger!" These older members now make it their business to bring our work before the attention of the younger people whom they contact, and the younger people in their families, or among their acquaintances and relatives who notice in the lives of the older people the changes that have been brought about through the study and practice of our teachings and principles. Each year sees a very large increase in the number of young men and women in the families of our members who voluntarily write to us and state that they have distinctly and clearly observed the benefits derived by their parents or their guardians, and that they wish to take up the studies themselves.

From what we heard from the lips of these young people during the Convention week, it is quite apparent that these young members do not come into the Order solely out of curiosity. Each and every test that was made of the efficiency of the system revealed that the younger members in the Order had a better grasp of the principles, a better understanding of the laws involved, and a more sincere desire to apply them than we found among the older people. This is not due to any disqualification on the part of the older people, except that younger people have a larger field and better opportunity to use the Rosicrucian knowledge, and realizing this they are fired with the ambition of starting out into life with a great advantage over those young people who have never contacted our organization. They realize that since their careers are still young in the making, they can greatly modify and improve the start they have made, and avoid many of the pitfalls, many of the disappointments, and bitter experiences of life. They realize, too, that they have a greater opportunity of improving the constitutional condition of their health, and of developing latent faculties while it is still easy to do so.

These younger members go out of their way to seek other young members, and they really represent today the most sincere, and at the same

time, the most enthusiastic boosters and propagandists that we have in the organization.

And it may surprise some of our members to know that young boys and girls as young as fifteen and sixteen years of age have been admitted, not as Colombes or officers in a casual way, but as devoted students, on the recommendation of the parents after the children have themselves urged it, and practically demanded it. Such very young people are admitted only under special dispensation and after careful questioning and examination. In some cases these young people are musicians in training, or artists studying in art school, or are otherwise deeply interested in the higher and more cultured things of life. To them the teachings of Rosicrucianism constitute the most valuable background and the most practical path in life that they can find.

Of course the Junior Order with its very young members constitutes another outlet for the guidance of those who have not yet approached the threshold of careers. But when we find young men and women between the age of eighteen and twenty-five willing to set aside several nights of the week and deprive themselves of the usual and popular forms of pleasure for the sake of profound study, we find young people who are truly worth while, and who will make marks for themselves in life, and distinguish themselves in many ways. All of these facts should furnish our members with food for thought. And considering the ultimate objectives of our organization we should keep in mind the fact that young people starting their lives in the right way with right code and with the right understanding will rapidly become the most advanced and most efficient workers we can have throughout the nation or throughout the world, and that it is these younger people who will carry on the work years from now when many of us older members have passed on to the higher realm.

Attention New York Members

I would like to announce through the Forum to all of our members actually living in New York City and who can affiliate with or visit the New York Chapter that the group is publishing a very interesting monthly bulletin containing interesting articles on Rosicrucianism and a great many comments about the chapter activities and work of the members, along with a monthly program and calendar of important meetings, lecture, etc. Members in New York City who have not received a copy of this bulletin should write to the Secretary of the New York Chapter of AMORC at 711 8th Avenue, New York City, and enclose a two cent stamp for a copy at once

and make arrangements with the Secretary to receive it each month.

For Our Swedish Members

We have just received a letter from Frater Anton Svanlund, the Grand Secretary of the Rosicrucian Order in Malmo, Sweden, stating that our book, *The Mystical Life of Jesus*, has been translated by him into the Swedish language and published in a very finely bound book at a nominal price. Any of our Swedish members who wish to read the book in that language may order the book from Sweden. We suggest, however, that those Swedish members of AMORC who have read our book in English could make a very nice present to some of their Swedish friends who do not read English by giving them copies of the book.

This book is not merely a history of the mystical side of the life of Jesus but it explains so many of the ancient mystical principles and gives some idea of what the Rosicrucian Order and its teachings represent in a religious and mystical

way. This book, therefore, makes a very good gift to those who do not understand what Rosicrucianism may be and who do not realize the religious view-point of Rosicrucians in regard to the life of Jesus and His doctrines and teachings.

Those who are interested in securing a copy of this book should write to Mr. Anton Svanlund, Vastergatan 55, Malmo, Sweden. The price postpaid in Swedish money is Kr. 7:75, which is approximately \$2.00 in American money. Remember in mailing your letter to Sweden to put a five cent stamp on the envelope.

This book dealing with the life of Jesus has been translated into many languages and this new edition in Swedish adds just one more to the long list of translations that have been published in many parts of the world. We certainly appreciate the fine work that has been done by the Grand Secretary in Malmo in making a very perfect translation and including the pictures and diagrams of the original book, thereby helping many thousands of seekers in that country and elsewhere in the world to read the book in their own language.

Sidelights at Headquarters

The increasing number of visitors to our Oriental Museum at Rosicrucian Park and the rapidly increasing number of additional exhibits and articles of interest which are accumulating in our warehouse have pointed out to us the advisability of doubling the size of the Museum building. During the Convention week our members enjoyed the Museum so greatly and every member who was asked about the advisability of increasing its size seemed enthusiastic. So on September 9 ground was broken for an addition to the Museum which will practically double its size with an additional wing to the main Administration Building for additional offices. These new additions will face on the eastern side of Rosicrucian Park—the very opposite side from the new planetarium. The new wing and new exhibits in the Museum will be open to the public probably right after the first of the year and members coming to Rosicrucian Park throughout the spring will have an additional surprise.

The visitors signing the registration book in the Museum show a large portion of members from all parts of the United States and foreign coun-

tries and strangers who daily register represent practically every part of the world.

The same comment is made by all members who come to see us: "The pictures you have published and the descriptions you have given of Rosicrucian Park cannot do it justice. There are more buildings than you have shown in the photographs, more lawns, more beautiful plants, trees, and artistic coloring and lighting effects than words or pictures can ever describe."

We are happy in the fact that contrary to modern advertising and promotion principles we do not exaggerate or overcolor any descriptions of either Rosicrucian Park, its buildings, its work, or its productions in books or lessons. We would rather have members and friends become surprised than disappointed. Most of the cities of the West and officials of State and Federal Government have stated that Rosicrucian Park presents a beautiful Oriental picture and typifies the spirit of beauty and elegance, but it is the calmness and peace that everyone senses that makes the deeper impression and which they find no words to explain.

One of the most famous and scientific observatories in the United States is building for us a duplicate of its marvelous sensitive seismograph by which not only earthquakes and their minor tremors will be accurately registered by every form of jolt, jar, or delicate trembling from any cause, Cosmic or otherwise, that may effect the surface or interior of the earth. The scientists who are building this very delicate apparatus for us have been very complimentary in their statements regarding the pleasure they find in building such an instrument to be placed in our planetarium. Their statements reveal a recognition of the place that Rosicrucianism holds in all fields of scientific research. We shall tell more about this wonderful instrument that will be on daily exhibition after it is installed and performing its wonderful work.

One more beautiful work of art is being placed on exhibit out in the center of the grounds of our park. It is a huge piece of sculpturing by the famous artist, Frater Irwin Winterhalder, who created that wonderful and mammoth statue entitled, "The End of the Trail," for the San Francisco Panama-Pacific Exhibition in 1915. This new piece of sculpturing is entitled, "Life and Death." It represents the figure of a beautiful woman in the very prime of life as a mother, reclining in going to sleep at the great change called Transition with all of the expression on her face and position of her body to indicate peace and faith. At her feet is an infant child sitting upright with a smile upon its face and vitality and animation showing in its entire posture and the position of its hands. It symbolizes the joy of living as the figure of the mother symbolizes the absence of fear of death.

This beautiful piece of work will be placed on the large Egyptian symbolic base at the end of the Amenhotep Shrine. The base has been in the position for a number of years while Frater Winterhalder has been very carefully working out the spirit of his mystical conception. This exhibit will undoubtedly arouse interest in the minds of artists and art students, as well as others throughout the West, and will bring many other visitors to our Park. But it will especially be enjoyed by our members who like to sit in the Egyptian Shrine to meditate and rest, for they will then be able to look through the colonnaded center of the shrine and see this beautiful work in the sunlight or moonlight at the end of the Shrine.

Other beautiful examples of Frater Winterhalder's sculpturing in stone and other materials have been noted for many years in our Supreme Temple Lodge room. We shall try to produce a photograph of the new work of art in an early issue of *The Rosicrucian Digest*, if we can suc-

ceed in making a photograph that will do justice to the fine work.

Frater Winterhalder, a well known Swiss artist and sculptor, has been a member of our organization along with his wife and children for fifteen or more years.

Our members will notice in the advertisement in this *Rosicrucian Forum* that we have added to our line of Rosicrucian articles a very symbolic incense burner. Ever since we adopted the suggestion of members regarding symbolic candle sticks and other useful and attractive articles for home sanctums, we have had a constant request for an appropriate and dignified incense burner. But we have continually deferred attempting to devise one because we felt that an appropriate one that would make a good companion piece to the other sanctum articles might be too costly to produce. Finally we commissioned our good Frater Winterhalder to design one and to sculpture the figure of Amenhotep in the attitude of prayer with his arms folded in typical Rosicrucian form before a small altar and to design it and sculpture it as he would a statue. He has spent many weeks in making this design and we have been happy to pay him a good price for his work of art in order that we might offer to our members a really artistic piece of work. This new incense burner will constantly remind the person using it of the traditional story of Amenhotep's great initiation in his sacred temple.

The incense burns beneath the altar in front of the kneeling figure and the smoke arises from the center of the altar in a very interesting and intriguing manner. The burner is made out of Egyptian clay with a bronze finish. This clay, long used by the Egyptians for pottery and for artistic mouldings of various kinds, is not only a very lasting material but very appropriate for such a product as this. Of course, it is not necessary for any of our members to buy either candle sticks or incense burners from our Rosicrucian Supply Bureau, nor to buy any particular thing for their sanctums from us. In other words, the progress of a member and his good standing is not dependent upon his purchase of any of the things that are recommended or offered by our Supply Department. Each and every one of the articles listed in our catalogue is the result of an expressed desire and request from the members. We hope that those members who have wanted, and the many others who will want, a very symbolic incense burner will be pleased with the one now offered in the advertisement in *The Rosicrucian Forum*. If you have not seen the picture of it and its description, turn to the back page of this magazine and see the advertisement describing it.

Amenhotep's Prayer . . .

A MYSTIC SALUTATION TO THE DAWN



Less than one-half actual size

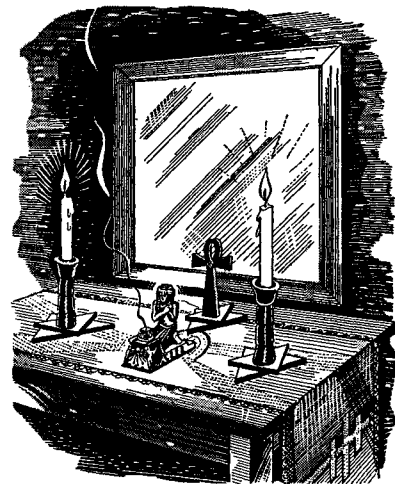
WITH face turned eastward and the soft rays of the rising sun illuminating his fervent expression, Amenhotep IV slowly repeated his solemn prayer to the sole, ever-living God. Over a thousand years before Christianity this pharaoh dedicated his life and power to directing man to the divine source of all. With him began the first true religion and mysticism. Daily, he would ascend the steps of his sacred altar and offer his prayers to the East, from whence all light came.

Today, in Rosicrucian temples throughout the world, we commemorate his spiritual attainment, and beautiful, simple ceremony by erecting a similar altar, known as the *Shekinah*, with its three symbolic steps representing a mystical law of the universe.

SANCTUM INCENSE BURNER

ESPECIALLY DESIGNED FOR ROSICRUCIANS

Now, the Rosicrucian Supply Bureau has designed an incense burner which embodies this beautiful spiritual significance of Amenhotep's salutation to the dawn so loved by all members of AMORC. The face is an exact copy of the sculptured head of Amenhotep IV found in the ruins of his great temple at Tel-El-Amarna. The front of the altar is inscribed with the sun disk, sacred symbol of the ever-living God. On each side can be seen the Crux Ansata (the looped cross). More important still is the position of the hands—forming the Rosicrucian sign of supplication. The incense rises from the miniature censer resting on top of the *Shekinah*. Designed by a Rosicrucian officer and executed by an internationally-known sculptor, size six inches in height and length, and made of Egyptian clay, the censer is a beautiful piece of art. It should be in the sanctum of every Rosicrucian. Finished in antique bronze, it sells for



A valuable addition to the Rosicrucian sanctum.

Only \$2.00, postage paid.

ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

The ROSICRUCIAN FORUM

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THE ROSICRUCIAN ORDER.

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REALITY

I dreamed a dream last night, when all was still,
When earth in sleep forgot her murmurings;
I saw the soul, the spirit—what you will—
Of this vast world, I saw the heart of things.

We call it real, this world of shapes and sounds,
These objects we can see and touch and hear,
Nor know we of the wonder-thrill that bounds
And thrills beneath, behind, the human ear.

I looked beneath, nor was I aught afraid,
And saw the living center, fine as flame,
I sensed the substance whereof man is made—
That which defies analysis or name.

I saw that back of everything there lies
This wondrous, shining essence, finer far
Than all the gathered gold of western skies,
More lasting still than suns or planets are.

—Angela Morgan.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

I understand that this issue of the Rosicrucian Forum Magazine will be mailed to our large family of readers and members just about the Holiday Season. I feel, therefore, that I am going to make my periodic visit to your homes through the medium of this magazine at just the time of the year when you might say, "Come in, Brother Imperator; we are going to have turkey and cider!"

I sometimes feel that I would like to go back to the Eastern States and wend my way out into some country-side or rural district and there find the snow thick on the ground and just at eventide discover a house whose slanting roof is covered with snow and in the windows some wreaths of holly and from within the house a bright shining light to indicate that all are at home. And I would like to plough my way through the snow up to the doorway of the house and ring the bell, or perhaps pound the knocker, and have the door opened to bring me face to face with one of our many Rosicrucian members who would welcome me in to meet other members at the fireside and then enjoy a real old-fashioned country Thanksgiving or Christmas dinner. Then I would like to get into a sleigh once again and take a moonlight ride in the snow and come back to the house about eleven o'clock and sit with all the others around the fireside and talk about the mysteries of life and the wonderful things we have all learned through our experiences.

Then I would like to go to bed up in the attic of that house underneath the cold roof and between the icy sheets and finally get warm and go to sleep, and sleep as the richest man in the world might sleep who had enjoyed all of the greatest luxuries of life.

Perhaps in the morning after a few flap-jacks or some real old-fashioned home-made bread, I would like to get out in the snow with some of the younger members of the family and pelt them and have them pelt me with snow until finally I was subdued and my face was washed in that wet snow as happened so many times in my youth. How I do miss snow and the farm fireside and the old-time things of the country!

Out here in California we have to drive for several hours up into the mountains to see any snow and on Christmas day, or at any other time in midwinter, the only snow ball that we could handle or quickly make to pelt others with is a

snowball made from the roses on the flowering bushes around us. There are those in America who envy the California mild climate, the beautiful green lawns, the trees and the other enjoyable features of California life in the winter time. Most of these persons envy us for what they call the rich man's luxuries, or the blessings of the fortunate, and they look upon their own winter problems and their fights with the cold and the storms as one of the penalties that must be paid for earthly existence. They think that we out here on the Pacific Coast are not only most fortunate, but that we are enjoying those things which only the well-to-do can enjoy and which the majority of human beings in America cannot even hope for. But I would exchange all of our California blessings of any day or any week for the same number of hours or days in your place, wherever you may live in the East or the North.

