

The ROSICRUCIAN FORUM

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

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THE TEMPLE OF FAME

"How far away is the Temple of Fame?"

Asked a youth at the dawn of day;
And he toiled and dreamed of a deathless name,
But the hours went by and the evening came,
That left him feeble and old and lame,
To plod on his cheerless way.

"How far away is the Temple of God?"

Asked the youth at the dawn of day;
And he strove, in the spirit of brotherhood,
To help and succor, as best he could,
The poor and unfortunate multitude,
On their hard and dreary way.

He was careless alike of praise and blame;
But after his work was done,
An angel of glory from heaven came
And wrote on high his immortal name,
Proclaiming this truth—that the Temple of Fame
And the Temple of God are one.

—J. A. Edgerton.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

We are approaching the seventh year of our Rosicrucian Forum so far as the present system and arrangement of it is concerned.

The Forum, as a small assembly of members and officers meeting irregularly at Headquarters with the Emperor as guide and expounder, was a long-established institution. It began back in 1916 when the Administration Committee of the Supreme Council, the heads of the various departments of the Supreme Lodge, the Administration Office employees, and a few advisers, were formed into an administrative and ritualistic council called the "Ministraro" (a word formed on the principles of the Ido language). Meetings were held each week for the purpose of discussing not only the administrative problems and the problems of extension of the ideals and purposes of the organization, but for the adjustment of the ritualism to American conditions and the improvement of the terminology and methods of instruction, so as to adapt these to the most modern of Western World systems and interpretations.

Naturally there was as much discussion over the teachings and practices presented in the various graded lessons, as over the by-laws and constitution of the physical part of the organization.

When we decided early in 1930 that it might be better to make the Forum an open meeting to all members as well as all of the officers and department heads, we asked the advice of our general membership as to the feasibility of having a large portion of the questions and answers and discussions taken down in shorthand and published bi-monthly in the form of a private magazine. The hearty response to this idea gave immediate birth to the present Rosicrucian Forum magazine, and the Forum itself as an institution or department of the organization.

From month to month the members of the Forum family have increased in number and today the Forum family covers a very large portion of the world representing every nationality, race, and color. In fact, a list of the cities and countries of the world to which this Forum magazine is mailed every other month would read like an international postal directory. This reminds me of an idea I have, which I would like to suggest to our Forum readers, and have those with ingenuity assist me in working out a unique scheme:

I would like to mail one copy of the Forum magazine in a well-bound envelope made of linen, or some other durable material, so that it would go from Headquarters to some member in New York, and then to one member in each of all the countries where the Forum magazine circulates. The idea would be to have each one who receives the Forum mail it on to the next person, and that person put a stamp on the envelope and mail it on to the next one, and then that member put another stamp on the envelope and mail it on to the next one, and so on around the entire world, with the last foreign member mailing it back to me and putting a stamp of his country on it. When it finally reaches me the envelope should contain on the front of it and on the back of it a cancelled stamp of each country to which it was mailed, and the names and addresses to which it was mailed, thus forming a complete directory of its journey around the world. Some means would have to be provided on the envelope whereby each recipient would see plainly typewritten thereon the name and address of the next person to whom it was to be mailed, or would find inside the envelope small gummed labels, each of them numbered consecutively from one to some large number, with instructions that the first person was to paste label No. 2 on the envelope, and the second person was to paste label No. 3 on the envelope, etc., and to put on the envelope the proper postage of each country. Square spaces would have to be printed on the envelope on the front and back to provide room for each consecutive sticker or gummed label, and the stamps of that country.

Now if our artistic friends and ingenious minds want to submit to me plans for such an envelope, and little gummed labels, I will be glad to receive them. The space on the envelope for the postage stamps of each country would be about three inches long by one inch in height, so that one, two or three stamps can be put into the space along with the Post Office cancellation. Each recipient would have to draw ink lines through his name and address on the sticker, and then paste the new gummed label underneath it so that the Post Office would know that the envelope was to be mailed to the person whose name appeared on the last label and not back to any of the preceding ones.

Such an envelope with a copy of the Forum magazine in it, after having traveled around the

world for several months, would make a wonderful souvenir to put in our museum here and to exhibit at Convention time.

Suggestions and schemes for this idea should be submitted to the Secretary to the Emperor, because the Emperor will be away from his offices at Headquarters from about the first of February until the first of May because of the Rosicrucian Egyptian tour, and because of other visits he will make in the East before returning to San Jose. Upon his return to California the Emperor will then examine these schemes and determine which of them is the most feasible, and later on a photograph of the envelope with all of its postage stamps and cancellations will be published in *The Rosicrucian Digest*.

Certain it is that the Rosicrucian Forum magazine has carried out a very wonderful mission. Letters are received in the Forum department daily from members stating that it has become the most enjoyable, the most helpful, the most dependable guide in personal affairs that has ever come into the lives of these members. The lists of suggestions constantly received show very keen and analytical interest in every article that is put into the magazine. Many suggestions are not feasible for several reasons, principally the cost of production. We do not want to increase the subscription price if we can possibly avoid it, and in fact we look forward to the time when we shall find some way of reducing the subscription price so as to make it possible for every member to receive a personal copy. There are so many families in which there are three, four, or five members, and where only one copy of the magazine is received, that at times there is a considerable wear and tear of the pages before the copy finally reaches the fourth or fifth member. And we are receiving constant requests for back numbers, so that bound copies might be made of this magazine. We do not have copies of every one of the back issues, and in order to bind a few complete sets for ourselves we have had to solicit and buy copies at a high cost. If you have not been preserving your copies, you are making a very serious mistake. There are many members now willing to pay twenty-five to thirty-five dollars for a complete set of the thirty-eight or thirty-nine copies that have been issued already. And as the months and years go by the early copies of the Forum will be worth \$1.50 to \$2.00 a single copy.

Of course, we also receive the brickbats along with the bouquets and from time to time we have published some of these. There are still those who evidently do not understand the origin and original purpose of the magazine. They have joined the Forum family in recent years and wonder why it is that the Emperor does all the

talking, or most of it, and why he constantly expresses his own opinion in a dictatorial, arbitrary manner. One member expressed this idea very definitely in the question, "Does the Emperor think he has been ordained to dictate to us what we shall do, what we shall think, what we shall buy, eat, wear, enjoy, or reject in every department of our lives?" It is a difficult matter for the Emperor not to place himself in just such a dictatorial position and yet fulfill the intents and purposes of the Forum and its magazine. We have tried to say over and over in every possible way, that the Forum magazine and the Forum discussions present to our members the Emperor's impressions of Rosicrucianism as he understands them, or his personal opinion in regard to matters that are not presented in the Rosicrucian teachings. But in presenting these ideas, these opinions, and these view-points, the Emperor does not do so in a dictatorial manner. He does not insist, nor does the organization insist that the members shall follow his advice, recommendations, or opinions. He may be wrong in some of his opinions just as anyone may be, but nevertheless they are his honest opinions based upon his many years of experience with the teachings, and his experience with thousands of members whose problems he has helped to solve, or whose solved problems have come before him for review and examination. When the Emperor says, for instance, that he does not believe that the eating of a certain amount of meat is injurious to the health or psychic development, he is expressing his own opinion based upon personal experience and upon a careful study and analysis of the lives of thousands of members, some of whom have lived on a strictly vegetarian diet, and some of whom have lived on a diet consisting of both vegetables and meat. But this does not mean that the Emperor insists that the members eat some meat if they prefer to live on a vegetarian diet, and it does not mean that the Rosicrucian Order in its teachings or rules and regulations advocates or enforces the eating of meat any more than it enforces the eating of vegetables and fruits exclusively. The organization takes into consideration the fact that we are not all built alike, chemically, and that we do not live alike so far as exercise and daily employment are concerned, and therefore the drawing upon our vital strength and our psychic and mental capabilities is not the same; and so some may eat meat with less injurious effect than others, and some may go too far in limiting themselves to a vegetable diet. Each individual must discover for himself whether he can eat meat, or vegetables exclusively, or smoke, or drink alcoholic liquors, or indulge in the appetites of the flesh without injury or harm or interference to his development and progress.

The Rosicrucian teachings present all sides of the argument, and just as freely explain and acknowledge the dangers and the objectionable features to meat eating to a large extent, or the drinking of alcoholic liquors, smoking, or anything else, as they explain the possibilities of a temperate use of these things.

So, after all, the Forum magazine, containing the discussions of the Forum itself, consists principally of the expressions of one person speaking informally and without any attempt at literary style or the presentation of rare erudition, nor is the magazine made compulsory as a part of the Rosicrucian studies and reading. The growth in the Forum family and in the number of readers of the magazine has come about solely as a voluntary desire for the publication, a continuously enthusiastic valuation of it, and a whole-hearted support of it by those who freely state that by following its advice and recommendations and carefully heeding the suggestions made, they have brought wonderful changes into their lives and have found something that is safe and dependable, because it is free from bias and prejudice, and wholeheartedly considerate of the weaknesses and tendencies of human nature, and especially of the fact that none of us is perfect, that no one in the Forum family has developed wings and become so angelic that he is in any position arbitrarily to state positive doctrines and decrees which the members must follow in order to live on the earth plane and enjoy all of its tempting and good and bad opportunities.

And so we approach the end of the sixth year of our Forum magazine, with many plans for its improvement and betterment in the near future, and with deep appreciation for the hundreds of testimonial letters that come to us about it from month to month from all parts of the world.

Sincerely and fraternally,

H. SPENCER LEWIS,
Imperator.

The Absence of the Imperator

All of our members probably will realize by the time this issue of the Forum magazine is in their hands that the Imperator and his family, and a large number of other Rosicrucian members, are on the high seas on their way to Egypt, Palestine, and a large number of other foreign countries and cities.

What our members should keep in mind is that the Imperator will be away from his office at Headquarters in San Jose during the months of February, March, April, and a large part of May. In other words, the Imperator and his

family will not return to San Jose before perhaps the middle of the month of May. It is true that the rest of the Rosicrucian touring party will return to the United States about the first of April. But the Imperator and his wife must attend other meetings in Europe besides those that were incidental to the plans of the tour that all members are taking. In other words, after the Egyptian Tour is completed, the Imperator and his family will branch off from the Mediterranean and go through Europe to attend other international conferences and meetings of Rosicrucians and allied bodies of the Federation of FUDOSI.

Naturally, our members should not expect that they can address letters to the Imperator at his office in San Jose, and receive the usual quick reply. Matters that are of importance to him will be looked after by his staff of secretaries with the assistance of the other officers at Headquarters. But no one should expect a personal reply or a personal letter from the Imperator until after the end of May. Even when he does return to his office in the middle of May, he will undoubtedly find a mass of official business waiting there that will require his daily attention for several weeks. During that time the answering of personal letters will be almost impossible.

It is only natural that the Imperator should regret his inability to keep up his personal contact with members as he does throughout the year, but on the other hand, these trips to Europe are of the utmost value to all members, and it is on the basis of these constant contacts with other organizations and with the archives of the Order in foreign lands, that we have been able to maintain the high degree of efficiency and the marvelous work of our teachings and practices here in America.

During the course of the tour the Imperator will write a number of magazine articles and will dictate matter for official use at Headquarters. As we have already stated elsewhere during our Forum sessions, Forums will be held occasionally during the tour with questions and answers similar to the Forums held here at Headquarters, and the matter brought out in these Forum sessions on the high seas and in foreign lands will be sent back to America for publication in the next issue of the Forum magazine.

Throughout the entire absence of the Imperator from the offices at Headquarters, the Supreme Officers will be in touch with the Imperator by cable or radio in connection with any important matters. This will mean that there will be no delay or variation in the routine activities of the organization. It simply means that the personal, private mail of the Imperator, usually consisting of letters from members in the higher grades, or from new members, will be interrupted for a few

months. His secretaries will acknowledge all important letters, and the other officers of the organization will take care of any important demands or requests that may be addressed to the Emperor. Later on during the year a story of this Egyptian Tour and of the Emperor's contacts abroad will appear in *The Rosicrucian Digest*, and of course throughout this year there will be many comments about the tour and the very interesting mystical contacts made in the discussions of the Forum magazine.

It will be a very simple matter for the members in the higher grades, and, in fact, the members in all of the grades who know how to do so, to get into psychic contact with the Emperor during his visit in Europe and during this Rosicrucian Tour. It is the intention of the Emperor to make two or three periods of contact each day with the members throughout North and South America, so that the psychic attunement that exists between him and the members, and which has existed for a number of years, will remain unbroken.

With the Emperor and his family will be over a hundred of the members from various parts of the United States, Canada, Mexico, and even foreign lands representing all of the grades of the AMORC studies and all of the departments of activity. There will be some members who have come from as far as Australia and New Zealand to join with the party starting from California, and there will be others from the Scandinavian countries going south to meet the touring party at the Mediterranean, and there are even some who are coming from South Africa and other distant points to go with the touring party. These hundred or more members, perhaps a hundred and fifty, will visit all of the important mystical sites of a Rosicrucian nature, as well as the ancient sites of the birth of civilization. They will be together day and night for nearly sixty days, and will have many unusual experiences on land and sea. Many of the special workers in the Order will be with the Emperor on this trip, and it is too bad that a number of members throughout the country who could have gone on the trip have been frightened from doing so because of the ridiculous stories in the newspapers regarding the possibilities of war in Europe. The same condition existed last year and the year before, frightening many members from even making plans for such a tour, and yet both of those years passed by without any interference with Mediterranean travel, or without any warfare in any of the countries actually bordering on the Mediterranean or anywhere in Europe except in Spain. Since our itinerary did not include any important things in Spain, the elimination of Spain from the touring program made little dif-

ference, or no difference at all. These members who were so easily frightened overlooked the fact that if the Emperor was sure enough of his position and of his foreknowledge of conditions to be ready and willing to take his wife and daughters and his son-in-law, and other dear members of the organization along with him, there certainly was no reason for any of the members to feel unsafe on such a trip. It is all a matter of faith, and a lack of faith is one of the great detriments to so many in this world today. It holds many back from achieving the desires of their hearts are attaining the great goal which they hold before them.

Karma and Ignorance

One of our good members, a physician living in Kentucky, writes to the Forum and asks such a question as this: "If I am ignorant of doing wrong at the time that I commit a wrong, will the Karmic law work just the same in my case as in the case with a person who does wrong wilfully and unknowingly?" In other words, if I am ignorant of violating any law and do something that I should not do, will I have to suffer the same Karmic punishment as if I knew just what I was doing and didn't care?

In answer to this Frater's question, I would like to call attention to the fact that the law of Karma works through two departments of human experiences. First, there is the department of compensation or adjustment; second, the department of instruction. If we perform or commit some act that is wrong and do it without the knowledge of its consequences, or without knowledge of its import, or that it is a violation of a law, the law of Karma will not attempt to punish us or try to "get even with us" by forcing an unhappy or sad condition on us. On the other hand, the law of Karma does seek to teach us a lesson so that we will not continue in ignorance, and the law of Karma always seeks to bring about an adjustment or to see that proper compensation is made for all wrongs, and also for all rights. We must remember that the law of Karma is just as ready to reward us for the good things we do as to cause us to make compensation for the wrong things we do. In the cases where instruction and guidance is intended by Karma, the result of our wrong acts performed in ignorance will be conditions and experiences in the future that will teach us the valuable lessons and help us to avoid making similar mistakes again. If after having had some experiences that teach us the lesson and show us plainly what we should not have done, then we make the same mistake again, this time ignorance cannot be considered and the Karmic law will work through the department of

adjustment or compensation and will force upon us in some way the necessity of making proper compensation, proper adjustment for the wrongs committed. On the other hand, any act on our part that is deliberately done and knowingly done, and which is wrong and performed at a time and under circumstances when we know we should not do it and could avoid doing it, will bring us Karmic experiences in the future, perhaps in another life, that will teach us that we must make compensation, must make adjustment, either with the Cosmic, or with the Universal Mind, or with friends, relatives, or persons we have made suffer, until we have properly compensated for the wrong we have committed. At no time does the law of Karma seek just to punish us and make us suffer for a wrong we have done whether it is wilfully or ignorantly. The full object of the law of Karma is to gradually eliminate all suffering, all inharmony, all wrong, all error, and make this world one of peace, harmony, and perfection in every human experience. Certainly punishment of any kind, suffering of any kind brought into the lives of human beings through any Cosmic law, would be inconsistent with Universal Law. We may think that the Karmic law is punishing us only as we sometimes in the past have punished children for doing the wrong thing. Our Karmic experiences may cause us to suffer, or to feel the arrow and the sting of our past acts, but the real purpose back of such suffering is to make us become keenly conscious of the mistake we made when we committed the wrong act so that we will not do it again, and at the same time, urge us to make compensation and adjustment by seeking an opportunity to undo a wrong we did years ago, or to do some kind of act for someone that will compensate for the other act that we performed. The more we seek to compensate for the errors we have made, the more rapidly will we wipe out of our record any Karma that we have created, but we must remember that many of the Karmic experiences we have, even the happy and fortunate ones, are for the purpose of pointing out to us that something we did in the past was either very, very wrong, or very good, and thereby teach us how to live and think correctly.

Famous Rosicrucians

A Soror in Pennsylvania writes to the Forum and says that she would appreciate seeing a list published in the Forum magazine occasionally giving the names of famous Rosicrucians. She says that she is especially interested in seeing the names of Rosicrucians who have distinguished themselves in various human endeavors in the past.

We would like to publish names in this manner from time to time, and perhaps we shall do so, but not as a list. I think it would seem rather boastful of us to publish a list of famous persons who were Rosicrucians. It would look as though we were trying to make the organization famous by showing the names of famous individuals who have been connected with us. This would be entirely contrary to our way of making the organization appeal to those who need it most. I never have had any sympathy with the man or the woman who joins a church or a society, a club or a movement, simply because some prominent persons belong to it.

But from time to time we will call attention to outstanding characters who have very definitely associated themselves with the Rosicrucian Order and its activities in the past. We will especially mention those who have made the Rosicrucian Order an important connection in their lives and have contributed to the Rosicrucian work to the same degree that Rosicrucianism has contributed to their success and happiness.

The other day in looking through an encyclopedia of music and a history of music containing references to many eminent Rosicrucians, I came across the name of that famous French composer, Claude A. Debussy. We all know that he composed many very beautiful and mystical pieces of music, and that he has been hailed as a very eminent French musician. But I had forgotten that he was a Rosicrucian, and was pleased to note in this book the statement that he had composed many compositions that were used in the ritualism of Rosicrucianism, or in other words, that he had composed some music especially for the Rosicrucians. To see such a reference in an unexpected manner in the history of music wholly indicates how important the authors of this book looked upon or considered Debussy's connections with Rosicrucianism. If you want to know more about Debussy, turn to some encyclopedia and hunt up the history of his life, and then you will find also that you can get some of his compositions in the form of phonograph records very easily here in America, and undoubtedly, in parts of Europe. If you have no phonograph, then try to have one of your local radio stations play one or two of Debussy's numbers on one of their regular programs, and you will soon discover the mystical spirit in his music.

Practicing the Teachings

Not long ago one of our members visited me here at my office, and during the course of conversation he said that he had not given all of the time, study, and practice to the subject of intuition and development of inner impressions that

he might have given, because he said, "I do not feel that it is something that I will need very often in my life. I am of a rather scientific, mechanical, practical nature, and it will always be my habit to arrive at my conclusion through very careful thinking and deductive reasoning, and I probably will pay little or no attention to so-called hunches or direct Cosmic urges."

I told our good Frater that I had heard similar statements many times before, and that I knew positively that few persons can go through life without giving some consideration to such intuitive impressions no matter how practical or scientific they may be in their beliefs and their reasoning. And then came this report to me, which I am about to use in our Forum to discuss one angle of the question of developing intuition and psychic faculties.

In the first place, we never know when we are going to be called upon to have immediate need for a psychic impression, or an intuitive impression. Sudden and unexpected occurrences in our daily lives may make the need for an intuitive impression so great and so important that we would rather have such an impression than the finest advice that might be given to us by an expert, and very often the need for the assistance of our intuition comes at a time when nothing else would seem to serve, and especially when we must act quickly and safely. Therefore, for anyone to neglect the development of the intuitive faculty because he does not think he will ever have need for it is to make a very serious mistake. Even before this very day is over something may occur to make it of extreme importance.