Happiness in life cannot be measured by one's bank account or one's purchasing power for, after all, the most enjoyable things in life can hardly be bought with money. Then again, the greatest of men and the most wealthy of persons still have a hankering in their hearts for the simple things of life and there is not one great man at the head of a great corporation, or one great social leader with ample finances at her command who would not rather exchange what she has for a short period of what you have than to remain forever in her present status.

I dream of this visit in the snow to the little country fireside at the present time because of the Holiday Season, and because I wish it were possible to multiply that one Christmas visit by the thousands and drop into the home or the sanctum of each and every one of our Forum readers and thus permit myself to enjoy the hospitality of a country home and at the same time do away with the longing for the things of my childhood. To contact our members in this way and to spend an evening with them and break food at their tables and be young again in the sports of the countryside would be like a momentary return to youth with all of its pleasures and possibilities spread before me.

Since I cannot make this little visit to you this winter, I want you to feel that in these few minutes of day-dreaming I have allowed my consciousness to reach out and contact each one of you mentally and psychically, and that in my heart I feel that I have already touched the beat-

ing note of your welcome and the sympathetic smile of your greeting. Just as I will think of each of you in this same manner on Thanksgiving Day and even on my birthday and on Christmas and New Year, all of these constituting the Holiday Season and coming so close together, I want you to feel also that we are united in our thoughts and that we really constitute one great human family with the same ideals and purposes, the same hopes and aspirations, the same obstacles to overcome, and the same weaknesses to clear away.

Do not let us ever lose the human touch during the Holiday Season when there should pass from man to man and woman to woman and from one to the other, young and old, the flowing thoughts of good cheer and good fellowship so that we may rightly and thoroughly enter into the spirit of the holiday season and be one with the principle of love, the ideal of fellowship, and the beauty of Divine attunement.

May the words printed in this magazine come to you in your reading thereof as spoken words from me. May you feel and sense that I am in your presence and you are in the presence of those who from time to time gather here to ask questions and receive our answers. May heaven's blessings be with you and bring you Peace Pro-found this coming Holiday Season.

Fraternally,

H. SPENCER LEWIS.

Imperator.

What Rosicrucians Should Not Do

I believe that the requests we have had during the past few weeks from a number of our Forum members to touch on the subject of what *not* to do, have been submitted first to touch upon the negative side of some of our actions, and second to bring a little relaxation into our more serious periods.

However, there is much opportunity in answering questions of this kind to bring out many important points. I am not going to start in and try to tell all of you what you should *not* do in connection with all of the affairs of your life. That would take as large a book as one telling what you *should* do, but I am going to take this opportunity to say what you should *not* do in connection with your correspondence, interviews, visits, and other contacts with us here at Headquarters. Perhaps all of our Forum members will be glad to have this helpful information. It will be helpful to them and very helpful to us, and what is helpful to us is sure to result in much more helpfulness to the members.

In the first place, a good Rosicrucian student and member of AMORC should not write long letters containing outlines of dreams, visions, or strange psychic experiences which they have had, and ask the Class Master or Supreme Secretary, or Imperator, or someone else to send interpretations of these dreams or experiences, or an explanation of the symbols or signs, words, or tokens seen or heard during such experiences. Some letters of this kind are eight or ten or twelve pages long written in fine handwriting, and ending with the simple question, "What do such experiences mean?"

Now it is just about as possible for any of us here in San Jose to tell any of you what your experiences or visions mean as it would be for the man on the street who has never read any of our lectures and does not know anything about you, and in fact, has no knowledge whatever of mystical symbolism or wisdom. Also it is equivalent to one of us here at Headquarters dropping into your home for a visit in the evening and finding on the floor of the room a telegram which you received yesterday from some person unknown to us in which there is reference to things you should do and should not do. We might pick up the telegram and read it through half a dozen times and have no more idea what the message means or what it refers to than would an absolute stranger. The telegram might be a little puzzling to you, and you might not even know the person who sent it, but if it was intended for you, it would have to refer to something with which you were acquainted, either some act you have performed in the past, or something you are doing now, or planning to do in the near future. Or it would refer to something that someone else is planning to do that would affect you. Or it might refer to something that you were hoping to do, or hoping to have occur in your life. If we did not know what your hopes were, or what your plans were, the telegram would mean nothing to us.

In all visions, dreams, and psychic experiences that are more or less veiled, symbolical, or incomplete, the message contained therein is meant for the person who receives it, and not for anyone else. In fact, the interpretation I might give to it, or a dozen other persons might give, would be so far away from the correct interpretation that we would be surprised at what the message originally meant.

All strange dreams and visions and psychic experiences that are incomplete or do not tell their story very definitely should be put down in a notebook and preserved for the future. Some day in the very near future some other vision or dream may connect with it and help to make the present one understandable, or some event may

occur in your life, or suddenly indicate that it is about to occur, when this dream and vision will help you to understand what is going on, but do not count on the explanation of any second person. In more than one case out of ten any second person trying to help you would be drawing upon his imagination, and this is a dangerous thing in the life of a real mystical student because a wrong interpretation might lead him from the right path of reasoning and cause him to fail to get the correct message eventually.

The next point for our members to keep in mind is that they should not expect us to interpret the strange statements, claims, and predictions offered by so-called mystics or mystical writers in their books, literature, and lectures. If whatever statement has been made is not clear to you, who heard the person say it, or who read the carefully prepared words of the author, certainly we can get no other explanation out of it without resorting to guessing and speculating, and when it comes to speculating and guessing, the average member in our Forum family should be able to do it as successfully as we can, and to the same small amount of good. Even when authors, writers, or lecturers seem to be using the same terminology that we use, their statements would not mean the same as those we would make were we using the same words. We, therefore, refuse to try to interpret or translate the mystical statements and explanations of other persons outside of our organization.

A third point includes the injunction that our members should not ask us to interpret Biblical statements or Biblical references. We have hundreds of members throughout the year who ask us to interpret some strange or weird passage, for instance, in the Book of Revelation. There are more sentences and parts of paragraphs, phrases, and groups of words in that one book of the Bible that can be interpreted in more different ways than in any other book or writing we have ever seen. If you read the entire Book of Revelation through from beginning to end, without stopping to ponder over some of the weird things that arise, you will see that the author of it was intending to send his message in that book to certain groups of people living at a certain time who had had certain experiences and who were familiar with certain terms, certain forms of spiritual doctrines, and certain strange symbols as, for instance, the symbol of the beast, and the anti-Christ, and others. The persons who originally heard and read the statements in the Book of Revelation knew what those symbols and peculiar references meant. But today we do not feel so sure about them, and no matter how much time we spend studying them, they arise again sooner or later in a slightly different form and

puzzle us all the more. The same is true of certain passages in the Psalms and, in fact, in all of the books of both the Old Testament and New Testament. When it comes to interpreting certain doctrinal passages that have become parts of various sectarian creeds, we absolutely refuse to attempt to interpret these because our interpretation might not be the same that a Methodist, Presbyterian, Baptist, Christian Scientist, or an Episcopalian would give to the passage. A Roman Catholic or a Jew would give an entirely different interpretation also. Since we cannot express the interpretations from all of these different religious view-points, and since all of this sort of thing is outside of the Rosicrucian work, we always refuse to attempt any form of translation or interpretation.

Then there are some other small things that our Rosicrucian members should not do that will be helpful to them, as well as to us. For instance, our members absolutely waste money whenever they send letters to us and pay ten cents extra for a special delivery stamp. All of our mail is delivered to us only once a day in large sacks brought directly from the mail train early in the morning. Any special delivery letters that have come in during the night on the trains will be in that sack, and could not be delivered to us at two, three, or four o'clock in the morning. Any special delivery letters that reach San Jose during the day are held at the Post Office to go into our next morning's mail sack, and would not be delivered to us at any hour during the day. Long ago we arranged with the Post Office not to deliver letters to us throughout the day. It takes all of the day to sort and arrange and answer the morning's delivery, and any letters that might be brought to us during the afternoon by special delivery would have to be laid aside to go into the next day's mail. So do not waste money on special delivery stamps. Registry of mail that contains money or valuables is proper, and is a good safeguard, and all small and large packages sent by parcel post should be registered or insured.

Another "don't" is this: Please do not send us long manuscripts or manuscripts of any kind dealing with Rosicrucianism or dreams, visions, poetry, comments or magazine articles, new theories, or various experiences from life, short stories, and what-not, without doing this: First, write to us and tell us that you have such a manuscript, and ask us whether we want it or can use it, and wait until we answer you before you send it to us. Secondly, if you do send it, be sure to attach a letter to the manuscript stating whether you want it returned if we cannot use it, and how quickly you want it back, and enclose postage for its return. We receive hundreds of

manuscripts sent to us without letters, and we do not know whether they are just to be read or whether we can use them sometime in the future in *The Rosicrucian Digest*. Many of these manuscripts we cannot use because they do not deal with Rosicrucianism or do not deal with it in the correct form. We place these manuscripts aside and, after awhile, burn them. Then months later some member will write to us and ask us to return some manuscript that he or she sent months ago. We cannot find it and cannot return it, and the member is made unhappy. No publishing company and no organization such as ours can be responsible for manuscripts that are sent in, and can return all these manuscripts and stand the expense of postage, unless postage is sent to us. Certainly we should know from the very moment we receive a manuscript that the owner wants to have it back again, and not be notified months later. We cannot use long poems, and seldom use any poetry, except possibly on the front of the Forum magazine, and those are never any longer than one or two short verses and they must be of a very mystical nature. Certainly we do not and cannot use short stories, even if there is some mysticism wound up in the story. We receive hundreds of these every month, and our members should know that neither the Digest nor the Forum ever carries a purely fiction story. No one should send us extracts and quotations from mystical books or magazine articles or matter by famous writers, unless the original author's name and the name of the book or magazine from which the extracts were taken, and the date of the publication, etc., are put clearly on each page. Of course, we must go to the trouble of securing permission from the authors and publishers before we can use any quotations or extracts in any manner.

Another good rule is for members and friends never to send us copies of newspapers or magazines rolled up and addressed to one of the officers without taking a blue, black, or red pencil and marking a circle around the news item that is to be read, and then marking on the front page of the magazine or newspaper the number of the page on which the article will be found. We receive many newspapers every week, and much time is wasted in unrolling them and scanning page after page looking up something that some member intended us to see and yet did not mark. In most cases we do not find the item and it is a waste of our time and the member's time. If a clipping is cut from a magazine or paper and pasted on a sheet of paper and sent to us, the complete name of the paper or magazine from which it is taken should be written on the margin of the sheet of paper, and also the place and date of publication. To send us a clipping and say it

is from the "Daily Star" means nothing to us because it may be the "Daily Star" of Sydney, Australia; Shanghai, China; Peoria, Illinois; or almost anywhere.

The last "don't" is this: Do not send letters to the Emperor or any of the officers of the organization registered, and then demand of the Post Office a personally signed receipt, or do not demand that the Post Office deliver the registered letter to the "addressee only." That means that the person to whom such a registered letter is addressed cannot receive it with the rest of the mail brought to his desk in the morning, but must go down to the main Post Office to the registry window and wait in line, and personally sign the receipt. Since most of us are too busy to do this, the registered letter is often left at the Post Office for two or three days, and in some cases is returned to the sender undelivered. If you are sending anything valuable, you need only register it to the individual, but do not ask for personal delivery and personal signature. Letters or packages sent in this way in the future will be returned.

I hope that this list of "don't's" will be as helpful as the positive suggestions that we make from time to time to our members.

The Marriage of King Edward VIII

In the last issue of the Forum on Page 41, I made comments regarding our Prophecies for 1936 and called attention to what was said about the Prince of Wales and the possibilities of marriage. Speaking rapidly on this point, I inadvertently stated, or at least the transcribers of my talk seemed to believe that I stated, that during the periods indicated for the spring of 1936 "the Prince of Wales announced his engagement and no doubt the wedding will take place on or near the dates indicated." What I should have said was that the Prince made reference to the close proximity or possibility of a marriage. Up to the present time the King has not announced any definite engagement to any lady. Aside from this slight error in referring to the matter, however, conditions have arisen since the last issue of our Forum giving further emphasis to the correctness of the predictions that were made in our 1936 pamphlet regarding the possibilities for 1937. At the very present moment during the month of October of this year the newspapers of the world are featuring stories regarding the possibility of the King's marrying, and even the radio commentators in various countries are discussing the matter, and we are told that a certain lady who has been greatly interested in the King, and in whom he has shown great interest, is now securing a divorce to make it possible for the King

and herself to be married. Certainly this is a very close fulfillment of the indications given in our pamphlet. We did not say that the Prince or the King would actually marry on the dates indicated for the spring and fall of 1936, but that he would be "greatly tempted to marry during 1936." We also stated that "in fact, there are two occasions when such a marriage may take place—either during May or June, or September or October of 1936. If he resists these two opportunities—which he may do, there will be another very definite urge and set of conditions that will tempt him into marriage during March or April of 1937." Certainly the conditions now existing in the lives of both the King and the lady in question are tending toward marriage to a greater extent than would have been true in any other year of the past, or in any other month of even the present year.

When one stops to realize that for years the marriage of the Prince of Wales was discussed only vaguely, and there appeared to be no indications of any possibility of marriage, to have these recent events come so close to the line is unusual, and especially to have them occur during the very months referred to in our prophecy. Now we shall wait and see what happens during the remainder of this year, and how the tendencies toward marriage will offset the life of the young King during March and April of 1937.

Reincarnation and Nationality

Here we have an interesting question this afternoon submitted by a Soror in the East. She wants to know in what manner the nationality of the parents affects the personality of a newly-born child. In other words, she wants to know whether the national traits of a person immediately preceding incarnation will dominate and have any effect upon the present incarnation.

We have not found that the matter of nationality is as great a power or influence as that of religion and that of arts and sciences. In other words, the three qualities or elements of character that seem to be most strongly carried over from one incarnation to another are the deep religious or emotional tendencies, the educational tendencies, and the purely physical or mental tendencies.

Certainly one's nationality is almost a matter of chance—if we want to call anything as occurring by chance—because a person does not always live in the country where he was born, nor does he always remain in the national citizenship in which he was born. Furthermore, a person may be born in a country while it is known by one name and is under the control of one country, and in a few years find that the coun-

try is again under the rule of another country, and therefore, the whole country and its people may be of a different nationality than that under which he was born. In other words, nationality is more or less of a man-made thing that does not affect the soul of a person, and is therefore not so deeply imbedded in the consciousness that it is carried over as a strong influence into the next incarnation.

If, however, a person's profession or occupation is such as to give great emphasis to nationality, then in the next incarnation this may become an important point or influence. For instance, a man who in this life or in this incarnation spends most of his time as a war-lord fighting against one country in behalf of another, or fighting to make himself a dictator of a certain nation, and goes to his grave with his mind and consciousness occupied mostly with national boundaries, might attract to himself from the Cosmic in a future incarnation a set of circumstances and conditions that would cause him once more to give great thought to matters of nationality, or might cause him to suffer under the restrictions and limitations of some nationality until he learned to think of broader and more important things than mere national lines or geographical lines.

A person who was born in China and grew up to hate the Chinese people because of his conflicts with them, or his difference of opinion, or because of his intolerance of the people around him, might be born in the next incarnation in such a country, business, or trade that would constantly bring him in contact with the Chinese people and gradually force him to see their good qualities and not go about with a hateful attitude, or it might cause him to have this hate turned against him by others around him until he learned the lesson of loving his brother and being kind and tolerant. We have found from an analysis of many incarnations of many individuals that this is about the only way that the matter of nationality has played any important part.