But here is the interesting report that came to me from a mid-western city. One of our good Sorores who came to our last Convention here in San Jose found it necessary to work steadily up to the very hour of departure without having had the usual opportunity to look after her health and personal affairs to an extent where she was properly prepared to make a long trip from the East to the West. For a day or two before her departure her ear had been bothering her considerably, and a day or two after her departure she gradually found her ear giving her more and more trouble, indicating a serious condition of some kind. Stopping off at one of the mid-western cities to see her sister, she expressed the idea that she should immediately see an ear specialist. This impression seemed to come to her very strongly either from intuition or from good, logical reasoning. But neither she nor her sister knew of any ear specialists in the city, and both of them thought it would be better to have the attention of a Rosicrucian physician than an absolute stranger. Not knowing how to locate

quickly any Rosicrucian who might be a specialist, she tried the old mystical trick of allowing the Cosmic and her intuition to help her. So she opened the telephone directory to the list of ear specialists in the city where she was stopping, and slowly ran her finger down the list to see whether either intuition or the Cosmic would reveal the right one. Finally her finger stopped at a name, and going back over the list again she found that for a second or third time her finger would stop at that name, or if she passed it, it would go back up to that name again.

Neither she nor her sister knew anything about the physician thus selected, so our Soror trusted entirely in her intuition and jumped into a taxicab and ordered it to hurry her to the home of the physician selected in the telephone directory.

Now the interesting part of this is that after waiting in the reception room for the physician to see her, she was summoned to his office and they began a very pleasant conversation about general things, and about her ear in particular, and when she told him that she wanted immediate treatment because she was hurrying on to the West to attend a Convention, he smiled knowingly and said to her, "Just what Convention are you going to attend?" The moment she answered and explained it was the Rosicrucian Convention he again looked up at her and smiled and said, "Do you know you are talking to a Rosicrucian of San Jose?" She replied and said, "Yes, I knew it, and that is the reason I am here, and I knew I was correct the moment I saw you walking into the room." Finally he admitted that he was in the Sixth Degree, and he took her to a little room adjoining his professional offices and showed her there his very complete Rosicrucian sanctum. He then told her how valuable the teachings were to him, and how much he enjoyed them, and concluded his statements with this statement: "I owe all of my success to the Rosicrucian Order!" He wanted the Soror to stop off on her way Eastward after the Convention and tell him something of the Convention, and she did so, and again he was very enthusiastic and highly pleased. I need not tell you that the physician was very sympathetic in his treatment, and that the treatment he gave our Soror with such mystical understanding as well as his long experience and training left her in a very excellent state of health.

This may be a very casual illustration of the value of the intuitive faculty, and in fact to some of our Forum readers it may seem like a trite incident, but it beautifully illustrates the manner in which intuition can work, and often does work, and can therefore bring a sense of sureness and security in connection with the affairs of life.

Father Divine

Again this month we find our Forum correspondence spotted with requests that we say something more definite and more illuminating regarding the purported claims of deity made by "Father Divine" in New York.

I think we have said all that we feel inclined to say, and all we should say regarding this man's claims, pretensions, or assertions. We do not feel it necessary to waste our time or the space of our Forum magazine, nor your time in listening here this afternoon, in making any comments regarding those things that, first of all, have absolutely no part in the Rosicrucian activities, and secondly cannot be dealt with without a critical attitude and the making of statements that may be taken as unkind remarks.

Yesterday in our Forum sessions, I told you that we had some brickbats occasionally among the bouquets that come to us. Some of these brickbats relate to criticisms of me for venturing a critical opinion or making a statement that could be taken unkindly. One citation, for instance, related to my remarks regarding earth rays, Cosmic rays, and divining rods for locating oil wells, water wells, minerals, etc. It seems that a few months ago I answered a number of letters through the Forum which asked why it was that we here at Headquarters did not furnish or supply instructions for designing, building, and using various divining rods. I called attention to the fact that we had no time, nor even inclination to go into that sort of thing, that we were dealing with universal principles and laws, and not with little mechanical devices, and that so far we had very little faith in the claims made for the majority of divining instruments that had been sent to us by various persons from all over the country who had little or no knowledge of the principles involved. I was criticized for dealing with the subject so lightly and indifferently. Of course, my critic did not know how seriously we had dealt with this subject in magazine articles, Forum articles, and a special pronunziamento many months ago. It is not that we look upon some of these subjects lightly, but we look at them from two different angles. We are very seriously interested in the laws relating to Cosmic rays and earth rays, and in the principles which cause a divining rod to operate. But we are not interested in the shape and size and style of various twigs or pieces of wood that might become divining rods, nor in the commercially invented and manufactured electronic and radio forms of instruments that are claimed to divine anything and everything.

We are also interested in any new teachings or inspired messages that will reveal fundamental

laws of life or enable us to get into closer communion with God, but we are not interested in the personal claims of any human individual who wants us to accept him as God and attune ourselves with him and not with the God of our Hearts, the God of our ancestors. The discerning mind will discover that we take Father Divine's claims very lightly. The constant reiteration in letters we receive that we should take Father Divine's assertions very seriously because "thousands of white people attend his meetings and take him seriously as well as colored people" is a ridiculous form of argument. If the situation were reversed, should we be expected to take the extreme and unproven claims of a fanatic or radical white "deity" just because several thousand colored people could be found among the white followers? All the questions that are asked of us, such as how can he convince so many persons if he is not the true God, and how can he carry on his work and not be caught in traps set by police or investigators, or how can he have so much money without getting it from anyone, unless he had access to God's abundant supply, are questions which we could answer, but it would necessitate our stepping down into the mud and into the quagmire of unpleasant things and unkind comments. This we refuse to do. So as to whether our opinion and our knowledge of this man would save a few persons from making any mistake in their lives, or not, we pass the whole subject with the simple statement that if you believe Father Divine is the true, great, merciful, loving, omnipotent Father of the Universe, and Creator of all that exists, made into flesh now here on earth, you may continue with your sweet and comforting beliefs, and it will not worry anyone or concern any of us, or perhaps interfere in any way with your rational thinking along other lines—we hope.

A Forum Encyclopedia

Here we have a suggestion from Frater Mauricio that articles be extracted from the issues of the Forum magazine covering the last five years, and that these be published in a book with pages the size of the Forum, but about two inches thick, and be called the Forum Encyclopedia, with a complete index and cross index, and be sold at a nominal price. We already have a plan under way to preserve the more important articles and discussions that have appeared in the thirty-eight or thirty-nine issues of the Forum magazine that have already been published, and to make it Volume No. 1 of a set to which you will be adding new volumes from time to time. When this idea is worked out to a practical and economical degree, we will make announcement of it through

The Rosicrucian Digest and the Forum. Incidentally, Frater Mauricio conducts a college of physical education in Hongkong, and is a leader in educational work. He says that he has bought all of the back numbers of the Forum that he could secure, and that he finds the Forum one of the most helpful educational works he has ever read and studied.

Divining Rods

Once more we touch on this subject in answer to a number of letters, and particularly one from Frater Wright in Missouri asking us to give details as to the construction of a pendulum or any other device that might be helpful in detecting earth rays and in locating minerals and liquids beneath the surface of the earth. To all such questioners we wish to announce that we have not gone into the designing and inventing of such instruments, leaving that matter entirely to those who are far more familiar with the making of such instruments than we are. We have spent many months of research, spending time and money to discover and reveal the Cosmic and worldly laws that underly these strange manifestations. We feel that our research in this field and the matter we have published constitute a very valuable contribution to the science of divining. In fact, we feel that we have contributed more help in this matter than those who have spent years experimenting with the device without knowing anything about the great laws involved. But our interest and our activities end with such research. The other branch of research dealing with the design and construction of instruments is a more simple matter, especially after the light we have thrown upon the subject, and is one outside of our field of investigation and study.

If we receive, or find, or discover an instrument that will work in all localities and under all conditions, and in the hands of every type of individual, we will then test it and publish data regarding its design and construction. But so long as the average divining instrument will work with only one class or condition of psychic qualities in certain individuals, and so long as so many of these devices will not work at all in certain localities or at certain times of the year, we do not feel that it is our business to indorse any of them, nor advise anyone how to build them. I hope that this will answer all of the present and future questions on the subject.

Dangerous Experimentation

Recently the Forum has received a number of requests that we take up a discussion of the dangers that lie before those who delve into un-

known mysteries and get seriously involved in psychic and Cosmic laws that may have unfavorable reactions upon them.

Now let me say a word or two to all of you here today in regard to this matter before I answer these special letters. I am going to be frank and tell you that there are dangers involved in this continual seeking and searching for something, this delving into unsolved mysteries of any kind, and poking your nose as well as your whole aura and Soul and body into problems and seemingly inexplicable phenomena without being properly prepared. It is just like an unqualified person taking a lighted match and going around an automobile to see why the automobile runs or why it doesn't run. There are certain places about an automobile where the presence of a burning match might result in unpleasant experiences. It has always been said that some persons will rush into things and places where angels will fear to tread. I think that the whole field of occult phenomena and psychic research constitutes not only an enormous temptation which the average individual cannot resist, but it represents a sad field of exploration for thousands of unprepared, unqualified, and foolish investigators. But at the same time I am going to deny that there are any such dangers in connection with such exploring and experimenting as intimated by many of the letters I receive. It is not true that the innocent, or unprepared, or unqualified investigator can suddenly find himself on the brink of a psychic chasm into which he will be pulled, pushed, and where his Soul and mentality will be dethroned and destroyed forever. It is not true that some of these investigators suddenly find themselves being possessed by evil spirits and made insane and imbecilic. It is not true that some of these unqualified and un-instructed experimenters suddenly contact some Cosmic force that explodes in front of them and annihilates them physically, spiritually, and mentally, leaving nothing but a faint fog or cloud to rise in the air, and not even a spoonful of dust on the floor to show that they ever existed. It is not true that such unsystematic investigating and experimenting will cause dire disasters in the personal life of each one.

What is true and is very serious, indeed, is that men and women who allow themselves to be drawn into small groups of psychic investigation or into small seances where the marvels of the invisible world will be revealed to them, or who join one or two other persons under a self-proclaimed leader or teacher to carry on exhaustive experiments in deep breathing, concentrating, meditation, etc., are very often confronted with sad experiences which leave them mentally perplexed, financially depleted, morally embar-

rassed, and personally destroyed, and despondent. In the first place, unsystematic investigation and research leads to no definite conclusions, and no absolute proof. Even when seemingly marvelous and unusual manifestations occur in small seance rooms or in the presence of a mixed group of inquirers, the results cannot be duplicated at will, the facts are not easily classified, and seldom susceptible of proof, and the possibility of fraud is so great that a simple future experiment might upset the whole apperception of experiences and leave one helplessly and hopelessly stranded through no knowledge, no facts, no definite information, and no faith.

When students who are members of a definite organization pursuing a definite course of study with a series of simple experiments that have been tried and tested, are tempted into bypaths which lead to promiscuous experiments and varied indulgences under a pretended master mystic or teacher, or uniquely ordained leader, there is every possibility of bitter disappointment and a loss of all that was gained through the lessons and instructions given by the former instructors as a part of a former systematic preparation.

There is no royal road to psychic or occult unfoldment and development. No great mystic in India or any part of the world, no great master mind, has ever yet proved that the seeker, the student, or sincere investigator who wants to know from his own experiences and who wants to know from the actual facts of life what lies beyond the field of mystery, has ever been able to eliminate the thousands of early steps that must be taken in the course of proper preparation. You cannot jump from the simple ground upon which you stand in your ignorance of the laws of the universe to a gallery or a height upon a ladder that lifts you way above the earth into the highest planes of wisdom and understanding. The carefully graded, carefully arranged, and properly tested early steps must be taken if any sincere student is seeking to know the truth and to receive it in an unbiased, uncritical manner.

Keep away from these little classes and little groups that are being formed here and there and everywhere for the sake of getting more quickly and more surely the secrets of the universe. Do not abandon the careful guidance of competent teachers for any rich reward that is promised to you in a few days, weeks, or months, and do not listen to the claims of pretenders who claim they have found a quicker way, a more marvelous truth, or some fulfillment of all their desires for knowledge. If you think you have found something that would help the inner self to rise to greater heights in a shorter space of time, do not try it until you have written about it and de-

scribed it to one of your teachers or your class master, and made sure that at least what is offered you is offered honestly and will not interfere with the progress you have already made, or with the development that will naturally be yours with the passage of time.

Selecting An Earthly Body

A Soror from North Dakota asks us today to explain this problem: If it were possible for an idiotic or criminal man and woman to have a hundred children, and if each of the hundred children was born alive and with a Soul within the body, there apparently would be no proof that a hundred Souls were ready to be drawn into idiotic or foolish bodies. She wonders why it is that Souls do not have the privilege of selecting the worldly, physical vehicle into which they will incarnate, and thus avoid being imprisoned or held slaves in bodies which will bring to them dire tribulations, unhappy experiences, and unfortunate positions in all earthly conditions. She argues that it would seem that a Soul on its evolutionary path would naturally seek to be in a normal physical body in each incarnation. She says that she could reconcile herself to the idea that a Soul in evolving might occasionally be placed during the early part of its evolution in a crude body or one with crude preparations and instincts, but why it should be placed in a diseased body or in a body with defects and abnormalities which the Soul could not overcome or change, is quite a problem to her.

In the first place, the Soul does not arbitrarily select the body into which it is to be incarnated. The Soul does automatically attract the aura and the spirit of a body that is being prepared for birth. This is in accordance with certain Cosmic laws, and especially in accordance with a code by which is determined what experiences in life on earth will be the most helpful, the most evolutionary, the most productive of general good for the Soul. The Soul may express its desires and yearnings in connection with the type or nature of body it would prefer to enter, and these may assist in attuning the consciousness of the unborn Soul to several bodies during which it will learn such lessons and have such experiences as will contribute much to its path and scheme of unfoldment. But the Soul cannot deliberately disobey the law of automatic preselection and cast aside its own personal requirements and determine what shall be used for a makeshift. And just because the parents of a child were idiotic or criminal, there is no law that says that the young child will develop these tendencies or attributes or weaknesses. The previous experiences and stage of evolution of the Soul of the child will

determine very greatly what its career will be and to what extent it will overcome or modify any of its inherited physical traits and tendencies. The Soul of a great reformer might be born in the body of a child of criminal parents, and early in life that little child might teach the parents great lessons and redeem them from their life of sin and error. The environment of a child and its instruction and guidance during its childhood and youth would have as great a bearing, if not greater, upon its tendencies to become criminal, as any other tendencies it might inherit through the blood stream. The Souls that enter children born to great moralists and extremely kind and gentle and honest parents, have been of the worst criminal type, regardless of the inherited qualities and the environment and education of their youth. No Soul is sent forth from the Cosmic with the determination or the preordination that it shall become the Soul of a criminal, a murderer, or a wrongdoer. It is sent forth with the sole intention that it shall make the utmost of its natural instincts, its previous experiences in other incarnations, the laws it learned Cosmically, and the education and opportunities given to it. If it chooses deliberately to ignore all of its past experiences, and to subdue and suppress the more noble urges within its past, it is creating its own career and Karma for which it must compensate later.

Parents do far more during the prenatal period to attract a certain type or class of Soul to the unborn body than the Souls exert in selecting a type of body in which to be born. That is why our Child Culture course of lessons for expectant mothers has produced such remarkable results during the last twenty years.

For Expectant Mothers

For years we have announced in our literature that we have a special course of weekly lessons for expectant mothers. This course prepares the mother and prepares the unborn child for the type of career and life that is ideal, and which cultured and educated parents most desire. It enables the mother to visualize after careful selection and careful analysis the type and even the sex of the child she believes she prefers. It enables her to make herself worthy of having the Cosmic grant her desires if these are agreeable to the Cosmic. It enables her to prepare her own body, her own health, her own mind and Soul for the proper attunement, proper development to receive at the ultimate final moment the type and class of Soul she dreams of. It enables her to prepare the unborn child to possess certain talents and abilities, certain features of appearance, and most of all, certain strong tendencies with the

minimum amount of weaknesses. And most of all it prepares the mother for the final ordeal of confinement and a safe, quick, and least painful delivery of the child.

Approximately a thousand children in America today and in some few distant cities have been born under this special prenatal system. Our records show that in the vast majority of the cases confinement was of remarkably short duration without any injury, complications, or worries, and the child was unusually healthy, happy, and in appearance much like the type visualized. And the babyhood days of such children have been a joy to the mothers because of the perfect health, the lack of difficulty in feeding, and the quickness with which such children develop a personality and good traits of character. These children some day will become a great power in the Rosicrucian organization. Many of them are already of school age, and manifesting an unusual degree of brilliance, intellect, and stability of character along with certain artistic and musical abilities which the parents desired. They have also shown an inclination to listen to and understand the simple explanations of the mysteries of life and the fundamentals of our teachings. They will continue to grow and unfold along these lines until when they reach adulthood they will unquestionably occupy an important place in the membership of our organization. As Imperator, I am proud of the fact that several hundred of these children have been named after me. And many of the young women have been named after my wife, while a great many of them have been given symbolical names that typify their very character. These children, in addition to the several hundred Colombes who have been born into the Order, or adopted into it in recent years and are active students and participants as Colombes, constitute another strong feature in the building of our future membership and activities.

If you know of an expectant mother who is inclined to be helped through mystical principles of prenatalism, and who will give sincere credence to the principles we teach, and who you think will appreciate the help we can give, it is your duty to call to her attention the work of our Child Culture Institute and its prenatal course, and you should write to us or write to our Supreme Secretary here at Rosicrucian Park for literature regarding the prenatal courses of study.

The Junior Order

Some day when the thousands or more children who have been born into the Order and the hundreds of adopted Colombes unite with the thousands of boys and girls who are in our Junior

Order of Torch Bearers in studying and practicing the simple rules of life that lead to success and happiness, we are going to have a marvelous junior organization that will see as each year passes the passing of a junior into a senior member, and the bringing into a group or lodge or chapter somewhere a new spirit of understanding and unfoldment.

A child who has been developed along the right path of mystical and spiritual understanding from birth, or from the seventh or eighth year to adulthood, is of such perfect health, such magnetic personality, such mastership of all of the important affairs of life that he or she becomes not only an outstanding individual and character in any business or any community, or in any social group, but he or she becomes a remarkable power for assisting others, especially adults, in developing at their time in life an understanding of these great truths. When an individual has been able to start in his teens or earlier, he develops a better understanding, a better power in applying and demonstrating the Rosicrucian principles, and consequently a better mastership than one who starts later in life. The young student soon develops an intuition and a remarkable degree of clairvoyance and foresight, as well as a spiritual aura that wins success and happiness for him and enables him to have a very great influence for good upon the lives of others.

If you have children over six years of age, or at least eight years of age, and you live in any large city where we have a chapter or a lodge, you should see that your children are enrolled as members of our Junior Order. It will not interfere with their school work, and home duties, or any of their normal, natural obligations and pleasures, but it will give them something inspiring, noble, fascinating, and helpful to occupy their spare time in thinking and analyzing, and it will become an unconscious code in their lives. Do not let them come to a day in life when they, like yourself, will say, "How I wish I had contacted this great knowledge and this great school of helpfulness earlier in my life!" Write to the General Secretary of the Junior Order of Torch Bearers, C/o AMORC Temple, San Jose, California, and ask for some literature about the Junior Order, and where you can contact the nearest branch, or perhaps help in establishing and maintaining a branch in your own city.

Giving Treatments To Members of the Family

Here is a Soror in Michigan who asks this very interesting question: "Is it proper to give treatments of a Rosicrucian or metaphysical nature, or to ask the Cosmic to give help to members of

one's own family if one knows that these persons do not want such treatments or help? I find it hard to 'stand by' and do nothing for members of my family when they are ill or in need of help, although two of them emphatically say they do not want such help."