What Our Visitors Think

So many of our members and friends who visit Rosicrucian Park later write us nice letters expressing the pleasure they enjoyed during their visits. Occasionally one of these letters is outstanding in its references to so many elements of the visit that I feel like reading it and placing it in the Forum records. I have a letter, for instance, from one of the judges of the Superior Court in a large eastern city. Here is what he wrote to us on September 22 last about two months after he had said goodbye to us at the close of the Convention:

"I desire to take this opportunity of expressing to you again my pleasure and personal gratification in having had the opportunity of meeting you personally at the recent Convention at Rosicrucian Park, and in having been privileged to enjoy the contacts and associations with you and the members of your official family of officers there. The week which I spent at San Jose was an unforgettable experience, and the atmosphere which existed at Rosicrucian Park during the Convention was a delightful interlude for me in the usual and regular course of my existence. The happy, carefree, cheerful and kindly attitude of the members, the absence of worry, the spirit of joyful cooperation which abounded and the benignant consideration shown by all those in authority to every member, no matter his high or low degree, rendered the occasion most pleasurable and unforgettable. The only regret which I have in connection with the entire experience is a most selfish one, and that is that I shall probably not be privileged again to repeat it, and yet, the longing to return again to San Jose for the next Convention is extremely poignant, and by next July may be unconquerable."

Remarkable Proof of Reincarnation

I have a little surprise for our Forum members this morning. So many times in the past ten years or more we have had to use here in our discussions of reincarnation the evidence that has come to us from some foreign country or from some good example of memory of the past which was a little out of our reach for careful investigation. But today we have one that is right in our midst, so to speak, and one that we have investigated and will continue to investigate.

In the past we have had illustrations and examples of little children, and even infants, who have suddenly spoken out of turn, as one might say, and told of a past existence. We have had children who were unable to say anything at all suddenly burst forth in good English, or some other language, and talk like an adult. Today we have a case like this, and even more remarkable.

The record to which I am now referring was furnished to us by the grandmother of the child, and this grandmother is one of our members and knows precisely what kind of evidence we want for our discussions. Fortunately she is not one of the type that accepts theories and ideas readily, and is not easily deceived by appearances. She has been delving deeply into the remarkable psychic development of her little grandchild, and has looked upon the case with that impersonal attitude that is absolutely necessary if we do not want to have our emotions influence our thinking.

The strange case of this grandson really begins with the mother of the child. In other words, the

daughter of our member was somewhat psychically developed and very sensitive to psychic impressions during the first few months after the conception of the child. For many weeks and months before the child was born and even before she was quite sure that she would have a child she heard the voice of a little child calling to her and crying for her to be its mother. This peculiar call and appeal followed the daughter to various places throughout the house and throughout the neighborhood. She spoke about it, and when she became ill with the flu and was threatened with a serious condition the doctors tried to discourage her from wanting a child and stated that it would be better for her health and perhaps for her life if she did not have a child, or if the probable birth of a child were prevented in some way. However, she insisted upon going through with the great experience because she said that she felt that the child she was to have had selected her from the Cosmic to be its mother, and that she wanted to fulfill her obligation or duty to this unborn child.

And so it happened that on March 21, 1927, she gave birth to a little son, Alvin, almost at the sacrifice of her own life. While still very young, and less than the age when any child begins to talk, little Alvin began to say strange words, and the third word he ever spoke in his infancy that was understandable was the word God. He was then seventeen months old. The grandmother who sends this report to us was greatly surprised and took the child upon her lap intending to try to encourage him to say one or two more understandable words. Suddenly he spoke of his own accord and said, "Gomie, (Grandma) I lived in another country before I came here." Greatly surprised the grandmother replied, "Did you, dear? Where did you come from?"

The little fellow replied, "England. I had a big place there, and there were four large rooms downstairs and bedrooms upstairs." The grandmother still more astonished asked, "What was your name, dear?"

The little fellow then closed his eyes, and thought deeply for a few minutes, and then said, "Tuffer. I had four boys. One's name was David, but he was sickly and passed on." After a few minutes' interval in which he seemed to be thinking, and during which the grandmother too was in very deep thought, almost trembling with the realization that she had a miracle or unusual manifestation of great laws actually in her grasp, little Alvin said, "I had another father then when I lived in England, but he wasn't very good." The grandmother merely replied, "That's too bad, dear, tell me about him." Alvin answered, "He

was always fighting and knocking people down. I tried to stop him one time and he knocked me down, but I am sorry for him because he wasn't all right."

The grandmother, thinking that perhaps the conversation was leading the child into meditation upon the past and that this might result in a sense of depression and gloom or sorrow, brought the conversation to a close at that point. A few hours later Alvin opened the conversation himself again by asking, "Gomie, do you know that big place I had in England? Well, it was so rotten and all the Tuffers had moved away, so they took big axes and tore it down. Now there is a big school there." At various times during the next few days Alvin dropped a word or two that indicated that he was still thinking about his past life in England. A few weeks later the mother of the child was ill and a physician was called. As the physician entered the house and started to go about his professional duties, little Alvin observed him and it seemed to bring to his mind a recollection of something, and suddenly he said, "Gomie, do you remember my son David? Well he is on earth now, and he is new again, and my other father is on earth and he is new, and is much better than he was a long time ago. I am glad for that, but Gomie, I never liked England because it is so foggy and smokey."

The physician was startled by hearing these words and thoughts coming from the mind of such a young child, and he stated to the grandmother that while he had heard occasionally of such surprising things on the part of babies or children, he had never met with such an instance before.

Now it appears from the grandmother's report that little Alvin seemed to have an invisible playmate named Dotley. He would play for hours with her, and speak of her or to her in a more or less baby manner, but with every indication that he saw his playmate and that his playmate was real. Once when he was out with his grandmother taking a ride and saw a wrecked automobile he exclaimed, "Don't worry, Dotley is taking care of them!" He never seemed to desire to explain what he meant by that statement.

The grandmother noticed also from time to time that he was very sensitive to beautiful colors, and especially to gold, yellow, rose, and blue, and was very deeply fascinated and attracted by the golden Rosy Cross emblem.

The grandmother explains that since he has grown a little older he does not seem to act like other children in wanting to have the same forms of play and amusement. He does not attract the companionship of other children, and appears to feel that he is alone or out of sympathy or adjustment with general conditions.

For the sake of those who love to delve into such matters from the astrological point of view, we wish to say that little Alvin Lardner was born March 21, 1927, 8:59 A. M. Pacific Standard Time. The time given is clock time. We are going to make further inquiries about this matter and will report again from time to time.

Continued Psychic Blessings

I want to call the attention of our "Rosicrucian Forum" members this afternoon, to an incident reported several years ago in connection with our good Frater, Dr. Benjamin Hayward. A graduate of many schools, including the medical schools in various foreign cities and in America, he joined our organization and pledged himself to give the utmost support to the work of the Sunshine Circle in his district, which meant a great amount of service of a medical nature through the local Welfare Department of the AMORC Lodge. From the very beginning of these services he arranged and equipped his group of offices in a large building in the heart of the city, so that he would have more than enough conveniences for as large a number of patients as might call at any one time. He ordered for one of his rooms, the finest medical, surgical and electrical equipment that could be secured, and then a machine for the testing and examination of blood. He instructed his nurse and office receptionist that AMORC members coming there through the Sunshine Circle or otherwise, for help, were to be given first consideration and attention, without fees. Very shortly, his offices became extremely busy places and for a month or two, he wondered whether or not he was going to be able to meet the payments on his expensive equipment and the purchase of the necessarily large amount of supplies, because so much of his time was being given to free work in the name of the Cosmic.

Then he wrote to us, and told us how, at the end of the second month, many of his large bills were paid in a mysterious manner, and how on the first of each succeeding month unexpected checks or donations or unexpected gratuities from his paying patients met every obligation and left him free from all worry regarding financial matters. He stated in a letter which I read to our Forum members at the time, that the more he gave away of his time and ability and the material things, the more the blessings seemed to pile up and the more fortunate he became in all of his personal affairs, thereby relieving him of any problems that would occupy his time. He was simply free to be a channel for all the Cosmic wanted him to do.

The many miraculous or impressive cures which he made were frequent. All over the city

among students of philosophy, mysticism, and especially Rosicrucianism, his name became a symbol of the spirit of Cosmic benevolence. Hundreds of our members and hundreds of others have reported how their lives and the lives of those close to them, were saved in very serious illnesses by his remarkable skill and by the Heaven-sent power that seemed to radiate through his body.

I remember citing his case as an example of what the Cosmic would do in return when a person unhesitatingly, and with freedom from doubt, threw himself wholeheartedly into the plan of giving and giving freely to those who needed it. To the same extent that he was willing to give help to any person who asked for it, or was sent to him by our Welfare Department, so the Cosmic seemed to be ready at all times to give its utmost to provide him with the necessities and even some of the luxuries of life, and provide him with the means and facilities to carry on his work.

My comments in the Forum magazine in regard to this Frater aroused considerable interest and we had a great deal of correspondence about it with hundreds of our members. A number of other physicians who took a hint from this case and started to do likewise have reported wonderful success in their business. Even those in other lines of business found a lesson in this Frater's experience and we have had a large number of letters during the past year or more, asking about the progress and the continuance of good fortune that seemed to come to this physician.

I now want to call attention to another unusual event that has occurred in his life. Through long and strenuous hours of labor and the contacting of many unfortunate persons suffering from various diseases in their homes and elsewhere, he suddenly brought upon himself a breakdown as a result of overwork and his failure to give thought to himself and the laws which affect him as well as any other human being, and the next thing we knew, our good Frater was forced to retire to his home and abandon all of his activities while he lay in a critical condition for a number of days. As soon as we heard of this condition, we united in sending him the very best metaphysical help possible, and soon had him passing the crisis successfully but, nevertheless, weakened and greatly in need of rest. No matter how much we may know of nature's laws and how well we may have mastered the fundamental principles of life, the mere possession of that knowledge is no protection against the working of the law. If we violate any of the laws of nature, we must pay the price and suffer the penalty just as does the person who was ignorant of the laws or who has never been made ac-

quainted with them. We cannot continue to ignore certain fundamental principles and expect the Cosmic to make an exception in our case and protect us from the consequences of our acts, simply because we are learned in many ways and have offered ourselves as a channel to the Cosmic. The Cosmic may accept our services and be extremely grateful for them, and in every way reward us for our services, but the Cosmic cannot violate God's fundamental principles and set aside the reactions that are sure to follow when we violate the immutable laws of God and the universe. Undoubtedly the Cosmic expected that our good Frater would take a long rest only if it were forced upon him. I have no doubt that on many occasions the Cosmic tried to warn our good Frater that he was going too far in his generosity of service and time, but, like many others of us here at Headquarters, felt that until the straw broke the camel's back, he would keep on riding along the path and carrying out enthusiastically the work that appealed so greatly.

What I wanted to say is that after a month's real rest and regeneration, our Frater was able to be up and about again, and of course he immediately gave thought to his office affairs and business problems. I want to quote to you now, what he says he discovered after his return to the office.

"I am grateful to you, dear Brother, and your dear family for having given me comfort and strength to pass through the ordeal. I had been aware of a severe test coming along gradually; for the past four months, everything seemed to have left me extremely depleted; even my pastime and recreation hobby of painting seemed to have lost its charm and nothing but business and the treatment of patients could hold my attention. I found my ability to concentrate being weakened and I was like an automaton working under inner inspiration and guidance, pushed to the very extreme. There was only one thing that dominated my thoughts, and that was my love for the sick folk and I seemed to know all the time just what to do for them. Then, all of a sudden came the collapse. But you know all about this, and I am so grateful now, to be up and around again.

"In addition to my eternal thanks and appreciation which I express to God and to all of you for the healing which has been sent to me, and of which I was aware almost every hour of the day, I have had other blessings showered upon me again, for which I shall ever be extremely thankful. To show you how we are looked after by God and the Cosmic in such cases as this, I find now, upon my return to the office, all of the bills which had accumulated during my absence, seemingly paid out of the blue sky. In fact, there seems to be far more money coming into the

office while I was sick, going to pay bills, installment on equipment and to help carry on the big financial burdens I have assumed, than during the months while I was so busy. Old clients wrote and offered me any amount of financial help, and in fact, I was simply overcome by the discovery of the blessings that had been showered upon me in every material form during my absence from the office. Where does this all come from? It was not all from members of AMORC, nor from patients, but even from strangers.

"Well, dear Emperor, I am convinced that only a little part of your consciousness functions on this earth plane, and the other part functions through the Great White Brotherhood, for there seems to be nothing hidden from you, and you seem to be a channel to help so many in so many ways that I am not the only one who will always be grateful to you."

Levitation

We have been receiving a great many clippings from newspapers and magazines containing reproductions of photographs taken in India at an exhibition of levitation. "Time" magazine published a number of the pictures and then later some newspapers reproduced them. In very few of these reproduced photographs were the actual details clearly shown. Surely if the act of levitation had depended upon a few wires holding something or other in the trick, these reproductions of the photographs would never have shown the wires because of their indistinctness and therefore such photographs are of little value. A series of photographs taken of any levitation are only good if nothing is eliminated or hidden, not even a wire as thin as a hair. But we have received from England a duplicate of the original photographs that were taken and these are unusually clear, and there are more of these photographs than were shown in newspapers and magazines here in America. From these photographs we have not attempted to determine whether the levitation act witnessed by the two business men who took the photographs was a trick or something genuine. We would not think of passing our opinion upon something we had not witnessed and had not investigated, and it is of no particular interest to us or to our members whether this identical or popularized incident of levitation was genuine or not. If it was a fraud and a piece of trickery, it would not mean that all acts of levitation in India or oriental countries are tricks. If this particular incident was a demonstration of genuine levitation, it would not prove that all of the levitation acts which tourists witness in the oriental countries are genuine.

The question that interests our members is whether levitation of this kind—a body floating in the air or suspended in the air—is something genuine or something that is a trick or an optical illusion or something else. Our members want to know and are entitled to know whether so-called levitation of the body is a possibility or not. That is far more important than knowing whether this one incident in an isolated part of some foreign country happened to be a real demonstration or not.

Answering this more important question, we wish to go on record as saying that genuine levitation is possible. I have witnessed it myself and I have experienced it myself, and several thousand of our members have witnessed it at our Conventions and at other locations. All through history we find records of exhibitions of levitation that have occurred either deliberately and for the purpose of demonstrating some law and principle, or that have occurred incidentally as a part of some ceremony producing an ecstatic state. These many recorded instances are authenticated by reliable persons in all ages and all countries. There are too many witnesses to too many demonstrations of levitation for a logical person to believe that all of them must have been fraud, and that genuine levitation is not possible. Wherever we find a continued demonstration of some principle, and wherever we find attempts to imitate by fraud or trickery something that relies upon natural or mystical laws, we can be sure that there must be an occasional genuine demonstration or a demonstration of the genuine feat, or there would not be the constant imitations of it. It is not likely that millions of people living in the Orient have much faith in levitation that they constantly talk about it, write about it, and attempt to demonstrate it unless they have seen something that is beyond the possibility of fraud.

In passing I wish to say that it was quite amusing to read in "Time" magazine some months ago the explanation by several scientists of how the feat of levitation illustrated in their photographs was performed by trickery. The editors of "Time" themselves had made no comment upon the possibility of fraud, nor did they guarantee the genuineness of the demonstration. They merely recorded in words and photographs what the witnesses had seen, and what was revealed to them. But some scientists made their comments, and the glib way in which they attributed the photographed demonstration to trickery was highly amusing, especially since the majority of those who made the explanations resorted to the same mechanical deception for raising the body. In describing this mechanical arrangement each one of them described the same thing in the same way. Such unanimity of opinion was quite con-

vincing until one turned to the photographs that were published and noticed that what these scientists claimed was the very opposite of what was shown in the photograph. Furthermore, since the photographs were true, it gave a lie to the explanation that the scientists made, thus making the explanation by the materialistic scientists no explanation at all.