Here, indeed, is a problem, but nevertheless there is a definite and proper answer or solution. There are many families in the United States and Canada and other parts of the world where one or more of our members in a family have tried to help the others against their will, and they have reported indifferent results. Certain it is that it is hard to stand by and remain silent and inactive while one watches a brother, sister, mother, father, child, or some member of the family group suffering pain or illness, while one knows that a degree of relief could be given immediately, and eventually a possible cure. But if these members of the family have definitely stated that they do not want any help, or have implied that they have neither faith nor interest, and prefer to be left alone, the Cosmic law makes it perfectly plain to us that such persons are not to be given any direct treatment. However, in our prayers we can ask the Cosmic to do for them whatever it will despite their attitude, and to bring relief if it is the Cosmic's intention. There may be cases and circumstances and conditions which we do not understand. It may be that in some cases the Cosmic has allowed a painful or other condition to come upon a person to teach him some lesson, and we should not interfere. If we believe every scientific as well as every metaphysical and spiritual explanation of the nature and cause of pain, we must believe that pain is merely a signal to warn us that something is wrong in some part of the body or to teach us and impress upon us the fact that we have violated some law of nature, or some law of God and the Cosmic. In other words, pain is not a purely automatic thing, nor is it a disease in itself to be treated and cured; it is a part of a process of correction and prevention of disease, and to give any treatments where the pain is stopped without curing the disease and cause of the pain is to interfere with universal law.

Therefore, the only thing we can do consistently is to ask the Cosmic to stop the pain and cure the patient, if this is in accordance with Cosmic intention. Where the members of the family are willing to receive treatments, we should give contact or other treatments in accordance with the Sixth Degree of our teachings, or other forms of Rosicrucian help, with the understanding that we are acting as a channel for the Cosmic, but that if the Cosmic does not intend to have a change brought about in the person's condition at the present moment, then nothing will come from our

efforts. But if the treatments are not wanted by the patient, then we should not force them upon him, but leave the matter entirely in the hands of the Universal Mind and Cosmic law.

An Interesting Testimonial

This morning I want to present to the Forum a letter that is somewhat like a testimonial. You all know that I have hesitated reading in our morning or afternoon sessions any of the letters that have come to us during the day or during the week which are merely filled with praises or complimentary remarks and do not ask any very serious questions that will be helpful to others. We have not yet found it necessary to fill our literature with testimonials or with words of praise that will induce strangers to become members or induce members to remain steadfast in the studies and practice of the principles. But occasionally one of these complimentary letters tells an interesting story that may be inspiring to some members, and on the other hand cause other members to thank God and thank all of the Cosmic laws and principles for the opportunities that have come into the lives of those who needed Rosicrucianism more than anything else.

Here is a letter, for instance, from a Frater in the State of Washington who truly needed just what the Rosicrucian Order has to offer. I will just quote a few of the paragraphs in his long letter:

"I have been a member of the Order for nearly two years. During that time I have been an ardent reader of the Forum magazine. I think my personal progress in life would make an interesting story for some of the members. A little less than two years ago, I was like thousands of other individuals, getting no place, going nowhere, caring little about it, and accomplishing nothing. I was connected with the same business at that time that occupies my hours and attentions at the present time. In those days, however, it was merely a "job." Then I came in contact with your organization. It was a red-letter day for me, and one I shall always remember. From the reading of the first lesson things began to change, especially in my view-point of life, and I sensed a change coming over me inwardly. I don't know how many persons of my type you attract into the Order, or if it happens seldom or frequently, but Rosicrucianism came to me just when I needed it more than anything else. I had come to a position in life where I didn't care much about anything, or anybody, except myself. I was just an egotistical, selfish sort of an individual with strong opinions, and a very twisted and warped view of life. One of the first changes that occurred after becoming a member was a realization

that I might be better off if I were married. So I married and the first lesson I learned was that there was something to be gained by loving someone else than myself. I took my Rosicrucian lessons only half seriously at first, looking upon them as an interesting philosophy, and not as an actual, practical code of life. Then came the realization that I had to study carefully and practice diligently. In two years the change in my life has been like a story from a novel. I attracted more business, and my business increased to such an extent that I had to hire help. I was able to buy a nice automobile, fix up an attractive home, and secure a lot of other things that I never thought was possible. I do not care any longer for the pleasures and pastimes which used to occupy my evenings and keep away better thoughts during the day. As I review my wasted hours and opportunities both day and night in the past, it seems now like a foolish dream. And now instead of thinking only of myself, I seem to get more pleasure in helping others and wanting to give instead of receive. My only regret is that I did not come in contact with the whole proposition sooner in life. I have tried to interest many of my acquaintances in the organization and I am looking forward to meeting more members here in this community."

If we could fill in between the lines of the sentences in this story, it could be made into a colorful presentation of precisely what happens when an individual is ready to have his life improved and changed. All the credit is not due to the Rosicrucian teachings, or the Rosicrucian advice and help that he received whenever he wrote us letters. As much credit must be given to him in his willingness to cooperate and change his view-point and modify his life. Our teachings would be useless to those who would look upon them merely as an interesting study and not as something to be tried and used. But we do know from tens of thousands of letters that have come to us in the past twenty years or more, that marvelous changes have been made in the lives of even those who thought they were happy, let alone in the lives of those who realize that they were leading a miserable or unfortunate or discontented life.

It may be true that the modern Rosicrucian Order is not creating and attracting and binding together the world's most eminent scientists in a great secret school of research and accomplishment in the most profound mysteries of chemistry, physics, medicine, etc., but it is carrying on a marvelous alchemical process of transmuting unhappy, unfortunate, misplaced and mispent lives into happy, successful, understanding, and masterful beings who are working out their destinies and changing the courses of their lives

to such an extent as to build up what constitutes a real empire throughout the world, an empire of kindly, loving, understanding, tolerant, helpful beings ready to assist one another and ready to spread the light of truth and extend the hand of fellowship. In this one phase of the work alone the AMORC finds justification not only for its existence but for all of its claims and time-honored activities.

The Ido Language

In one of our recent issues of the Forum magazine mention was made of the fact that all of us are becoming more or less interested at Headquarters in the Ido international language. I asked our Forum members what they thought about the subject and if they would like to buy some books, especially small pamphlets, dealing with the subject of Ido and take it up as a study. I called attention to the fact that the international federation—FUDOSI—had contemplated having all of its future international correspondence in the Ido language. Since then members in various parts of the country have tried to secure Ido books. They find that there are very few on the market and that book stores generally cannot locate copies. We have found that there are books in Europe and America but they are in warehouses and have not been put into stores for public or popular sale. As soon as we can locate these books and tell our members where they can secure them at an economical price, we shall make another announcement through the Forum. In the meantime, our members should not spend time and money trying to locate copies through the regular book stores, nor should they pay expensive prices to have any Ido book imported for them. Wait for further announcements in our Forum magazine.

Forum Sessions on the High Seas

I think that most of our Forum members here in America, and especially those who visit us at Headquarters so frequently, and all of our members generally, will be interested in knowing that in the next issue of the Forum magazine there will appear a great many subjects that will be discussed and questions answered while the Emperor and some of the officers are on the high seas on their way to Egypt, or on their way back to America. You know the Emperor and his family and a large number of members will leave America on January 30 on the steamship ROMA for a long tour through the Mediterranean countries including Egypt and Palestine. During the many pleasant days and evenings on the Atlantic Ocean and in the Mediterranean Sea, and during

some of the mystical evenings in various old countries and cities, the Emperor will conduct forums for those who are with him on the tour. Competent stenographers and secretaries will take down in shorthand every question asked and every answer given by the Emperor, or any of the important discussions that take place. These will be sent by air mail or otherwise to America to appear in the next issue of the Forum. You will be interested in reading what questions are asked of the Emperor out in the middle of the Atlantic, or in the Mediterranean, or on one of the nights that we are on the desert sands of Egypt, or while spending an evening in a monastery in Palestine or elsewhere. No doubt many of the questions on such occasions will pertain to our location, our locality, or environment, and the experiences of the day. Each of these Forum discussions will be dated and the location of them given, such as the longitude and latitude of the location where the Forum session was held and the precise hour and day. Then when you read these articles in the Forum magazine you will be able to visualize the Emperor and his party of tourists over in those wonderful, beautiful, mystical cities taking their time to discuss these subjects and at the same time record them for all of our members to read. The next issue of the Forum, therefore, will be a very interesting one indeed.

Pictures in the Rosicrucian Forum Magazine

A few months ago we made the suggestion that we thought it possible to put into the Rosicrucian Forum magazine a section of pages containing interesting photographs, snapshots, portraits, and illustrations pertaining to our work, our teachings, our officers, and members, and branch activities throughout the world. We asked our Forum readers to let us have their comments regarding the inclusion of such a pictorial section in the Forum magazine. Ever since this announcement we have received hundreds of letters regarding the matter. Most of our Forum members think that a pictorial section would be a wonderful thing and they endorse the idea very highly. A few have said that they thought that the reading matter might be of more value than the pictures. However, up to the present time the vast majority favor the picture idea. The only problem that remains now is that of cost and facility. As soon as the Emperor returns from his trip to Egypt he will take up this matter with the publishing and printing department and see what can be done about it in order to make the pictorial section as beautiful and as instructive as any other part of the magazine.

The Early American Rosicrucians

Our first question this morning is from a Frater in Illinois who wants to know if there are any souvenirs of the early American Rosicrucians remaining anywhere in this country. In answer to this interesting question, I want to say that the first Rosicrucians to come to America landed at what is now Philadelphia in the early part of the year 1694. There still remain in Fairmont Park, Philadelphia, the foundation and parts of some of their earliest buildings, and in all parts of Pennsylvania just outside of Philadelphia there are remains of the early Rosicrucian foundation. But, in some of the historical museums of Pennsylvania and scattered in some private museums throughout America there are many souvenirs from this early Rosicrucian foundation. We have in our own oriental museum here at Rosicrucian Park one of the early Master's Jewels in the form of a Rosy Cross worn by the first Master in the foundation at Philadelphia, and we have some books and manuscripts that came from the buildings and temples in Philadelphia. There are many books and manuscripts that were used by these early Rosicrucians still in existence, and they have been photographed and republished in the historical records of early Pennsylvania. I have had many of these historical documents copied, photographed and translated from German into English, and they carry the same story of Rosicrucian teachings, the same ideals and symbols as we use today, and most of these books and manuscripts were prepared in Europe before the early pilgrims came to Philadelphia in 1694. These things throw a very great light upon the early foundation of our American republic.