Receiving Psychic Impressions

I have here an interesting letter from Frater Sans of Sacramento. He offers some very good advice to our members who have been slow in receiving psychic impressions, or who have not had the Cosmic or mystical demonstrations that they have anticipated. I think I cannot do better than quote a portion of his letter:

"During the first few months of my AMORC study I was considerably worried about my chances of advancing to the higher studies. I was, however, very much puzzled after reading in Monograph One of the First Degree, that we should always be prepared to receive impressions and visions while meditating or at other opportune moments when we might be psychically attuned. As I read this brief warning, I thought that surely some essential point of the lessons or lectures had escaped me, or that I had passed them by without a realization of their importance. As days passed and I seemed to have no visions and no Cosmic impressions, or no contacts of any kind, I became certain that I was not properly qualified for them and either I had missed something in my studies or the studies were not complete enough.

"My understanding of this matter today is more clear, and I am writing now, not with the intention of raising a question for you to answer, but to offer a few words on this subject through the Forum with the hope that they may help some others in the lower grades who may be similarly perplexed at this time. Perhaps there are some members who, in their eagerness, may also get a wrong impression at this point in the studies, and may spend valuable time trying to reach for something that is not yet to be their happy experience, especially in such cases as mine where little study on this subject or little reading of books pertaining to such things preceded my joining with AMORC.

"In the first stages of unfoldment it is difficult at times to distinguish an inner urge from the reasoning of the objective mind. Here I believe is a point worthy of long thought and serious enough to occupy the Neophyte's attention for many weeks. When this strange faculty—whatever it is—is sufficiently developed, it will be more appropriate then to concentrate on the

higher manifestations. The writing of this letter is a good example. After reading the articles, 'An Unusual Psychic Demonstration,' and 'Being a Cosmic Channel,' I had an urge to speak what I have written, not through any objective, mental process of reasoning, but because it has been stored up in the subjective mind and demands expression."

The Frater goes on to state that at certain times throughout the year and at certain times in our daily affairs and weekly affairs, we are more receptive to certain visions, impressions, thoughts, and urges than at other times. I can understand very well just what the Frater means by this. Take, for instance, the present hours in my own personal case. I can constantly sense throughout the day hundreds of members trying to reach me, trying to send me a message of some kind, trying to contact me, generally for the sake of testing whether they have developed the ability to do so. Every time I relax for a minute in between the reading of a letter or between other routine duties and allow my psychic and mental consciousness to be open like the clean pages of an unprinted book, I begin to sense strongest of all the impressions from my son and the others with him who are traveling through Europe right now on several important missions. It is because of my interest in what they are doing, because of the evidence around me of their absence, that I am more receptive to any impressions they might send than I would be at other times. Consequently, it is easy for me right now to relax for a moment and immediately feel what they are thinking or talking about or actually doing.

Our interest in various subjects and various persons causes us to be mentally and psychically attuned to certain lines of thought and any impression coming to us Cosmically or otherwise along those lines will make a stronger impression than will others. On the other hand, the new member is very often too eager and too expectant in the early stages of the work to properly receive impressions that might come to him. His mind is not an open mind. His consciousness is not a blank space into which an impression can register itself. By the very keenness of his eagerness, by the very awakened condition and the very watchfulness of his consciousness, he keeps himself in a highly active objective state instead of in a purely subjective and receptive state, and therefore an impression is not received. One might exaggeratedly compare this situation with that of a man who is singing a song on the center of a stage in a crowded theater and who is hoping momentarily to receive a signal from the rear of the audience by hearing his name called to let him know that some awaited event has occurred. If the man on the stage continues to sing to the

accompaniment of the music, he is sure to fail to hear the sound of the voice calling him and thus by his very attitude of activity surrounds himself with something that prevents him from hearing or seeing as he might otherwise do. It is not until such a person discontinues his own activities and becomes quiet and passive and his environment and surroundings are quiet and passive that he can receive what may be on its way to him, either as a vision, impression, sound, or something else. Anxiety about such things only tends to block the line in its receptivity. A passive attitude of almost indifference except with a degree of hopefulness and readiness to receive what is wholly impersonal, will qualify the new student to hear or see or sense the first impressions which are always of a gentle, weak nature until the individual learns how to amplify them and bring them out of the foggy haze of misunderstanding into perfect comprehension.

Earth Rays

Ever since an article appeared recently in "The Rosicrucian Digest" on the subject of earth rays, written by an investigator who is not a member of our Order, we have received letters from every part of the country asking us to go further into detail regarding the matter and especially to explain the construction and design of the best kind of divining rod for locating oil, water, minerals, and so forth in the earth.

Now we are not experimenting with any divining rods here at Headquarters and we are not making any investigation of the various theoretical plans for discovering oil, water, gold, metals or anything else. Most of us have a very funny game that we are playing here at Headquarters throughout the day and evening and that game is trying to find the bottom of our pile of correspondence, and the last item on our schedule of routine things to be done each day. When we do eventually find the bottom, we also find that we are so tired and exhausted that a good night's rest or a little ride in the open air will do us good. If someone would invent or describe a divining rod that would enable us to discover a lot of things other than oil, water and minerals, we might become interested, but we leave this other analysis of the earth's contents to scientists and persons who are making a business of locating and improving such kinds of property. Certainly we do not take enough stock in the truthfulness of the claims made by inventors of these things to test them around here in our own grounds and home lawns. So until we have something more to say sometime in the Forum or Digest regarding earth rays and divin-

ing rods, we will expect our members not to look for further descriptions and information at our hands.

The Writing Spider

Clippings have come to us from Detroit regarding a spider discovered there in a yard, which little insect in weaving its web adopted eccentric methods of drawing its silken lines causing many of them to form segments of squares and circles that looked like the letters of the English alphabet—or was it French, Spanish, Italian, Belgium, Flemish, Swiss, or Dutch? At any rate, those who looked on with awe and astonishment after being told that the strange marks were letters of the alphabet forming words or parts of words, were delighted to read the very plainly written or woven words such as: WXZC, MWXZ, JWXZXXWXXZWC, and many others of the same intelligence and familiarity. That is, these words were evidently very familiar to the spider, and most of those who looked on felt sure that they were familiar to somebody. One interpreter with a very elaborate imagination interpreted the writing as "YWCA." Of course it takes intelligence plus a large amount of imagination and something else to make such magnificent and expert interpretations and translations as this.

And come to think of it, I do not know that I ever saw a spider's web that did not contain a great many W's, a great many V's, and certainly many forms of the letter X with a casual J or C.

While persons looked on and marveled and believed that perhaps this very intelligent spider was a Cosmic gift to humanity, some very plebian and ordinary persons came to the conclusion that it was merely a political bug spelling out the name of the future President of the United States. If the coming election gives us a President whose name contains the letter X and W many times with a J and a C interspersed, the reputation of the spider will be great. But if the next President's name happens to be Roosevelt or Landon, the poor spider will have to retire into oblivion and hang his head in shame.

What fools we mortals be!

The Knowledge "Possessed" By The Divine Mind

A Frater living in Idaho has written, asking us a number of very pertinent questions regarding the knowledge possessed by the Divine Mind. His arguments are very severe, and I will explain his arguments as I answered them.

Certainly the Inner Mind does not have in its consciousness minute after minute and hour after

hour and day after day the precise time, or other points, but nevertheless that same Divine Mind can instantly secure that knowledge and pass it on to the objective mind just as the stethoscope can instantly pick up the heart beat and convey it to the physician even though a moment before it did not "possess" that information.

The Divine Mind does store up and does possess knowledge of certain classifications like a select library of facts, and the library of each Divine Mind incarnate is like a separate archive, designed and adjusted to fit the individual in whose body it is incarnated and to serve the purpose of specifically developing the character and personality of that individual in the present and the future. The Divine Mind and consciousness in me, for instance, has stored up and possesses today a vast amount of information along certain lines that I constantly use and will use in the future and probably in another incarnation, but the books of facts stored in the memory archives of my Divine Mind are not the same kind of books, with the same kind of facts, as those which are stored up in the Divine Mind of my son, or my wife, or my daughter, or others. There may be a certain amount of similarity of facts in the minds of each one of us here who is working in this organization, just as there is probably a similarity of facts stored up in the Divine Mind of every member who is in our organization, but that similarity is only of a small degree and in no way would make each one of us identical.

I do not believe that my Divine Mind possesses at this moment a knowledge of every incident that is going on in the war in Spain, or of the quarrels and fighting between the Arabs and the Jews in Jerusalem, or of the diplomatic discussions that may be taking place in Paris, France. But I do know from experience that if I sit down and meditate in my sanctum and have a good reason, a constructive purpose, and an actual necessity for some important fact along these lines, that the Divine Mind in me can instantly secure such facts and pass them on to my objective mind—and instantly clear the Divine Mind of these facts, leaving the slate clean for others that are more important.

I hope that this brief explanation will make this matter clear.

"Two Hundred Years Old!"

We have before us a clipping from a British newspaper in which it is said with considerable seriousness that a character living in India who has been famous for many years and is known as the Hindu Yogi Samadenath now claims to be 200 years old and that he has been living underground without food and water for six months

out of each year and is doing so at the present time with the hope of preparing himself spiritually, physically—and financially—to go to London and attend the King's coronation in May.

This man, long known to many of us who have kept in touch with mystical claims coming from India, Persia, Egypt, and elsewhere, has succeeded for many years in causing the natives in the foothills of the Himalayas and in parts of India to believe that he is not only immune from all pain, but he is supreme master of his body, mind, and Soul and that he has found the secret for remaining eternally young—beyond the power of age. The interesting thing about it all is that if he has found the secret of remaining young, he found it rather late in life. The pictures reveal the countenance of one who is past fifty and the pictures taken of him every few years indicate that if he is remaining young on the inside, he is not remaining young in his outer expressions and appearances.

By his stories and predictions during the past ten years he has created a following for himself and these followers will believe almost any announcement that Samadenath may choose to make. They have believed him to be a god and, in fact, at one time they believed him to be a dual god. One of the things that makes his followers think he is really a great man is the fact that Samadenath can sit motionless for hours at a time in more or less uncomfortable postures or relaxed and at ease under a shady tree. By this same token I have seen many great masters in the parks of America and along the railroad tracks of many States of this country. If the ability to just rest and sleep all day long and give little thought to food or clothing constitutes great mastership, then America is probably as great in these things as any other country.

No doubt the Hindu's new claim to great age will attract more attention to himself and undoubtedly help him through pennies and other pieces of money to reach London in time for the coronation and to be feted there and honored by the type of mind that likes to believe just the kind of stories this Hindu tells.

Incidentally, it may be worth noting that during the past ten years there have come out of India, parts of Egypt, sections of Tibet, Persia, and other Oriental countries at least one hundred claims to extreme age and in every one of the cases when members of our branches in the countries have investigated these claims, the old person has forgotten the incidents connected with his birth or even with his early childhood so that it becomes impossible to verify or determine the truthfulness of the claims uttered by the individual. In countries where birth records were not carefully kept until less than fifty years ago

and where no such things were ever kept over a hundred years ago, it is very easy to make claims but very difficult for others to prove them. You simply have the word of the individual. Why such claims should be given such publicity or credence by thinking people is difficult to understand. We are still waiting for the unquestioned, authentic cases which we have been assured could easily be found in the archives of various large cities. In nearly every case the announcements made by these claimants to old age are accompanied by some form of propaganda of a personal and selfish nature. This particular one is undoubtedly soliciting funds or attempting to arouse interest in his hope to reach London to feature himself during the coronation week.

Strange Incidents of the Passing of a "Mystic"

Some of our members have brought to our attention the newspaper reports relating to the transition of a man noted as a "Mystic" in Hollywood, California, and better known by the name Cheiro. This man, famous for his mystical prophecies and very accurate predictions of coming events, was in real life the Count Louis Hamon, an Irishman, born in County Wicklow. He claimed to have spent most of his life, or at least 58 years, in deep occult studies and psychic development abroad and here in America, but in truth he came to America as one of that strange type classified as very sensitive receivers of Cosmic impressions that pertain to coming events.

From his earliest interviews when he came to America, it was evident that his previous occult studies and all of his investigations and contacts with the mystics of Europe had emphasized in him an interest in prophecy. However, this must have been due to a keen appreciation early in life of the fact that he had a very intuitive nature, or that his psychic faculties were especially sensitive and especially developed along lines of prophetic impressionism. We may speculate and come to the conclusion that in his previous incarnation he had given much time to the development of his psychic faculties and had emphasized the interest in prophecy, but the fact remains that he gave little or no attention to other mystical matters and never attempted to assist others in developing their psychic faculties in a general sense. In fact, in one of the earliest interviews he had with representatives of the New York Institute for Psychical Research with which I was connected, and the interviews of which were carried out through a long period of correspondence, he revealed that he had never given much thought to an analysis of his own abilities nor an analysis of his psychic unfoldment. He stated one time in

a somewhat humorous attitude that his mind and consciousness were so constantly filled from morning to night with impressions of coming events or events that were transpiring at that moment that he never could clear his mind and consciousness of these matters sufficiently to have an open space in which to record impressions of his own development and of the progress he was making through life. If his psychic nature was as highly sensitive to present and future events as he claimed, it is easy to understand that his sensitive nature must have been constantly vibrating with occurring events and the shadows of those that were about to occur. At any rate, in recent years he has made himself well known in Southern California by confining himself to consultations with those who were well-to-do and those who were highly intelligent and cultured. He did not allow himself to get into the predicament of being consulted as a fortune teller by allowing those who had little money or little education to come to him. He believed, whether right or wrong, that persons who could afford to pay him \$100 for a few minutes' consultation would be more apt to be of the cultured, educated class than those who might come to him and offer \$2 to have a single question answered.

He gradually developed a reputation in Southern California as being not only a very sensitive and reliable consultant regarding future events, but one of the most highly priced or "expensive" mystics that had ever resided in that district. Incidentally, may we say that so-called fortune tellers, along with some good and some incompetent astrologers and a horde of so-called mystics and mental magicians and "miracle" workers, have settled in and around Southern California for several reasons. The principal one is that since it has often been said that the theatrical profession contains a great many persons interested in mysticism and especially ancient superstitions, the thousands upon thousands of persons employed in the moving picture industry would likewise constitute a very valuable constituency for those who practice mysticism. The result is that there are more places in Southern California bearing signs of fortune telling, tea reading, palm reading, phrenology, astrology, clairvoyance, clairaudience, spiritual seances, etc., than probably any other part of the world—except Lillydale in the summer. A few of these have made themselves famous in the past by predictions they have made to various prominent moving picture actors or actresses and by having picked one correct prophecy out of a number that were not so correct. A few of them have succeeded through influence in getting some publicity in the moving picture magazines and others have remained in complete oblivion, fooling per-

haps only those who come from midwestern states or from the East to visit Hollywood and who think they are patronizing one of the eminent mystics whom they have read about.

"Cheiro" kept himself rather exclusive, however, and his high fees enabled him to do so. He kept a guest book in his mystical apartment and this book contains the names and signatures of many thousands of famous persons, and he was systematic enough to have affidavits made in many cases where his astonishing prophecies were suddenly fulfilled so that he could prove he had foretold the event accurately. From these affidavits and the records he kept and the testimony of competent witnesses, it is shown that he accurately predicted the exact day of the transition of the late King Edward VII; also the correct date of the transition of Mata Hari, the famous spy; and even of Lord Kitchener who lost his life under strange circumstances during the Great War years ago. Among his recent attested documents was the prediction of the date and manner of transition of Irving Thalberg, the husband of Norma Shearer. His principal advice, however, to most of his clients did not pertain to the possible date of transition nor to events far in the future but rather regarding business and other important matters of the immediate future, for these are matters that give the professional people far more concern than the possible date of transition. Most of them seem to feel that transition is many years away and in the interim there are many important things to be decided in connection with their profession.