Rosicrucianism In Switzerland

The next question before our Forum today is from our good Frater sitting here at my left who wants to know whether there are any important Rosicrucian cities in Switzerland which are maintaining any record of their Rosicrucian connections. I would like to say that there are three principal cities or Rosicrucian centers in Switzerland. The first is that of Basle on the Rhine. It is the center of one of the oldest Rosicrucian universities still in existence, but not now known as a Rosicrucian university. It is a university where not only Paracelsus but many of the other eminent Rosicrucians studied under him and carried out their marvelous research work. Madam Blavatsky also lived in Basle for a time, and it was there that she had many of her contacts with the Great Masters. All Rosicrucians who visit Switzerland make a visit to Basle as a sort of a shrine in honor of the great work that was once

accomplished there. There are many Rosicrucian records and historical souvenirs to be found in some of the old buildings of Basle, and principally in the archives of the old university on the hill.

The next important city or center is Zurich. It was here that the Emperor of Europe lived for a number of years, and maintained an international headquarters, an international library, and a great archive. Many important Rosicrucian documents still bear the dates and address in Zurich, and many important international conclaves and congresses were held there between 1880 and 1900. A secret temple is still maintained in that city.

The third important center is Lausanne. Here along the border of the lake can still be seen one of the earliest Rosicrucian temples and alchemist laboratory. The building attracts attention with its beautiful dome surmounted by a large gold Rosy Cross with a rose in its center. Some of the most marvelous of alchemical researches were conducted here many years ago, and many conclaves and meetings were held here. At the present time the Grand Lodge headquarters of the Rosicrucian Order is still maintained in Lausanne with Dr Bertholet as Grand Master. In this city there is also maintained a place where visitors can contact a reading room and the literature of the Rosicrucian Order including our publications and magazines, and where National Lodge and other members going through Europe can stop any week day and meet members and on certain nights attend convocations or special Rosicrucian assemblies.

At times in the past some international Rosicrucian conferences have been held in Geneva, but there has never been a permanent headquarters nor a permanent temple of any kind in that city.

Francis Bacon

Another one of our members here in the Forum wishes to know if Francis Bacon was actually buried in the place and at the time that history records.

There are so many mysteries connected with the life as well as the death or transition of Francis Bacon that it would require almost a book to tell the real story about it. To answer the one question asked today, I will say that Francis Bacon did not pass through transition in the manner or at the time or in the place stated in the average historical record. Before he was even prepared or ready to abandon his life work, he moved from England to Germany in order to be free from the antagonism of his enemies. In Germany he changed his name, naturally, in order to avoid identification, but he immediately associated

himself with one of the German headquarters of the Rosicrucian Brotherhood, in order that he might be located by them, and by his representatives in England. It was in this country that he eventually passed away and was buried under the assumed name and under a symbol of his real name, and a tombstone was placed over his grave bearing both names, or a symbol of his real name and the assumed name. It may interest many of our members to know that the assumed name was that of Franklin. There is considerable significance back of that one point.

Errors In Rosicrucian History

One of our Forum members rises today to ask if we can tell why so many points in the Rosicrucian history given by us in our books and literature differ from statements made by other writers on Rosicrucian history, and especially those who are trying to operate other so-called Rosicrucian schools, or who are attempting to publish Rosicrucian books.

Our only answer to this is that some of the writers are absolutely ignorant of the real facts and have taken facts from old encyclopedias or old records which were based upon external evidences and hearsay. On the other hand, some of the modern books or pamphlets dealing with Rosicrucianism and its history were written and prepared by persons who have a special system or outline of philosophy of their own to sell to the public. They want to make it appear that what they are offering is Rosicrucian in nature. They therefore proceed to give a historical outline of the Rosicrucian Order that will suit their purposes. Real facts mean nothing to these persons since they do not think that the history of the Order is important and that it will be read only casually and soon forgotten. No doubt our brother here who is asking this question has been carefully analyzing the things he has been reading about the history of the Order. Very few of these public books and pamphlets dealing with Rosicrucianism will stand any careful analysis or examination. They are not intended to be accurate historical records. They remind us of the stories written by Dumas concerning Cagliostro, for instance, in which the life of Cagliostro is painted very glitteringly and very interestingly, but without any attempt to adhere to facts. Many of the books dealing with the history of the life of George Washington which we used in schools many years ago for casual reading contained an outline of the life of Washington that was not accurate in even its important points, but it was not intended to be taken as a real historical record.

Up to a few years ago nearly every one of these American publishers who was issuing books or pamphlets dealing with Rosicrucianism included a historical outline of the Order attributing the first foundation of Rosicrucianism to a society started in Germany about the year 1614. They stated very definitely that the Rosicrucian Order began in the early part of the Seventeenth Century and existed for a few years, and then seemed to disappear into the misty fog of silence.

When AMORC issued its first official outline of the history of Rosicrucianism sometime about 1916, all of these other authors and writers and organizations severely criticized AMORC for daring to say that the Rosicrucian Order had a long existence before the so-called new society was formed in Germany in 1614. But today, every large encyclopedia and source of reliable historical information shows that the Rosicrucian Order was in existence for several centuries in various parts of Europe before the year 1614. And practically every point that has been published about the Rosicrucian Order in our records and which was challenged years ago has been proved correct in recent years.

The reader of Rosicrucian history must simply take what he reads and either accept it in good faith, depending upon his faith in the organization or the individual who issues the history, or attempt to analyze the entire matter and make researches of his own. But in doing any analyzing he should take into consideration the motive and purpose back of the statements that are made. If the publisher of a book or pamphlet is attempting to sell to the public his own personal opinion and version of what Rosicrucianism is, he has a good motive for inventing a history of his own to fit his own invention of the teachings. He will want to have everything in his pamphlet agree. If, on the other hand, the publisher of a pamphlet or history of Rosicrucianism is trying to prove that his little organization situated in some small village of an eastern state is the only true and genuine organization of Rosicrucians in the world, he will naturally invent a history of the Order to fit his claims. He will try to have his history appear to support the idea that the Rosicrucians as an organization died and went out of existence several hundred years ago and were revived only recently here in America. Or he will try to make it appear that he went to some foreign city and there found some rare old books that tell the real story of Rosicrucianism, and that story being different from what others have published, it will give him a unique standing, and make his printed matter more saleable, or of more value to the public.

What AMORC says of the Rosicrucian Order and its history is based upon old documents and old records. The AMORC is not concerned really whether the Rosicrucian Order started in the Ninth Century, Tenth Century, or the Eighteenth Century. It is concerned more in what the teachings have to give the seeker and how those teachings can help the seeker. Therefore, the AMORC has no reason to want to invent a false and fictitious history, or to change the facts of the real history. The facts of the Rosicrucian history are just as valuable one way or the other so far as the AMORC work is concerned throughout the world. The only very interesting point about all of this is that nearly all of the large Rosicrucian organizations throughout twenty-three jurisdictions of the world agree in the same historical outline as is presented by AMORC of North America. No one has ever been able to successfully refute the historical outline given by us in our literature.

The Truth About Astrology

Another member here in the Forum today wants to know if we will speak a few minutes about the truth regarding astrology. It seems to me that we have had a great deal to say about astrology in the past, but perhaps we have many members throughout the Order who have not read these discussions in the late and old issues of the Rosicrucian Forum magazine, so perhaps we may spend a few minutes profitably speaking about astrology again.

In some way or other, it has been assumed by a great many persons that astrology was and should be again an important part of the Rosicrucian teachings. This error of judgment is due to the fact that some publishers of modern books who wish to sell them as appealing to seekers for Rosicrucian information have included a great deal of astrology in their writings. An astrological book or a pamphlet dealing with astrology always makes a certain amount of appeal to certain types of mind that are ever honestly seeking to solve some of the mysteries of life. I doubt if there is any more fascinating and intriguing popular subject than that of astrology. But because the science or art of astrology does cast light on some of the mysteries of life and does help us in some ways to understand facts about ourselves as human beings, that is no reason why the science or art of astrology should be incorporated as a definite part of the Rosicrucian teachings. It is true that many eminent Rosicrucians in the past were also eminent astrologers. But, just because many eminent Rosicrucians in the past were eminent musicians, artists, chemists, architects, or even blacksmiths and shoe cobblers,

is no reason for us to add those arts and trades into our courses of study.

Now the truth about astrology is simply this: It is an ancient art that is bordering on a science, but it is not perfect enough in all of its principles to be called a real science. However, that is not a very great drawback to it. The important point is that astrology as an art or as a science in the hands of an incompetent worker, or an incompetent student, can make as many mistakes in trying to give real information to an individual as would a person who would sit down and simply guess at things. The practice of astrology in the making of a horoscope calls for not only mathematical calculation of a high order, and a great deal of painstaking work after many years of study, but it takes a great deal of intuition, or psychic insight, of almost clairvoyant analysis of the individual properly to interpret the mathematical horoscope after it is made. It is here that the errors creep in and the whole work may become absolutely useless. A real astrologer is born and not made from studying books or working at mathematical formulas for years until he becomes a perfect mathematician in casting a horoscope. That is one of the difficult points of the physical parts of astrology, but it does not constitute the real essential element in making a real astrologer. There is one part of astrology that is very interesting indeed. It is that simple, early part of the work that enables an individual to read the character or tendencies and abilities of another individual. A person does not have to be very expert nor of long practice in order to read a character of another individual through a carefully made horoscope, but when it comes to interpreting the future, or attempting to predict future events, even casually, let alone minutely, then we run into very grave difficulties, and it is this feature of astrology that we strongly condemn unless it is practiced by one of the very few experts in America, or Europe. I hope that none of our members will ask us to point out to him who these very few experts are. We know personally of only two or three of them, and we believe and understand that there are a number of others, but we cannot indorse and recommend these, because out of fairness we should recommend all of them if we recommend any one at all, and since we do not know all of them we cannot recommend them all.