The interesting story now before the public of California is in regard to the strange events that occurred at the time of his transition. As soon as his illness was believed to be serious, a trained nurse, Mrs. Edith Phelan, was sent to attend him. Her statements as given in interviews to his many friends are as follows:

"Just before midnight of the night of his transition I realized that he was sinking rapidly. I made the proper notations of pulse, respiration, and temperature and sent word to the physician. I also told his wife and others who were in the house that it seemed to me the end was near. A few minutes later, just as his friends were asking me regarding the possible length of time that he might remain with us, the clock struck one. Looking at my watch in surprise I found that it showed exactly 12:15. My conclusion was that the big clock in the hallway was wrong, but in a few minutes the clock struck once again and in another ten minutes it struck one. I was impressed with the fact that the clock by its striking was tolling the time of one o'clock but repeating it unnecessarily it seemed. His transition occurred right after one o'clock and that seemed to explain

why the clock was tolling the hour of one. At the last moment of his life we all realized that the house was filled with an overpowering fragrance of flowers. There were no flowers in the room and none outside, and yet all of us could smell the fragrance and this perfume lasted long into the morning. I had been seated in a chair at the head of the stairway except for the last moments and this stairway, always in view of all of us, was empty, yet at the crucial moment of his passing the stairs creaked as though an army of people were coming up and going down. I was very much puzzled because the very room seemed to be filled with the vibrations of some strange power and I seemed to sense a disturbance of the air or faint sounds as though there were many people moving about although there were only a few of us in the entire building. I am a registered nurse and I have seen hundreds of people pass away and I am not given to believing in spooks or anything of that kind. I was called here without knowing who the patient was and did not even recognize his name when the doctors called me. So I was not sensing or seeing or hearing things based upon my previous knowledge of the man and his profession. I am simply registering exactly what I felt and saw and these impressions are corroborated by the widowed Countess and the friend of the family who was present."

It is not unusual for the home or the room in which a mystic has passed away to be filled with the perfume of flowers or sweet incense. I have noticed this on many occasions and so have many of our members. And neither is it unusual for one to sense the tenseness of vibrations as though the room were being filled with some electrical power that was gradually vibrating itself against every part of our bodies and inside our bodies. It is a most difficult time to control one's emotions because there is an impulse from within and from without to want to fly away from the vibrations and get out in the open and tear oneself loose from the oppression of thousands of persons crowding around us. This is the best interpretation that can be given of the sensation that is often felt in the room where a mystic or a highly sensitive and developed person has passed away.

We all wish we had known this mystic better, but we are sure that his Soul will carry on and advance in his chosen subjects of study and that some time he will be on earth again in a higher degree of development and perhaps devoting himself to even a higher appreciation of his knowledge and ability.

"Masters of the Far East" and Baird T. Spaulding

Despite what we have said many, many times in our Forum magazine, *The Rosicrucian Digest*, and in earlier magazines published by us some years ago, every now and then some of our members have placed in their hands by friends, acquaintances, or a librarian, a copy of the two volume work entitled, *Masters of the Far East*, by Baird T. Spaulding. These books purport to be the official reports of Mr. Spaulding and a number of others who made a scientific (?) expedition into Tibet for the purpose of learning the truth about the mystics there. The books are filled with a description of Tibet and of the miracles Mr. Spaulding saw there. Anyone who has ever made a partial journey through the northern foothills of India or approached Tibet from any other angle realizes at once that the descriptions given in Mr. Spaulding's book would fit almost any part of a mountainous world and are absolutely void of those definite identifying characteristics which could not have escaped being in his report if he had actually been where he claimed.

Furthermore, during the past fifty years the approaches to Tibet and its strange monasteries of the Buddhists and other mystics are not so difficult as they used to be and there are even automobile roads that lead up to the very monasteries that were considered so isolated and so dangerous to reach. Scores of expeditions and individual investigators have gone to Tibet and in recent years have written a number of reliable books which can be found in the larger libraries or book stores. All of these books with their descriptions, and even moving picture travelogues, of Tibet tell an entirely different story than that given by Mr. Spaulding.

As for the miracles performed, they read just like the tommyrot that is reported by tourists who come back from parts of India and want to amaze their friends with the legerdemain and magic performed in the open with groups of individuals around contributing their coins to see the magician perform. There is a vast difference between the public magic of these professional fakirs and the real white magic of mystics. Anyone who stops to read the descriptions given by Mr. Spaulding and who analyzes them carefully is bound to smile in places and frown with disgust to think that intelligent people anywhere would believe the ridiculous matter contained in those books.

We have told our members and friends over and over that according to newspaper reports published in San Francisco some years ago right after Mr. Spaulding had introduced his book in

that city, there were alleged conversations and statements by Mr. Spaulding to the police officers and others to the effect that he had never been out of the United States and knew nothing about Tibet. All we know positively about these regrettable books of Mr. Spaulding is that the manuscript for the first one was offered to us in San Francisco between the years 1920 and 1925 and we refused not only to publish it, but to give him the endorsement of the book that he asked. On each page of the manuscript there was wanting the definite earmarks that would prove that the author—or even any friend of the author—had ever been in the country he was talking about, let alone meeting the "Great Masters" he described. When we demanded the proofs and even some photographs to verify his journey to that country, his explanation was that all his proofs and documents had been burned in a fire which had destroyed his home even though he was unable to verify that his home had ever been burned.

Regardless of any hoax that Mr. Spaulding may have played, as alleged in many newspaper accounts in recent years, all we can positively say is that the descriptions of the "Masters" and their cheap, common, uncultured, ridiculous, public tricks; and the descriptions of their language, customs, habits and their spiritual principles, are as far away from the truth as anything could be.

Strange Types of "Masters"

What would our readers think—especially the sane and sensible students of mysticism—if we should tell a story of "Great Masters" who had unlimited control over their bodies and over the functionings of their bodies, and control over the bodies of other persons and over all of the elements, and after describing how they had been able to quickly transport their bodies from Tibet to cities in the eastern and western world and accomplished things, acquired things — after describing all of these magical powers possessed by these Masters, we should suddenly tell you that on one occasion when these Masters and a group of investigators were travelling across the country they became tired and thirsty and hungry and the Masters complained that they were so hungry they couldn't carry on any further without something to eat? That would surprise you I know, but what would you think if we said that to appease their hunger these Masters gathered together and concentrated on making alchemical bread or psychic bread or something of that kind and in a few minutes produced a loaf of bread which they divided among themselves and ate in order to appease their hunger? Why, you would feel like asking whether the

bread was wrapped in wax paper and sliced and whose trade-mark was on the wrapper! And you would want to know why they didn't get some of the "57 Varieties" products and add to the bread, or at least a little jam. You would also want to know why they only made one or two instead of a basketful of loaves. And why stop at bread? Why not an oyster cocktail, soup, several entrees, a roast or two, and a cooling and refreshing dessert?

The sensible question would be, "If these Masters had such great control over their bodies and the functionings of the body, why did they allow themselves to become so hungry and thirsty that they had to use spiritual powers to produce bread? It would have been more simple to have worked upon the functionings of the body than to have made bread. And how came such "Great Masters" to allow themselves to be lost in their journeys and in a position where they had no food and became tired and hungry and thirsty?

So it is in reading Mr. Spaulding's book. The inquiring, analytical reader stops at every paragraph and asks just such questions as these. He wonders why they had to resort to stage tricks and public performances of the crudest kind.

Certainly it is interesting, but no one with a thinking mind can possibly believe that Mr. Spaulding's stories even approach the truth. If his books were being sold as novels or pieces of fiction there might be some excuse for reading them—especially as a relaxation or a form of amusement during a summer vacation. But to read these books and then write and ask us if such tricks were actually performed and if it is possible for people to go to Tibet and see such performances, is something of quite a different nature. Do not be deceived and fooled by such kinds of literature. Remember that the Great Masters—such as are described by Mr. Spaulding—would not do such things if they were of the high spiritual type he claims. I hope that more of our members will learn of our comments and stop wasting their time with such literature.

Good Astrology

Once more I want to make reference to a very good astrological publication, despite the fact that we do not teach astrology and do not deal with it as a part of our general activities. Every time I buy a copy of the "American Astrology" magazine, published by Mr. Paul Clancy, and read through it, either carefully or even casually, I am made happy by the fact that there is one astrological magazine that is striving to separate the real art of intelligent and conscientious astrology from the false, fictitious and super-

stitious "bunkum" that is being sold on every news-stand, and in every drugstore and novelty store throughout the country today.

Whether we all agree on the scientific basis of astrology or not, we should agree to the fact that it is an art. It is an art that calls for some scientific knowledge, a very great deal of mathematical knowledge, familiarity with human nature and the ability to attune ones' self with the psychic side of an individual's astrology map and read and interpret it in terms of psychology and psychic principles. This part of the work of analyzing the lives of individuals, beginning with the analysis and study of the mathematical chart and the careful synthetic, psychic blending of the subtle indications contained in it, constitutes the real "art" of astrology. Since the astrological pretender who is seeking only to turn every word and term of astrology into dollars and cents, knows nothing about the real art of astrology, the subject has become horribly abused, and its reputation greatly injured in America. When we find even so-called mystical and occult societies and fellowships using astrology in the most careless and indifferent manner, solely for the purpose of making money out of the hasty preparation of individual horoscopes, we cannot be surprised that sane and sensible people throughout the country classify everything of an astrological nature as either fanaticism or fraud.

Perhaps you are not the least interested in astrology, and perhaps you know nothing about it, except that for 25c you can buy at any news-stand, a printed horoscope for the month in which you were born, which reveals to you that out of every hundred guesses put into it, twelve are sure to be right, according to the law of averages. Perhaps you are the one who has been discouraged by sending someone a five dollar bill, believing you would receive a life horoscope that was perfectly accurate. Whoever you are, if you want to know just how conscientiously real astrologers can work at their "art" and proceed in a regular, scientific manner to investigate and test the principles of the art, throw much light upon many strange principles affecting life, then buy at least one copy of the "American Astrology" magazine on one of the better news-stands, and carefully read it. Whether you understand all of it or not, by briefly and casually studying each page, you will become acquainted with many interesting facts and you will soon become convinced that there is much more behind the art of astrology than appears on the surface.

We, who know much about it—that is, as much as may be learned in twenty or thirty years—are thankful for Paul Clancy and his staff of co-workers, for the very valuable statistical and scientific data that they are compiling and record-

ing from month to month. Students of astrology will find it extremely helpful.

International Convention

One of the first questions we have to answer this afternoon is submitted by our good Brother over here in the corner, who says we have said very little recently about the International Conventions of Rosicrucians in Europe, and he would like to know whether important progress is being made by such conventions.

I wish I could take all of our Forum members into my complete confidence and turn over to them, through the pages of our Rosicrucian magazine, complete reports of all the congressional meetings and all the committee meetings that have been held in Europe in the past two years since I attended the International Convention at which the Federation known as the F. U. D. O. S. I. was formed; but, of course, I cannot do this, and it is not my privilege to reveal everything that has occurred. I want to assure our members that the progress which has been made in the ideals and purposes of that federation and the progress that has been made in the regular activities of the Rosicrucian International Council Conventions, will bring great joy to the hearts of every Rosicrucian officer and administrator throughout the world. Not only are rare, old secret manuscripts being opened and unveiled to us for our use for the first time in centuries, but many rare records of important wisdom are being released from time to time and the information in them gradually added to the various grades of study as they believe the students affiliate to perfect themselves, to master their studies and their experiments in a more simple and efficient manner. The growth and development of Rosicrucianism throughout the world is becoming a magnificent testimonial to the foundation that has been laid in the past centuries. Today, the twelve very old, esoteric and *initiatique* organizations that compose the Federation of the F. U. D. O. S. I. are working in such perfect harmony and to such mutually beneficial ends that a great Cosmic power is being directed by these organizations and is making itself felt in the activities and intentions of the principal nations of the world.

One of the outstanding benefits of this cooperation between these ancient organizations is the gradual elimination from countries of Europe and America of all false and fraudulent mystical organizations or societies, illegally or unwarrantedly using names and symbols like those of legitimate organizations, and robbing seekers of thousands upon thousands of dollars annually. When the evidence of this deception is presented to the

Department of Justice, the Police Departments, or the Federal government of the various countries, immediate steps are taken to stop the fraudulent practices and deceptions. Not only have many thousands of genuine seekers been deceived into squandering their money, but many hundreds of them have been carefully tricked into placing their confidences in the hands of deceiving leaders, and valuable property has been lost and social standing and moral integrity injured as a result. It is unfortunately true that more fraud of a really serious nature has been practiced in the past twenty-five years, under the guise of mystical and humanitarian fellowships and brotherhoods, than under any other form of social activity. When the loss has not been purely or wholly monetary, but has involved moral disgrace and loss of personal reputation—women have been most often the victims—the federation has felt justified for this one reason alone, in its vigilante work.

We have been happy here in America because of the hearty cooperation of our own advanced members who constantly forward to us, circular matter, advertisements, letters, correspondence, and other matter showing the attempts on the part of unscrupulous men and women to fraudulently appropriate the names and symbols of legitimate organizations and to rob seekers of their money and place them in such embarrassing positions that they will be glad to pay large sums of money to avoid scandal and personal embarrassment. One by one, these fraudulent organizations and movements are revealed to us by our members, and through the proper channels we have protected the seekers and caused the pretenders to abandon their injurious propaganda.

Praise For Our Monographs

I would like to call the attention of our Forum members to the pile of letters accumulating in one section of our departments, because those letters come from our members who stop long enough in their busy daily affairs to write us an enthusiastic letter about the monographs. We do not ask our members to write us testimonial letters, and we would just as soon have them save our time and their time instead of writing us long letters of praise and appreciation. Just a few words occasionally at the end of a report are sufficient.

Nevertheless, many of our members simply cannot control themselves at times and they write us beautiful letters about the lessons and what they are accomplishing in their lives. These we keep, not to show to anyone particularly but as a record for the future. Some day we shall lock bundles of these in our old vaults and leave them

there to grow old and musty for the future officers of AMORC in some other cycle to read.

I want to quote to you a paragraph from the first letter I selected from such correspondence. This one is from a Frater living in Canada. He spent many years in India as a British army officer, living there with his wife and family, and came in contact with the mystic workers of that country for a long period of time. He used to see more demonstrations of mysticism and of the strange laws of nature in one or two months than many of us would see in our whole lifetime here in the Western World. He has been a member with us for a long time, and from the very start of his studies he stated that each monograph and each degree brought him more of the marvelous truths of life than he ever expected to receive, and he says he knows from his own experiences in his sanctum that AMORC is teaching the very fundamentals of the miracles of life which he saw demonstrated in India.

Now in this letter I have in my hand he says: "Once again I write to thank you for the inspirational and instructive lessons we are receiving. I cannot attempt to describe the spiritual uplift these lectures have given me, but I do know from the expressions and actions of my relations and friends that there is a difference in me and in my attitude toward those with whom I come in contact."

Many of our members say in their reports and letters that their friends and acquaintances and closest relatives very often are the first ones to make remarks about the changes that have taken place in the lives of our members. It is this rounding-out of the nature, this perfecting of the character, the strengthening of certain strong points and the gradual elimination of weaknesses, and the very definite raising to a higher plane of all of the outer manifestations of the consciousness that makes an impression upon others. The individual himself cannot notice these things occurring little by little, day by day, as greatly as they would be noticed by a person who contacts him only once every two or three weeks or once every two months.

It is the perfection of the character and the raising of the consciousness to a higher plane, that constitutes the really great work of our organization. This is the keynote of personal evolution. This is the process that will count the most in the later years of this life and the beginning of a new cycle of incarnation. This is what the ancients referred to as the secret process of alchemy, the burning out and the gradual elimination of the dross and the refinement of the pure metal into gold.