The best way for anyone to learn anything about astrology is to attempt to study it. There are many simple courses or simple textbooks on the market that will give any individual, after a few months of study, a fairly good idea as to how to make a simple horoscope for any individual and analyze the principal points of character in that horoscope. By this method the individual

will learn what astrology really is and upon what principles it is based. He will then discover how easy it is for errors to be made, and how difficult it is to go into the higher phases of astrology without many years of study and many years of practice. He will especially learn how false it is to believe that a good horoscope with a good reading attached to it can be made for five dollars or even ten dollars. It takes too many weeks of work, too many hours of midnight oil and study and deep thought for anyone to make a good horoscope, and sell it commercially for less than fifty or seventy-five dollars. Also one quickly learns why the so-called twenty-five cent readings and dollar readings that are advertised by mail are absolutely worthless.

But to go back to our original statement again, while there is so much that is good in astrology, and so much that is wrong, and while it is a very old art or science, and one which a number of us at Headquarters have studied for years and hold in respect, nevertheless, it is not a part of our work, and does not have to be a part of our work in order that we can help members, or in order that they can help themselves in solving the mysteries of life, and that is the reason why it is not incorporated as a part of our teachings. Its absence in our curriculum does not mean that we wholly condemn it, any more than we would condemn or are condemning many other subjects that are not included in our courses of lessons.

The Perpetual Preservation of the Human Voice

This morning we have a very interesting question that has been submitted from different persons from different parts of the country. It relates to a little pamphlet issued by somebody of a commercial mind and scheming intellect who claims that he is about to sell or about to perfect and put on the market an instrument much like the phonograph that will pick up from the air or from the Cosmic, or from somewhere, the voice and words of great speeches made by great men in the past, and throw this voice and these words out into the air again for us to hear. According to the claims it will be possible for this unique machine to pick up the voice of Caesar speaking to the Romans, or of Columbus speaking to his men on board his ship, or of Lincoln and his great Gettysburg speech, or even of Jesus talking to the multitudes. According to these claims, also, the words and messages spoken years and centuries ago are still existing in the atmosphere as vibrations, and that all we have to do is to attune the machine to them just as we attune a radio set to the inaudible vibrations in the air, and translate them into audibility so that we can hear them.

Now, of course, this machine has never been demonstrated. A few years ago a man did attempt to demonstrate such a machine in California. During the course of the evening while his machine was speaking forth and giving the address of Lincoln, and several others, the police made a hurried investigation and found two persons hidden in a distant clothes' closet speaking into a microphone and imitating the voice of persons of the past. The whole contraption was a fraud and intended to deceive the listeners, and sell them shares of stock or collect money from them for the manufacture and sale of such a machine.

I hope that none of our members will do more than spend twenty-five cents, or possibly fifty cents, to see a demonstration of such a machine, and I do hope that when they go to such a demonstration they take one or two other persons along with them to help them carefully observe and carefully analyze what has occurred. And I hope for your sake that during the course of a demonstration the police or some other mentally alert persons will make a raid on the equipment and trace the wires that are connected to it to some source where the whole fraud will be revealed. Then you will really be receiving your money's worth for the evening; otherwise, if you go home without having seen the whole thing exposed, you really will have wasted your evening and your money. The expose should be part of the program to make it worth twenty-five cents or fifty cents.

Certainly no member of AMORC will believe that the words spoken yesterday or a year ago or at any time in the past still exist in the ether, or in the air as vibrations, or as sound waves, or as etheric this, or etheric that. Remember that words spoken do not constitute sound until they reach the eardrum of the ear, or the diaphragm of a microphone or a dictaphone. Words spoken by any individual are mere frequencies of waves or vibrations that are inaudible until translated. To think that these things would remain status quo or remain undisturbed in the air or ether for days, weeks, months, or centuries, is to believe as foolish a thing as the possibility of a man inventing a machine that will shoot him up into the moon or onto the planet Mars. Do not allow yourself to be deceived by these things. Read the particulars about them, if you wish, smile about them, and laugh about the gullibility of the human mind. But remember that while you are laughing some poor person, or foolish person, is spending his last dollar to buy a share of stock or to help build a factory to make these machines. There is the sad part of the story.

We all like to go to a demonstration or show of a good magician. Houdini was a good magi-

cian, and so was Herman the Great, and so were Thurston and a score of others. They called themselves magicians, and said that they were tricksters, and that they were going to fool you, deceive you, and you paid out your money—good money—even as much as two dollars for a good seat to sit up close where you could watch them carefully and still be deceived. Now the funny part about it is that if you went to see one of these magicians and he didn't deceive you, you would become angry about it and want your money back. You go to see a magician because he says he can deceive you, and you want to be deceived. The better he deceives you, the better you like it, and the more you praise him and take your friends to be deceived. But if his tricks are poorly done, and you come away knowing how most of them were performed, and can honestly say that you weren't deceived, or fooled, or tricked, you feel that you were defrauded of your money. But that is what constitutes honest magical performances. But do not allow yourself to be fooled and deceived by anyone who tells you that what he is doing is genuine and not trickery. So if you read such matter, or have an opportunity to see it, go to it realizing that you are going to be deceived, then you can feel that you are spending money as you would when you go to a theater to see a magician. But to get the utmost out of your expenditure, be sure that the whole thing is explained and exploded before the evening is over so that some poor widow or some man who can ill afford it does not spend several thousand dollars for shares of stock. Oh, what fools mortals can be in believing some of the things that men and women pretend in the name of science. I am just waiting for the machine to come along that will bring out of the ether the invisible pictures that are there. Then I want to see a nice picture of Jonah coming out of the mouth of the whale, and a correct picture of how the men built the Great Pyramid in Egypt.

1937 Starts a New Cycle

Frater Waterman of Illinois writes and asks whether we will make some comment about the new cycle that is supposed to have its beginning in 1937. I think that this is of interest to all of our Forum members. It is true that just about the time the next issue of the Forum magazine goes into circulation among our members we will begin to feel effects of this new cycle. We will not notice anything of a startling nature except that there will be a general expression of more confidence in the times and conditions. We have already stated in *The Rosicrucian Digest* that beginning with September of last year a new cycle was supposed to begin in accordance with the

measurement and prophecy in the great Pyramid in Egypt. But the birth of a new cycle is gradual and not overnight, so to speak. A child may be born and manifest itself in one minute, but a new cycle generally requires three or four months to cause its newness and existence to be felt in any definite manner. This new cycle is a psychic cycle and it is many centuries since we have had a new cycle that affects generally the conditions throughout the world.

In this case the cycle is going to cause a general awakening and interest in things of a psychological, spiritual, and psychic nature. There will be quite a distinction drawn between psychological interest and psychic interest. I might say, for instance, that the new book by Alexis Carrel entitled *Man The Unknown* is typical of much of the literature that will be issued during 1937, 1938, and for several years thereafter with increasing volume year by year. The trend of many books and magazine articles will be along psychic lines and we shall find Professors in Universities and leading lights in education expressing their opinion and their interest along psychic lines. Naturally such a new cycle is going to be of great value to such an organization as AMORC. It will bring thousands of new inquirers and thinkers to our portals and will cause us to have a very heavy demand on our literature.

In things social and economic there will be a great change due to the increased confidence that the public will have in its government and in the integrity of the people. This is going to affect all lines of business and will gradually bring a change in the present labor situation. In fact, by next August we shall see such a change in the labor situation as will be puzzling and frightening. We shall have more labor strikes probably during the coming Spring and early Summer and the crisis will be reached at the end of the Summer, probably by the first of September. Thereafter there may be more restlessness among the laboring people and especially with the labor union, but we shall plainly see the light of reason dawning and the beginning of a new cycle of adjustment of conditions between labor and capital.

The churches will greatly benefit by this new cycle and thousands will be led into church again to take up religious worship from a new viewpoint and with greater benefit to their spiritual development.

The Cosmic will cause many manifestations of Cosmic rays, Cosmic power, Cosmic intelligence, and of the Universal Mind. Those who have been training and preparing themselves along psychic lines will notice that their intuition is increasing, that they are becoming more proficient and more clairvoyant and certainly more interested in the things of the higher psychic side of life.

Another effect will be upon the criminal and crime situation in America tending to lessen it and at the same time to bring about a better understanding of what is wrong and what is right from the moral point of view. The coming year should afford an excellent opportunity for new religious movements to gain headway and especially for some one great religious and spiritual movement to come to the front and sweep across the countries of the entire world. Whether this will actually happen or not is difficult to say but the tendency for it exists and the opportunity will exist.

This new cycle has nothing to do with the so-called Aquarian Age or Aquarian Cycle. The Aquarian Cycle is a much larger cycle which covers many years. This new cycle is of a shorter duration, not more than seven years in its effect, perhaps, although the real effects of it will last over many years.

Of course, one of the effects also of this new cycle will be the tendency to establish world peace. But it seems that this world peace will be born in some warfare and strife. No great change in political situations is ever possible without some unsettled or warring conditions. But Europe is not going to be thrown into the upheavals of a great international war during 1937 such has been predicted for the last two or three years by newspaper writers and politicians who can see no further than the end of their noses. They have been predicting this great international war, this great world war for a number of years and we have not seen the first sign of it except in the disturbed conditions in Spain. During the last few months we have fully seen that every one of the major countries of Europe is as anxious to have peace as the people in the United States are anxious to maintain peace.

Our members who will be on the Rosicrucian tour at the time this Forum magazine is issued, will be learning first hand about the real situation in those foreign countries, and when they return from this Rosicrucian trip sometime around the first of April they will be able to tell our members how they have witnessed the verification of the things we have said in our little books dealing with prophecies for 1936 and 1937. There is nothing like seeing the conditions first-hand to understand them correctly, and there is nothing so erroneous and misleading as to read the American newspapers and magazines with all of their false prophecy and the terrible reports of some existing conditions.

Let us all look forward to this new cycle and its effect throughout the world as a great Cosmic blessing

The New Digest Cover

Although the January issue of *The Rosicrucian Digest* has been in circulation but a few days, already scores of questions are being sent to us about the beautiful new cover. Modesty prevents me from repeating all of the things that have been said about it, but I can say that all of us at Headquarters admire the cover because it carries out a certain message, and presents with the message a certain colorful influence that we hope all of the members will eventually feel or discover from their study of the design and color.