Some persons argue that the refinement of the character and the perfection of the inner nature

and consciousness will not help them materially until some time in the future and that they would prefer to have more attention given to their immediate needs. Here is where the average student makes a serious mistake. No person can rise higher than his own level of consciousness and perfection. You cannot take the unrefined, unperfected individual and put him into a position of extreme happiness, extreme prosperity, or extreme contentment. Nor can you put him into even a middle place and have him stay there and continue to rise. He will constantly drop to his own level.

Remember, I am not talking about social level and I am not talking about academic, educational levels. The college education and university education and training that a person may have received has little or no bearing, unfortunately, upon the raising of the consciousness of the self within. We all know that persons of extreme educational advantages and those who have graduated with even the highest academic degrees can be low in character and if not low in character, at least low in the consciousness level of the inner self. In fact, many of the modern graduates of universities and colleges deny the existence of any inner self and say there is no psychic consciousness and that there is no inner consciousness that can be raised or lowered. If they really believe such things—and it seems that thousands upon thousands of our modern graduates do believe it—then how can you get their cooperation in raising that inner consciousness to a higher level? Such persons like to build up the intellect of the brain, like to become very learned in scholastic things and become brilliant talkers, brilliant business men, perhaps, so far as brain education is concerned, but absolute failures in the realm of creative power and absolute failures in lifting themselves into dominant positions in life.

On the other hand, we find men and women who have not had the advantages of college or university and who are not walking encyclopedias of brain wisdom, but whose characters and inner personalities and developed abilities are such that they actually hold dominant positions in life and are happy, successful, prosperous, and contented. Very often in great institutions the man who is at the head of the business and many of his appointed superintendents, foremen, or managers of departments who dominate large sections of the business, are men who have never seen the inside of college or university, while the men under them holding mediocre positions are college graduates and often have degrees of various kinds.

I am not belittling scholastic or academic education, but there is something radically wrong

with an educational system that will make the brain high-powered in worldly wisdom and leave the inner self, the inner consciousness, in the same state that it was in at birth.

We must remember that the evolution of civilization and the evolution of the human race has not been supported and carried on through all the ages by academic education or by the development of the brain, but by the continued expansion and extension, growth and development of the inner self. In fact, evolution is not a thing of the physical body so much as it is of the Soul, and evolution of the self is not so much a part of brain development as it is of the development of character and expansion of the inner consciousness. The real difference between the most highly evolved gorilla or ape is not so much a difference between the body and brain capacity as it is of the inner consciousness. You might teach the ape to imitate man in all of his most important physical powers and abilities, but you could never make a man of him by any such process of mental evolution. You never could lead him into that degree of evolution where he will become a human being in the spiritual image of God.

As the inner consciousness of man expands, unfolds, and develops, it forces the physical part of man to mould itself around the consciousness in harmony with it. What is more important, as the inner consciousness expands and develops to a higher level of comprehension, it becomes more and more attuned with the Cosmic and attracts to it prosperity, happiness, power, and contentment. When the brain and physical part of man is developed and educated it becomes necessary for that brain to fight for all of its attainments and successes. On the other hand, as the inner consciousness develops and lifts itself up to a higher attunement, it draws to itself without any effort and without even revealing the process to the outer man, all of the power, blessings, and all of the good and essential things of life.

This dual process that is going on throughout civilization manifests itself in many ways. We have the one class of individuals who have highly developed the brain faculties through school and college training, and they are forced to use their muscle power along with the brain. They are forced to use their hands and physical abilities under the control of the brain to create and bring into their lives every dollar, every hour of happiness, every minute of joy and peace, and every little degree of contentment that they can get. This class of persons constitutes the plodding, striving, laboring class.

On the other hand, we have those who have developed the other faculties besides those of the brain and who have not spent all of their time

just building up and acquiring a mass of academic and worldly knowledge. They have developed character, personality, inner unfoldment, and a high degree of consciousness to where their intuition and foresight are quick and dependable. Psychic reasoning along with Cosmic revelation enables them to attract to themselves a dependable situation, reliable information, helpful companions, beneficial acquaintances, creative processes and Cosmic blessings with the result that this class of persons goes through life laboring less with their hands and their bodies than the other class, having less book knowledge of a worldly nature than the other class, and never seeming to be driven like slaves or struggling like drowning persons to keep themselves above the level of the majority. They seem to be "lucky" or living under the beneficent rays of some distant fortunate star. They seem to be mysteriously led into new openings, new fields, situations, or opportunities and conditions where they can instantly grasp the picture of possibilities and dominate the actions of themselves and others in the twinkling of an eye and walk forward with sureness, competency, and happiness.

As I have already said, while the student is developing these faculties and raising this inner consciousness to a higher degree, he is not aware of what is going on like those outside of himself who can look at him from a distant point of view. Each time the student on the Path learns some new essential universal principle and applies it to himself for a few minutes and lifts his consciousness one degree higher, he is not aware of the benefit that has come to the inner self. Each little elevation of the inner consciousness and each little promotion and expansion of the inner self is so minute at the moment that it is like the water in a great lake that is gradually rising while one stands at the shore and watches. The change is too small hour by hour and day by day to be noted. Therefore, the student on the Path is apt to become restless and wonder whether he is making the progress he should. He has no barometer, no guide, no means of testing and judging the progress he is making until some opportunity is suddenly brought his way by some mysterious coincidence or unusual combination of conditions that he may think is merely good luck, but which has resulted from a bringing together of certain principles that have a high degree of development within him. Then suddenly he has a manifestation of something of his development that has taken place within and he feels a little encouraged. Still there is lacking to his observation the great rounded and beneficial moulded perfection that he has been looking for. His friends and acquaintances, however, seeing him but occasionally, contacting his inner self

only once in a while, quickly note the changes that are taking place and it is the comments of these persons when frankly and honestly made that gives the student the best key to his situation and the greatest amount of encouragement.

No human being whose inner consciousness is unfolding and expanding can live a life that is a failure. The very expansion of the consciousness causes it to reach out and embrace opportunities, conditions, revelations, and situations that are mighty and powerful in their nature to aid the individual to make his life a success and to enjoy the better things of life.

It is not the man who has the greatest amount of money at his disposal, or who lives in the largest or most beautiful home, or who has the largest and most dominating business who is the most successful and the most happy. It is what he does with his money or what it does for him that tells whether he is prosperous and making a success of life. It is what his business activities bring to him personally, inwardly, that demonstrates whether his business is making him happy and bringing him the rewards of life. Not until the consciousness within expands and evolves can any individual determine what real happiness is or know how to be successful and how to be contented with that sense of abundant life. This degree of unfoldment and development from within can be reached and brought to a glorious manifestation without the aid of money and without the aid of worldly influences and worldly powers. All of the worldly influences and powers and even money itself are, after all, under the dominion and control of those whose inner consciousness has reached the proper development and are in attunement with the Cosmic.

Here is another letter received within the last few days that belongs in the same category as the one mentioned above. This is from a Frater in Monticello, Iowa, and he begins his comments with praise for the blessings he is receiving, and makes this interesting statement:

"My memory has been sharpened, and my mind is much clearer than it ever was, and it is more calm, contented, happy, and cheerful. My business is very good, and I do not worry about it any more. My personal affairs pass along so easily, and things that I desire I merely express in a wish, and they seem to come into my life without any great effort. I merely feel strong in personality, and the self within is sensed quite distinctly whenever I meditate or attune myself with the Cosmic. I easily sense things such as impressions from others, and I have a better and clearer outlook on life in every way. I am sure of myself, and less fearful of errors in all of my dealings. These are the benefits that have come

to me gradually through my studies with AMORC."

Now you will notice that neither one of these members states in the letters I have quoted that any definite miracle has come into his life. Neither one of them says that he had been concentrating on getting a new home, and that suddenly one afternoon the doorbell rang and a man walked in and handed him a deed to a house and lot. Neither one of them states that he had been desiring five thousand dollars to buy some new furniture, when in the twinkling of an eye the postman came with a letter stating that an uncle had just bequeathed to him five thousand dollars which he never expected to get. Nor does either one of them state that anything extraordinary has happened suddenly, or as the result of any simple little experiment that he read one evening in one of our magazines. They simply say that they have been following the lessons and instructions carefully, systematically, optimistically, and putting into the teachings and principles all of their faith and all of their hopes, and now in surveying the past years of their lives and honestly and carefully weighing their present position, they find that *gradually* and in a very definite and pleasing manner, important changes have been taking place in their lives, lifting them up to a better plane of consciousness to where they have a "clearer outlook" on life, as one of them states. These are the evolving types of persons who will reach their goal, and who do not expect and look for sudden miracles, or sudden changes of any kind. Therefore, they are not going to be disappointed because of foolish anticipation, nor will they be disappointed because of a complete failure to realize any important changes in their lives.

I hope that our members who occasionally feel impatient about the results of their practices and tests of the principles in the lessons will take this little talk to heart, and remember that each of us has all eternity in which to attain the ends and aims of our daytime dreaming, but that in the meantime through conscientious effort and patience we can gradually lift ourselves to a higher plane where happiness, health, prosperity, and peace begin to unfold their blessings and give us, a little at a time, a taste of the better side of life.

The Rosicrucian Tour

I do hope that those of our members and readers who are not planning to go with us on a tour to Egypt, and those who cannot even hope to go, will forgive us for taking valuable space to say something about the tour. There are so many who are interested—even those who are not going with us—that it is proper to have some of the

facts regarding the tour recorded in our Rosicrucian Forum Magazine for future reference. But to those who wanted to go, or hope to go, or are planning to go, there are some facts that are very interesting.

In the first place, for the sake of the utmost protection and convenience in entering nearly all of the Mediterranean ports and receiving the utmost attention, courtesy, and convenience in accommodations in the various ports, we have decided to take our cruise upon two of the boats of the Italian Steamship Line. This steamship line knows the Mediterranean perhaps better than any other steamship company, is more familiar with all of the ports, and is more accustomed to making cruises around the Mediterranean. Its own vital interests, its own protected interests, and its other qualifications in the Mediterranean make it the ideal steamship line to use in connection with any cruise that centers itself in the Mediterranean Sea. So we have selected for our cruise the two ships which the Italian Line recently rebuilt, reconstructed, and replanned specifically for Mediterranean cruising. They have taken the beautiful steamship *Roma* and a companion ship *Saturnia* and have changed the upper decks in such a manner as to make them like a huge open lido, or beach, surrounding an open air swimming pool with large open spaces for games and sports of all kinds without interference or obstructions such as are usually found on the upper decks of any ship. These Lido decks, as they are called, are the most picturesque, the most comfortable, and the most useful parts of any large ship. There are other decks with large open space for recreation, reading, entertainment and many other conveniences for sports, games, concerts, of every conceivable kind. So we shall journey from New York to Egypt and back again on these two ships and we shall go "Lido all the way" as has become the popular slogan during the past two years.

In addition to this very special improvement in our plans, we have added a number of interesting ports on our sightseeing list and we have deliberately planned to spend one entire week on the French Riviera during the height of the carnival season. In other words, from March 1 to 7 our headquarters will be in Nice, making convenient side trips to all of the other towns and villages around the Riviera and up into the foothills of the Maritime Alps. We have planned a cross-country tour through Genoa and Milan, stopping to visit for a day and a night in Milan to see the beautiful sights—including the famous painting, "The Last Supper" by the great Rosicrucian, Da Vinci—then going on to Venice and spending two or three days and nights in that fascinating city of canals. There are also many

other surprising features that have been added to the tour both on shore and on sea.

Since we announced these additions and improvements to those who had previously made inquiry about the tour, the registrations have been coming in faster and everyone agrees that the tour now includes more instructive, mystical, fascinating entertaining and costly features and conveniences, comforts, and luxuries than any tour previously conducted to the Near East at twice the cost. Despite the fact that the rapid increase in touring during the last two years, and despite the fact that all steamships have greatly increased their rates and all hotels and other places have increased their prices also, we shall hold very closely to the 1934 estimate that was given to us by the James Boring Company and so our cruise is unquestionably the biggest economical opportunity that has been offered to tourists in many, many years.

The cruise is planned now to leave New York on January 30 and return about the first of April. This will make it more convenient for a great many to go and takes us into the heart of Egypt when the weather is most delightful and into other places when they are having their gay carnival and tourist season. If you have ever wanted to travel and see the outstanding mystical and historical places of the world and enjoy contacts with every type of human being, the study of foreign customs and habits, and the enjoyment of all of the pleasures of sea and land travel, now is your opportunity to go safely and in a friendly party with every form of safety and protection, kind companionship, and guidance that can be devised. Those of our members and friends who want to go should make application at once to the Egyptian Tour Secretary, C/o AMORC, San Jose, California.

I have never been so enthusiastic about a tour before, simply because there will be so many with us that we can engage entire hotels for ourselves, special trains of our own, and assure ourselves in every way of many special advantages. It is going to be a great task for Soror Lewis and I and our group of lieutenants, but we will all benefit by the contacts and much good for the entire organization will result from what we shall learn and from what we shall bring back with us from these many countries we will visit. Our Sorores especially, who have often wanted to journey to foreign lands, will find this an excellent opportunity. Whereas they may have been fearful in the past to travel alone without escorts, now they will have the opportunity to be with a congenial group of like mind who will understand their interests and be glad to aid them in getting the utmost pleasure and benefit from the journey. We will not start away from New York as a group

of strangers but as one large happy family of possibly three hundred or more, and that close friendship, sympathetic understanding, congenial companionship and good-will will make every hour of the entire tour a pleasant and unforgettable one. Young people and old alike will enjoy it to the utmost.

All requests for possible reservations must be in the hands of the Tour Secretary before the first of January and the sooner they are received, the better accommodations can be given each one.

Our Presidential Election

I hope that the members of our Forum will not think that I am going to take advantage of the situation now and say, "We told you so!" But there are some points about our prophecy for the month of November that should be definitely registered in the minds of our members because of their significance. Perhaps many of you recall that during the summer months of this year there was held in the Midwest a national convention of astrologers. The foremost astrologers, numerologists, and fortune tellers of every class attended that convention either as official delegates or as visitors. Certain it was that all of the most professional and better known astrologers were registered as official delegates and each of them took part in the official discussions and in the important affairs of the convention.

One subject seemed to interest the convention more than any other and that was the coming election of a President of the United States. As was to be expected, every well known astrologer proceeded to make a horoscope of either President Franklin Roosevelt or of Governor Landon, or of both, and presented to the assembly of delegates and visitors his astrological conclusions as to who would be elected President of the United States in November, 1936. There was such perfect agreement in most of these horoscopes that even the radio program known as "The March of Time" quoted extracts from them; and one, Mrs. Heindel of Oceanside, California, appeared on the platform in a robe covered with stars representing the spirit of bewitching astrology, to support the marvelous, precise findings of the art as she teaches it.

The astonishing point about the convention was that it went on record as very definitely proving by the "positive facts of astrological revelation" that Franklin Delano Roosevelt would *not* be re-elected President and that Governor Landon had more than a mere chance, for he had all the Cosmic and astral influences and powers back of him ready to lift him to the highest position in our country. When the convention of astrologers closed, the delegates and visitors departed in great

joy. They had not only proclaimed who would be the next President of the United States, but they had attained for themselves, and attracted to themselves, nation-wide publicity in newspapers, magazines, and via radio. Some of the delegates and high practitioners wrote to us and stated that with the publicity which they had received and with the inevitable fulfilment of their prediction, astrology would be lifted to a higher plane of understanding and recognition in this country. For these reasons the convention was considered a remarkable success and achievement.

It is not my purpose now to make any disparaging remarks regarding the practice of astrology. I have said, and our official monographs have said, and will continue to say, why we cannot include astrology in our work and why we cannot look upon it as a perfect science. We recognize in it a very valuable art that can be a great help and a great aid to the advanced mystic who knows how to attune himself with the esoteric revelations signified by certain Cosmic influences; and while we have never included the art of astrology in our lessons nor have we ever published any book on the principles of astrology for commercial sale, nor do we permit our officers and workers at Headquarters to spend half of their time making horoscopes for members at a profitable fee, we have recommended good books on astrology to those who we think are capable of mastering the subject through careful mathematical and psychological labor and study. The books we have recommended are those written by eminent authorities and not published by us and from the sale of which we derive no profit whatsoever. We have tried our utmost to discourage not only the casual study of the so-called science of astrology which inevitably results in a very poor product of the principles, but we have tried our utmost to discourage the commercialism of astrology and the making and selling of cheap horoscopes. We particularly deplore the attempt to use the real mystical principles of astrology for the predicting of commercial matters thereby enabling persons to put these high principles upon a very low and sordid plane.

In the light of what occurred on November 3rd in the Presidential election, we feel that the convention of astrologers held last summer, and the wide-spread publicity which they planned for themselves and magnificently achieved, will do the subject of astrology more harm than good. If so many eminent astrologers with all their business reputations and titles and *starry costumes* can fail so thoroughly in determining whether a man will or will not become elected President of the United States, and if their general agreement in this regard is so opposite to the actual fact as shown by the recent election, what regard will

doubtful persons have in the future for the claims and postulations of professional astrologers? It were better by far that these astrologers sported among themselves their individual and collective opinions regarding the Presidential election and confidentially discussed the matter behind closed doors in secret chambers, and kept their ridiculous predictions out of the glamour of newspaper and radio publicity, and suffered professional defeat in silence, than to have had this nation-wide criticism come upon them.

Since our organization has never been a part of the astrological profession and practice in America, it is natural that we would hear from well-known newspaper editors, magazine editors, feature writers, government officials, prominent men and women and leading thinkers regarding their opinions of astrology and fortune telling. We know that for years these persons have condemned what they believed to be a growing practice that approaches a racket in America. We know how keenly and how analytically these doubters and skeptics read and study every astrological claim, every astrological prediction, and every astrological horoscope of friend or foe. We know how they glory in every mistaken prediction and in every failure of fulfilment. We know that many of these editors and writers have challenged some of the most prominent astrologers to predict the result of certain future contests and to prove thereby that they can *accurately* and *systematically* foretell the outcome of any contested situation. We know that they claim that aside from the results that can be attributed to the law of averages, they have found only failure and disappointment. What, then, are these critics going to say now about the result of this astrological convention? They are going to say that if the great master-teachers and foremost leaders of the art of astrology cannot make an exact and unanimous prediction in regard to something that most certainly should reveal itself in an astrological chart if astrology is based upon truth, what reliance is to be placed in any astrological prophecy or prediction?

Our members will perhaps appreciate the fact that while we issue each year a pamphlet containing our prophecies for the coming year, we have distinctly stated in the foreword of each and every one that our predictions are not based upon any astrological, speculative, or theoretical system, nor upon spiritualistic dictations, forms of necromancy, crystal gazing, automatic writing, clairvoyance or clairsaudience, but based upon the curves of mundane tendencies on the part of groups and nations of peoples throughout the world. We issue the pamphlet as an outline of tendencies, any or all of which may be fulfilled or modified in accordance with the laws of trends

and tendencies manifested by human beings individually or in groups. Ever since our first pamphlet was published and a large majority of the unexpected events were fulfilled in accordance with our prediction, astrologers and students of astrology and others who have read books on astrology have insisted that since our pamphlets are so accurate year after year, we *must* be using astrology as a basis for our consultations and configurations. In fact, prominent astrologers have insisted that we were hypocritical and that we were doing astrology an injury "by secretly using astrology in connection with all of our analytical studies of world affairs and then decrying and denying astrology, belittling its proper value," and claiming that all our calculations were based upon some other system.

We have had some difficulty in convincing even newspaper editors and official investigators that we are not using astrology for the compilation of the statements we present in our pamphlets.

The events of the last month will now relieve us of much of that argument. Not only were we the only mystical or occult organization in the United States that published in its magazine the positive statement that President Roosevelt would be reelected, but since all of the eminent astrological lights and authorities in America individually and unanimously proclaimed that Roosevelt would not be elected and that the principles of astrology clearly proved that Landon would be elected, no one can any longer claim that our opposite declaration was also based upon the principles of astrology.

In this connection I want to call the attention of our members to the fact that in the pamphlet issued in 1931 and touching upon the Presidential election of 1932, we predicted the election of Roosevelt at a time when it was not generally believed possible; but we also said at that time that he would be the last President of the United States to be elected in a manner to indicate that he would be elected a second time. We referred furthermore to the fact that the principles upon which he had been elected and which he would institute as his form of administration would be unique in America and different from those held by any former presidential candidate or directed by any former President while in administration.

In our 1937 pamphlet, written during the fall of 1936 long before the Presidential election, we stated not only that President Roosevelt would be reelected but that "so far as the election is concerned . . . many unexpected and surprising facts are to be revealed to the American public during November, 1936." Certainly the result of the election shows that not only were we correct in regard to the President's election, but the

astounding landslide of votes and the remarkable amount of voting, plus the wholly unexpected and unforeseen change of many states from Republican convictions to Democratic support, along with the large number of Democratic congressmen and governors elected and the evident whole-hearted approval of the present form of administration in the United States constitute *surprises* not only of the most significant nature but ones which no political analyst would have dared to predict.

The newspaper comments in foreign lands as well as in America indicate that the election brought forth more *surprising facts* than any election that has been held in any country of the world in the past five years. It upset more traditions, turned upside down more prophecies, reversed more expected situations than any former election. Perhaps the most surprising fact that will be commented upon for many months to come in analytical newspapers and magazines is that while the American public was being led to believe that a vast portion of the populace in America disapproved of the semi-autocratic and near-dictatorship form of government created and maintained by the President and his administration as objectionable in America, undesirable, and to be wholly cast into the discard, at the last hour and for no tangible reason that any analyst can discover, the largest majority of voters that any President has ever had to support him, came forward in a body and enthusiastically endorsed him and his administration, even going so far as to make his power greater and stronger by adding to the number of Democratic congressmen he would have to aid him.

We feel, therefore, that we are justly proud in speaking of our predictions and comments regarding the election and especially since we were the only mystical or occult magazine in the country that was correct in this regard. It reminds us of our prediction regarding the dreadful things that were foretold for the world beginning September 16. We were the only organization and our publication was the only one of a mystical nature that took the opposite view-point and definitely stated that the destructive and dreadful things would *not* occur.

Our members can find in these two instances much to argue in support of the claim that the AMORC and its officers and workers are in contact with the Cosmic and the Great White Brotherhood in ways and means that give them a more correct and a more complete understanding of world conditions and of the mystical facts of life than any other organization. Either predictions and prophecies are intended to mean something and are worth something, or they mean nothing and are worthless. One mystical

organization located in California constantly uses this slogan—"By their fruits ye shall know them." I feel that by the fruits of our repeated Cosmic revelations and the fulfillment of our prophetic statements we are proving the truthfulness of our claims. This is the point that will help our members in explaining how the AMORC is distinctly different from the pretentious organizations of small activity and small foresight.

Questions of Passing Interest

A number of the members in the Forum this morning wish to have answered a few interesting questions of passing interest, and I think it would be well to take up these questions right now and perhaps some of them will be worthy of placing in the Forum Magazine for our other members to read.

The first question that arises is as to whether the parents of the Emperor are still living. The answer to this is that both parents are still living and are very active despite their very old age. They have visited California several times, and on one occasion were present at the annual Convention banquet when they responded to a toast on behalf of the Convention delegates and members.

The next question pertains to Rosicrucian Park. Our member wants to know whether Rosicrucian Park is going to be enlarged in size year by year, and what other activities are planned in connection with it. In answer to this question, we wish to say that as soon as Rosicrucian Park has been completely laid out in driveways, pathways, gardens, and other features to fill the entire city block, it will reach across to adjoining sections in future years. At the present time the park has only reached the limit in the city square in which it is located, and we have many interesting buildings planned for the future, including a Martinist Temple of beauty for the Martinist activities, and a Memorial building which will be constructed in accordance with the wishes and desires of all of the foreign jurisdictions of the Order who will participate in making this unique structure a shrine to the memory of the foremost Rosicrucian mystics and leaders, and containing a typical tomb-vault for the preservation of documents and papers for the next cycle of Rosicrucianism in America which will occur during the lifetime of those of our members who will then be living in their next incarnation.

Rosicrucian Park is already considered in most foreign jurisdictions as the Western World mecca. The unusual privileges we enjoy in America, so far as freedom in carrying on our activities, makes America the ideal place for the future preservation of international documents,

papers and rare records. Rosicrucian Park in time will become the largest world center of mystical activities that the Rosicrucian Order or allied orders have ever been able to create and maintain permanently.

The next question before us is in regard to books. Several members have asked whether there have been any new books published recently that can be recommended to our members for study. I am sorry to say that while we are constantly looking out for good books to recommend to our members, there really have been no new ones in late months that are worth their cost to the student who wants really authentic and profound reading matter. The last book of this kind that we recommended was Dr. Carrel's "Man, The Unknown." Of course, there is that remarkable book of secret Rosicrucian symbols which we announced in the last issue of the Forum. While it is a costly book, I feel sure that in time a large number of members will try to secure it to pass on to their children and others in the future, for that particular book will always be rare and costly.

Recently we saw the announcement in an occult magazine of a new book that was claimed to deal very exhaustively with Rosicrucian history. It was stated that the new book contained an historical outline of all of the various branches of Rosicrucianism throughout the world, and a reference to the ancient and modern leaders who are at the head of these branches, and other important matters of an historical and biographical nature. I am sorry to say, however, that the description of the book was entirely misleading, since the book dealt solely with a form of mystical teachings that had nothing whatever to do with genuine Rosicrucianism. The book carried the unique title of "My Rosicrucian Adventure," but the book was not a Rosicrucian adventure and dealt so little with the subject of Rosicrucianism that anyone who bought it hoping to learn something about our organization was undoubtedly greatly disappointed. This is one of the problems that confronts us in trying to find books that we can recommend to our members for supplementary reading. Too many authors and publishers in the past have added the word "Rosicrucian" to the title of their books merely to help the sale when there was really nothing of Rosicrucianism in them. This reminds us of the books written and published by one Dr. Randolph back in the eighties. After finishing those books and struggling through a mass of questionable information on love, marriage, and sex, or on some other purportedly "mystical" subjects, one came to the conclusion that the author of the books had either met a few Rosicrucians sometime in his life who told him something about the ideals of the

Order, or had read these things in some books. Certainly his books were not Rosicrucian in ideals, teachings, or anything else. I hope that our members are not defrauded by buying books solely by their titles.

The next question asked is in regard to the international language. One member wants to know whether we have ever adopted Esperanto for our international correspondence, and several have asked whether Ido could not be used advantageously. In answer to those questions, I wish to say that Ido, the new international language, is one that was adopted in more recent years because it was a simplified form of Esperanto, and so arranged that it was easy to study and easy to master even by English-speaking persons. Several of us at Headquarters are very well acquainted with Ido, and have used it quite frequently in the past, and we are glad to note that the International Secretaries of the FUDOSI and of the Rosicrucian World Council have decided to adopt Ido as the official international language for all FUDOSI and Rosicrucian correspondence. If any of our members are interested in taking up an auxiliary language in order to correspond with certain foreign countries or speak with foreigners in foreign lands, I recommend that they go to the nearest bookstore and look for any book they may have dealing with the simplified presentation of the grammar and vocabulary of Ido. If they do not have such a book they can secure one. Do not allow anyone to tell you in any store or other place that Esperanto is preferable to Ido. Esperanto is much more difficult to understand and to use, unless you are a linguist to begin with.

The next question relates to the history of our organization in America. A number of members have written to ask what was being done with the plans for the revival of Rosicrucianism in America between the years 1909 and 1915. The Emperor returned from Europe in the fall of 1909 with instructions to proceed to organize the revival of Rosicrucian activities in America. From that year until 1915 many organization meetings were held and many group meetings assembled in various parts of New York City on different occasions in order that the organization's council and committee could meet and talk with those who had contacted Rosicrucianism in the past years in Europe or elsewhere. During those years between 1909 and 1915 many long days were spent each month in translating and rewriting the European constitutions and rules and regulations and initiation rituals and other things into English. Secret meetings were held of the first Grand Council, and the complete plan for the reorganization work in America was laid out in every detail for several years before the first lodge

assembled to announce to the world that it was operating in full form in 1916. All of this is outlined in our book entitled, "Rosicrucian Questions and Answers With Complete History of the Order," which is one of the volume in our Rosicrucian Library available to our members.

A New "World Master"

This time it is a woman. I am sure I will be forgiven this morning for bringing a smile or two into the Forum discussions, but I simply cannot help commenting upon any and every event that is outstanding in the march of progress being made in the world. All of you know how often we are really forced to speak upon the subject of "World Masters." These "World Masters" seem to be born suddenly here, there, and everywhere, and rise up over night like mushrooms in the garden, claiming themselves to be the sole world saviours. We can hardly ignore their pretensions, especially since each new one that appears on the horizon of earthly life causes us to receive hundreds of letters from members and friends asking us what we know about the newest of these "World Masters" and the movement he is promulgating.

A few days ago we were utterly astounded to find that the newest of these "World Masters" is a woman who announces herself as "The Paraclete, or Coming World Mother." This new "World Master" follows the usual custom of announcing that a new world movement has been founded to carry out her reformation of the world, and to support her in her proper position and dignity as "World Master."

After all, there is no reason why more of these Masters in the past have not been women, and really if the world is to be reborn and redeemed it would seem more logical for it to begin with a new "World Mother" who would give birth to and mature the new race of beings. I cannot see any reason why men have always taken unto themselves the prerogative of being the true reformers and the true saviours of the present day world.

This new movement is called the world "Harmony" movement. It claims to have had its birth in a vision in 1916, but the new Master at the head of it says that it took from 1916 when the revelation was received up to the present time to get the necessary money or worldly things with which to start the organization. We have always been under the impression, of course, that when the Cosmic created a new world movement because the Cosmic believed that a new world movement was a necessity, the Cosmic made immediate appropriations to take care of the worldly necessities in establishing the new movement.

Of course, we may have been laboring under a false belief in that regard, and it may be that the Cosmic does have to wait for money to be accumulated to carry out its wishes, and this, if true, is rather embarrassing. Certainly this new world "Harmony" movement claims that it is going to do marvelous things. It speaks about the "ages" that have passed like cycles through which the evolution of man has also passed, and it speaks of new "ages" to come, and what will be accomplished in these new ones.

Then we come to the illuminating promise or warning that "The Aquarian Age" is ushered in by the World Teacher in the form of a young and Divinely beautiful woman. That certainly is inspiring and important as well as astonishing news. Nearly all of the self-appointed or self-acclaimed "World Masters" in the past have been rather homely-looking men far past middle age, in most cases being extremely thin and emaciated-looking in order to emphasize "their extreme spirituality," or they are very rotund and plump in figure with long gray beards and much gray hair. But now the World Saviour and leader is to be a Divinely beautiful young woman. She says so herself. She also says of herself that she will be the "manifestation of the Holy Spirit as Comforter." She will also be the "Revelation of the Motherhood of God, the Feminine Aspect of the Holy Trinity." She also assures us that there has been a dreadful blank in the universe in the absence of a "Mother in the Holy Trinity." I think most of us have noticed this dreadful blank in the past, and have wondered why the self-acclaimed Masters who have come to us from India or Tibet or some other foreign places—or from Times Square in New York, or is it some other section of a city—have not noticed this and diplomatically filled the gap with some mysterious similar character of strange and dubious reputation. We are also told in the new announcement that there will be no mistaking the identity of this Divinely beautiful "World Mother," for she will be so beautiful, she will be so great, the power of her personality and the enchanting music of her voice, along with the overwhelming force of her convictions and healing power, will establish in our minds and consciousness at once the fact that she is the new "Mother" of the human race.

This new "Mother" arises from out of the dust of the earth in a city very far from the northern hemisphere and quite close to the South Pole, so far as relative distances are concerned. She is not from India and not from Tibet, and not of America. What impressed us very significantly, however, is that in the circular matter announcing herself and her world "Harmony" movement, she tells us that she is writing a great book, and

that it is going to deal with the great events of the Aquarian Age and all that will transpire and come into manifestation during the Aquarian Age. We feel sure that if this announcement of the new book reaches any of our inquiring friends in America, it is going to result in a vast amount of correspondence, and it is going to cause thousands of persons to say, "At last we are going to have the truth about the Aquarian Age, and all of the mystical cycles!" But the interesting part of it all is that there was a letter accompanying this announcement of the book, and the new world movement, and this letter addressed to the Secretary of AMORC confidentially said, "I am very anxious to know more about the Aquarian Age, and whether the Rosicrucians teach anything about the motherhood of God." So we see that after all the new "World Mother" at the head of the new world movement, and author of a great book that tells everything that is to be known about the Aquarian Age, is appealing to the Rosicrucian Order to tell her something about the Aquarian Age. This will cause you to smile as it caused us to smile, but our readers and members would be surprised if they could see from the correspondence in our files how some of these suddenly born world leaders finally appeal to our organization to help them gather together the facts that they want to give to the world as new and startling revelations from the Cosmic. One would think that if they were half what they pretended to be, they would not only need no information from us, but would have the storehouse of Cosmic information at their own disposal, and that they would startle the world—including us Rosicrucians—with the marvelous revelations which have come their way. We cannot help such persons as these by fostering their claims and aiding them with facts which they can twist and turn into propaganda for their newly organized movements and schemes. But what we can do is to warn our members and friends everywhere to look out for such claims as are issued by these two "World Masters" and to save their money when it comes to buying their books and secret lessons.

Increasing Mental Diseases

I recently received some newspaper clippings indicating that scientists connected with a British scientific association were giving some thought to the subject of "war mentality." The moment I read the headline containing the foregoing title, I recalled our own experiences here in the past several years in watching the unfortunate development of mental conditions in America due to the effects of the World War.

I think that all of our members should know these facts, and I am not stating them as an

alarmist, nor for the purpose of worrying any individual or group of individuals. I fully realize my responsibility and Karmic position in touching upon matter of this kind when it may cause many people to become suspicious or come to wrong conclusions and wrongly assume that certain sickly persons are mentally unsound. There is just as grave a danger in hiding these facts as in presenting them to our members.

Let me go back to the days right after the conclusion of the World War, and the signing of the Armistice. We are all familiar with the fact that during the war many men were very seriously affected by other things than gun shot wounds and other physical injuries that required surgical attention. First of all, there was that large group of particularly sensitive or super-nervous individuals who were shocked into abnormal mental and physical condition by the explosion of canon balls and shrapnel bombs, and other things close to them. These victims were classified as suffering from shell shock, and although many of them did not have a single scratch upon them, they were nevertheless as greatly incapacitated by this nervous-mental condition as if they had been poisoned or torn by bullets. Their sufferings were pitiful and beyond any form of immediate correction. Then there were those who were seriously affected by gas. Strangely enough, not all who were victims of gas momentarily or for a long period suffered only from physical complications. A mental condition was also created which incapacitated them more greatly than a purely physical one. So before the war was over, these unfortunate victims of shell shock and gas were sent back to base hospitals, and in many cases soon returned to their native countries to be treated in the hospitals. By the time the World War had reached its conclusion thousands upon thousands of men, young and old, were victims of shell shock and gas, and were lying helplessly in hospital beds or detained as mental cases requiring extraordinary treatment to bring them back to a normal state of mind again. Finally rehabilitation institutions or hospitals were established for the special care of these victims and for the purpose of restoring them to normal mental actions. All of us, including the government experts and officials, were pleased with the result of these rehabilitation institutions, because it appeared that seventy-five per cent of these victims were redeemed and brought back to a normal state, and gradually sent on their way into the world to become good and useful citizens again. A few—perhaps one out of a hundred—of those who were rehabilitated had another breakdown or relapse shortly afterward and were returned to institutions as incurables.

Now, after the passage of seventeen or eighteen years, we find to our horror that a large portion of those who were rehabilitated have been breaking down mentally and physically with a cyclic relapse. Little or nothing about this has been published in any medical bulletins, or in any of the official reports dealing with war conditions. From reports we have carefully compiled and based upon figures secured from various sections of the country, it is apparent that there is a definite periodicity to the diseases known as shell shock and gassing. Working along the lines of the law of averages, we find that there seems to be a cycle of nine years for both of these conditions, and that either at the ninth or the eighteenth year after the first treatment and cure of the condition it breaks out again in a purely mental form, and to a larger or lesser degree leaves the patient mentally incompetent for a period of time.

During 1935 and 1936 thousands of these relapses have occurred throughout the United States, causing thousands of men to become mentally unsound in a few weeks, and finally after many weeks to reach a stage of complete incapacity. In some extreme cases the persons have become so unbalanced and unsound mentally as to be wholly beyond any form of treatment known to the medical science. On the other hand, thousands of cases indicated a degree of mental unsoundness that made them irrational in all of their thinking and acting, though perfectly harmless and to a large extent physically well.

The unfortunate thing about it all is that our statistics indicate that even those who are now in a first or second relapse of the condition and who may be cured in the next six months or year, may have another relapse nine years hence, and may continue to have these relapses until each period makes the case more difficult to cure. The other unfortunate incident connected with it is that many of the men upon returning to America and becoming rehabilitated and seemingly normal married and went into business, and have raised a family of two or three children. They married believing that they were perfectly cured of the original condition, and now that they have relapsed and have become wholly mentally unsound, the question arises as to whether their children born in the interim have inherited any of these tendencies and may constitute a vast army of mental incompetents with which we will have to deal in the next few years.

This is a point that we regret having to deal with in a public manner, and I especially appreciate the Karmic responsibility in making these statements, and having perhaps many hundreds of wives and mothers become mentally disturbed over the possibility of the effect that may come

upon their children. I realize, as I have said, that many of these wives and mothers may worry themselves into illness, contemplating the future possibilities, and they may even bring conditions upon themselves that might not have come if I had not made these remarks. But I have weighed the facts for a long time, and have come to the conclusion that it is better for these wives and mothers to be forewarned than to suddenly find themselves face to face with this problem, and have no realization of its cause, nor of the possible treatment.

In fact, our records show that in many of the cases where a relapse has occurred and the man has become mentally unsound to the extreme degree, neither physicians nor scientists, nor even the closest relatives of the victim have associated the sudden mental breakdown with the former conditions, and therefore, see no connection between the present mental unsoundness and the original illness resulting from being gassed or shell shocked. Not realizing that the present condition is a relapse, and that it may be cured, as was the original attack, hundreds of these unfortunate victims are now being placed in asylums and institutions for the mentally incompetent and looked upon as permanently incapacitated, and given no form of treatment at all.

When the first studies were made of the shell shocked victims and those who were gassed, medical science and scientific investigators came to the conclusion that the mental state resulting from these incidents of war were probably not permanent, and therefore could be cured. For this reason those who were in the rehabilitation wards and were mentally unsound were separated and given special treatments and special considerations. Today the tendency is to look upon these mentally unsound persons as having developed a form of mental unsoundness that is a result of some physical diseases or mental weaknesses of an inherited nature, and they are not being classified as war victims and are not being given the specialized treatment that they were given in the army rehabilitation institutions.

Most of our members know that the subjects of unsoundness of mind and psychiatry have been a specialty with me for many years. I have read and studied everything on the subject that I could find and many years ago began to compile statistics based upon institutional records in an attempt to classify the various forms of insanity, and the probable causes and the better forms of treatment. In the popular mind during the last twenty-five years or more, and in the mind of the average physician and director of psychopathic institutions, there have been recognized only a few causes and forms of unsoundness of mind. A large percentage of the victims have always been

classified as being unsound mentally because of either an inherited or acquired physical weakness, generally of a social order. It has been claimed for many years that the average individual, even though normally healthy, has in his blood stream a certain amount of inherited syphilitic tendencies even when none has been acquired. On the other hand, the number of persons in the Western World today who have these tendencies through acquiring them is especially high constituting one of the great crimes of our present form of civilization. From the psychiatric point of view, the amount of insanity in both men and women resulting from inherited or acquired syphilitic weaknesses is extraordinarily high, and this type of patient is generally looked upon as incurable. It is believed that once the unsoundness of mind begins to manifest it will become progressively greater due to the fact (or theory) that since the unsoundness of mind is a result of syphilitic tendencies the brain has finally become attacked by these tendencies, and the progress of the breaking down of the brain as a physical organ cannot be stayed or corrected. There was a time when it was believed that the greatest cause of unsoundness of mind was due to the evil influences of external personalities, or even entities. With all of our boasted progressiveness in scientific understanding, there are many today in every civilized country who look upon certain forms of insanity as a positive indication of the unfortunate influence of evil spirit entities.

However, that old belief has been slightly modified in recent years, and the next important or most universal cause of unsoundness of mind was considered to be "religious fanaticism" or extreme religious beliefs and enthusiasm. It is still said in many books dealing with unsoundness of mind that religion of an enthusiastic and extreme nature, or an extremely devout nature, is more responsible for mentally unsound patients in the hospitals and institutions of America and Europe than any other cause. The more progressive and learned of the psychiatrists and mental experts decided some years ago, however, that this idea was wrong, and that it was based upon the fact that so many persons who become suddenly or gradually unsound develop extreme religious beliefs and ideas after they are placed in an institution, and that the mere fact that a person now unsound constantly quotes the Bible or various religious doctrines or claims to be highly spiritualized and in touch with heaven and the angels is not a proof that extreme religious devotion was the original cause of the mental breakdown. However that may be, in the last few years there has been a wider acceptance of the idea that syphilitic tendencies constitute the

cause of most cases of mental breakdown, even when there is no physical indication of the existence of these tendencies.

The important point about all of this is that in such classifications of mental unsoundness as those due to obsessional ideas, evil spiritual influences, religious fanaticism, and syphilis, there is no cure that can be relied upon, and therefore the patients will become progressively worse and remain permanently in psychopathic institutions.

If this idea of incurability continues to sway the thinking of medical men and psychopathic experts, it will mean that thousands of these war victims will be classified as such, and no attempt will be made to cure them, as was done when they first returned from the war and were classified as war victims, and therefore susceptible to cure. In other words, today these victims who are breaking down from a relapse of their original trouble are no longer associated with the war and for that reason are not being given the consideration and treatment that they should be given. The war having ended eighteen or more years ago seems too remote to be associated with the present increasing number of mental sufferers.

Our own system of metaphysical treatment has revealed to us in the past ten years that a large portion of these sufferers, as well as mental sufferers from other causes generally looked upon as incurable, can be cured. We are very happy in the fact that even up to recent weeks we have proved conclusively that mental unsoundness can be cured in many cases where medical science would have attempted no cure at all. This is not meant to be a criticism of the medical science, nor of the science of psychiatry. The average medical physician and even the average mental expert has not had the opportunity to study and analyze and classify these victims and the causes of their troubles that the experts in our own organization have had since we in our studies and experimentations are constantly dealing with mental states and psychic states of mind and consciousness.

So I can console those who will be shocked and mentally disturbed by this discourse today, by assuring them that those who are now having relapses and breaking down to unsoundness of mind need not be looked upon as permanently incurable, and it is doubtful whether children of these sufferers will inherit any more than a very mild tendency to unsoundness of mind, which may never be made manifest unless the children too suffer from some tremendous mental shocks or from some extremely poisonous condition of the entire system that would also affect the brain.

We have regretted to find from time to time one of our members who is engaged in business

and otherwise occupied in perfectly normal, rational pursuits suddenly developing traits or tendencies that indicate that a relapse to unsoundness of mind has come upon him. In such cases we have proceeded at once to classify him properly and analyze the case, discontinue his studies and all forms of mental exertion, and have recommended complete rest of a mental kind while we proceeded to use our metaphysical principles and Rosicrucian laws to treat him.

All of this only indicates another one of the terrible prices that civilization has to pay for its indulgences in war. When our government issued its final statements as to the number who were killed, the number injured, and the number made permanently incapacitated by the great World War, and set these figures up as the human price we had to pay, it did not know that there was a still greater price to pay in the future through the relapses and continued breakdowns that would affect not only the soldiers, but the happiness and economic conditions of their wives and children, and that this would continue through at least one more generation.

I hope that our Forum members will excuse me for having indulged so greatly in the subject, and for having taken so much of the time of the Forum this morning to touch upon a subject that may not interest all of them, but still as students of human nature, and of the workings of the Divine laws, as well as the natural laws in and through us, it is proper for us to be familiar with the ideas that I have outlined today.

Of course, I must add this: I personally cannot undertake to treat individually all of the cases of mental unsoundness that our members or their friends may want to bring to me. In each and every case I must recommend that a physician be consulted, and his recommendations followed, and in cases where the belief is put forward that the victim is incurable, the relatives and friends should adopt a hopeful attitude and be kind and patient with the victim. Our Council of Solace here and our experts will be glad to help these unfortunate ones metaphysically, but we cannot permit our members to bring such persons here to us for personal examination or treatment, for all such personal treatment must be given by a competent physician who keeps in touch with them from day to day.

Ancient Settlements and Villages

Our Forum correspondence is quite filled from week to week with clippings from newspapers and magazines announcing the recent discovery of bones, parts of skeletons, pieces of crockery and glass, or useful utensils which have been long buried in the soil near cities or on seashores and have gone undiscovered for ages. The request

comes with these clippings that we announce these discoveries and comment upon them.

I would like to say that if we attempted to do justice to all these announcements our Forum magazine and Forum sessions would be filled with nothing else but these. From Alaska to the Panama Canal and from Central America down to the very tip point of South America, it would appear that every few miles somewhere in the United States or in South America discoveries are made of ancient villages or habitations, or the remains of some very primitive form of human life. It is becoming so frequent and so varied that one may expect any day to learn that right in the heart of San Francisco or Chicago, New Orleans or New York, or even in our own backyard, we may find the skeleton of some rare old creature. All of these simply carry out and confirm the claims set forth in our book dealing with Lemuria. No doubt all parts of the earth's surface are filled with these ancient ruins and relics. The discovery of them constitutes a valuable contribution to history and geology and other arts and sciences, but they have no real significance in our work and for this reason we do not take time and space to comment upon every one of the discoveries that are announced in the newspapers.

Persistency of a Vision

Soror Brooks of Colorado asks the Forum to consider her question. She says that she would like to know whether a picture or vision that persists in the mind for some days or longer and which seems not to want to leave but revives itself quite brilliantly and strongly every few hours, is due to something that has been witnessed or participated in during a previous incarnation or what else it may be.

I do not know how this could actually be, for the question is not as complete as it might be, but it is true that at times all of us find ourselves seeing inwardly either mentally or psychically a picture, diagram, vision, emblem, or something that wants to repeat itself from hour to hour, and we have great difficulty for a whole day and sometimes for two or three days in getting out of the inner mind this persistent picture or vision. Such a thing may be due to a psychic impression that is coming to us and it may be due wholly to the objective mind holding fast to something it has seen recently or read about. I do not think that any particular event of the past incarnation would hold itself fast in our present mind to such an extent as to be an obsessional picture or vision. If it is so, the coming of other visions, thoughts, or impressions in connection with it will gradually reveal the reason for such a persistent impression.

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