The picture really represents the interior of one of the Egyptian temples such as those which the late Professor Breasted saw and had painted for himself, and it typifies one of the ancient temples now partly under ruins and partly secluded from public sight. The picture on our cover, however, is different from the temple itself, the picture of which Breasted possesses, because it shows a group of students of some centuries ago meeting secretly at sunset in one of these old ruined temples, while a leader of the schools of wisdom talks to them of the mysteries of life. There is much secret symbolism hidden in parts of the painting, which will no doubt reveal itself a little at a time to our members.

Our magazine is the only one of an occult and mystical nature in the United States today that is indulging in art and the highest form of printing in order to typify the spirit of culture and fine arts which our organization indorses and supports in every possible way. The painting of such covers, the making of the costly color plates, and the printing inside of special pictures, and the text pages composed of special book paper combine to make each issue of our magazine very costly. Yet we feel that although eight-tenths of the copies of our magazine are given freely to our members, and another tenth is given freely to public libraries throughout the United States and other parts of the world, and only one-tenth of each issue is sold in actual subscriptions, the expenditure of money for such a fine piece of publication work is worthwhile in the dignity it gives to everything Rosicrucian offered by AMORC. The high quality of this publication is really a compliment to our members, for we feel that their finer and better natures appreciate a magazine of such quality, and that it harmonizes with their own better natures and their evolving desires for the artistic things of life.

The Donations To Colombe Thelma's Tour

I think that something should be said today in regard to what our members throughout the whole North American jurisdiction have accom-

plished in the way of expressing their appreciation for the work done by Colombe Thelma in the past few years. I think something should be said about it today so that it gets into our official records, and possibly presented in type in the Forum magazine for all to read.

Today is the final day for the making of reservations for the Rosicrucian Tour, and the closing of the reservation books, and I am happy to announce that the donations sent in by our members toward a fund to make it possible for Colombe Thelma to go on the tour have been so liberal and totaled such an excellent amount that not only has she been able to purchase a complete ticket and thereby assure herself of the trip, but under careful supervision she has been enabled to secure for herself not only the necessary touring clothing, but certain extra pieces of attire that will permit her to be well dressed on many social occasions and comfortably dressed and protected in any kind of weather. And she has secured appropriate pieces of luggage and the other small necessities that a young woman likes to have when traveling, and all in all I would say that our Colombe Thelma is going to be able to present herself with dignity and charm on each and every occasion where she will be introduced to foreign officers of the organization, and undoubtedly be called upon to make an occasional speech and to represent our North American jurisdiction in a special manner.

The thing that pleased me mostly about the letters which accompanied the average donation was that those from both men and women clearly expressed the idea that Colombe Thelma should not stint herself, and should not accompany this tour with any feeling that she was someone's orphan child being sent on her first little trip away from home, and should be quite satisfied with a fancy ribbon tied to her hair, and perhaps a new pair of shoes! Every member here in the west who has ever met her and talked to her was most enthusiastic in seeing that Colombe Thelma had every proper and appropriate requirement for such a trip, even to the extent of some little luxuries in clothing and equipment that were donated by some who wanted to feel that our Colombe represented the spirit of all the Colombes and of the young womanhood generally in the Rosicrucian Order, AMORC. Some of the donations were definitely stated as contributions to her purse of spending money, so that on occasions while out sight-seeing in various cities and locations she would feel free to purchase and bring home with her those things which she would cherish as life-long souvenirs, along with many little practical things that she will unquestionably use as gifts in her immediate family and among her associate workers. I feel sure that not a single

member of our Order would have wanted Colombe Thelma to go along on this tour through many foreign lands in company with a cross-section of the very best characters and individuals of our organization feeling that she was less appropriately or less attractively dressed and equipped than the others.

I must say, too, that the spirit of everyone connected with the organization who heard about this little plan of helping her indorsed it highly and spontaneously. The average donation was a very small one, because my recommendation was that this fund be made representative of a large number of the members, and not of a few who could and would have contributed very freely to raise the entire amount. The smallest mite that was donated was acknowledged with the same spirit of appreciation as the largest contribution, and Colombe Thelma was moved to tears on many occasions when she read the lovely comments that were sent to her by those who wanted her to enjoy this tour to the utmost.

As her young women associates here at Headquarters and others stated, the whole plan turned out to be like a fairyland dream of some kind. It is just as though a fairy godmother had waved her wand, and brought an unhopd for wish into realization. We shall all hear more about this wonderful expression of love for Colombe Thelma, and I hope that while we are on the tour we shall be able to get a few good photographs of Colombe Thelma in appropriate association with others, to publish in our Forum magazine or *The Rosicrucian Digest*, and let our members see what they have done in becoming a part of this unique plan.

But all of the Supreme Officers want to express their very deep appreciation for these donations and contributions to the Colombe Tour Fund. Each letter accompanying the smallest or largest donation expressing joy in being able to help in the plan was, after all, an expression of appreciation for what AMORC itself is trying to do for its members. The love, the trust, the faith, the confidence expressed in those letters made us extremely happy. The carefully kept records of the entire procedure, carefully audited and preserved, will always remain a magnificent expression of the love of our members for every constructive and idealistic feature that we create or recommend privately or publicly in our activities.

The White Monastery

Our next question comes from a Frater who says that while in assembly with a group of leading Masonic authorities, the discussions finally turned to the subject of ancient, mystic schools and secret societies, and the great work being car-

ried on by the Rosicrucian Order. Finally one of the most advanced of research workers present mentioned the fact that the great "White Monastery" was undoubtedly releasing again many of its valuable documents for the instruction and guidance of the true seeker. Our Frater wishes to know more about the "White Monastery." If it were not for the fact that during the coming year there may appear in certain mystical publications, and in some learned books by historians and research workers, further mention of the name "White Monastery," I would hesitate to bring the subject before all of our members in this manner, because I am very definitely limited in what I may say about the White Monastery. But since there may be a great many others in our Forum family who will hear the term and be tempted to write to our various departments asking for further information, I would like to take this opportunity to avoid this correspondence by stating that it is impossible for any of us to say anything about the White Monastery in any letter or printed form. Those who should know about it, do know about it, and those who do not know anything about it at the present time are not ready to know anything if they are to know anything at all. More than this I may not say.

Our Beloved "T. K."

Now that our beloved Frater Thor Kiimalehto, F. R. C., is with us again at Headquarters in San Jose as "Acting Grand Master," his familiar and greatly valued letters signed with his full name or with the initials T. K. will become of great interest and value. Many years ago letters, documents, cards of special identification, and other papers were signed by him with his familiar initials, and throughout the past twenty years his initials have appeared in connection with a few articles, or a few secret documents issued by him in behalf of the Order. Frater Kiimalehto, as a profound student and active worker in Freemasonry, and as a Martinist and member of several secret mystery schools, first associated himself with me in 1915 and helped me to establish the first active Supreme Council of our Order to supplant the one that had been at work on a foundation for a revival of AMORC since 1909. His many contacts with prominent persons throughout the country, and his membership in certain circles with which I was also identified brought him in contact with the legate and emissary from India who presented to me some of the most important documents of authority now possessed by our organization, and the three of us constituted a secret sacred triangle that was changed only by the transition of the legate from India, who nevertheless has continued assisting

through functioning on the Cosmic plane. Frater Kiimalehto became the first Grand Master of the New York Grand Lodge of AMORC, and later became the first North American Inspector General of the Order. It was he who made such eloquent appeal in behalf of the establishment of the National Lodge of our Order, by which those living in small cities and communities would have a very large portion of our instruction and secret guidance through correspondence; and at the first National Convention held in Pittsburgh in 1917 the charter granted by the Supreme Council with the vote and approval of the entire Convention was granted to Frater Kiimalehto, making him the first Master or director of the National Lodge. His indefatigable work in behalf of the Order ever since, has resulted most logically and naturally in his appointment to the position of Acting Grand Master during the incapacity of our beloved Grand Master Clement Le Brun.

To all of us at Headquarters who have known of the deep, sincere, loyal attitude, and profound interest of Thor Kiimalehto in everything truly Rosicrucian, it certainly does seem thrilling and significant once more to see those same intriguing and important initials signed again to important AMORC documents.

Several New Books

I feel rather strange in standing before the Forum this afternoon and announcing two new books written by myself. But, after all, every author and every writer has to tell someone about the new book he has written or it will never get into circulation. If he is a private individual he will take it to a publisher or to a printer, and tell him about it, and perhaps succeed in getting it in printed form so that there may be a few readers of it. Certain it is that if an author does not feel that his book has a message in it for someone else other than himself, and does not feel that he should announce the existence of the book, he does have one good reason for keeping silent and hiding the book in the bottom of his trunk. Of course, it is not every author who can make his announcement to thousands of persons at one time and find many of them anxious to read what he has written. Perhaps I am a little boastful now, and a little egotistical, but I happen to know that in the case of one of these new books there have been hundreds not only wanting it, but scores who have sent money to the AMORC Supply Department for the book even before its first chapter was entirely completed, and that in the case of the second book it was purposely written to answer a demand for the information it contains. So, after all, I may be excused for speaking about my own two new books

The first one of them that is now having its final chapters prepared is entitled, "The Secret Teachings of Jesus." This book was announced long ago in our Rosicrucian Library as Volume Four of the series. It has been in preparation for seven or eight years, and has required the gathering of notations from rare manuscripts and records in various parts of the world, and careful verification and analysis of them, and the proper association of them with certain principles and doctrines presented in the Christian teachings of today and in those offered by Jesus during His lifetime.

This book will make a fine companion book to "The Mystical Life of Jesus," not because they deal with the same subject in any sense, but because this new one begins where the other ended, in a sense, and because we cannot separate some of the facts in the new book from the strange facts of the life of Jesus as contained in the first book.

It is not generally known that Jesus had a secret organization of His own, not composed merely of twelve Apostles or Disciples, but of one hundred and twenty secret students who were divided into groups of ten, with one of them in each group as special adviser, these advisers constituting the twelve Apostles.

Nor is it generally known that Jesus formed a school for the purpose of teaching and demonstrating certain secret doctrines and principles that He did not and would not—perhaps could not—teach to the public, and which the Christian Church has even to this day preserved in some of the ancient archives as secret teachings to be used and understood exclusively by the so-called "Fathers of the Church."

Nor is it generally known that the mother of Jesus and His brothers and sisters were members of this secret school and adept workers in its mysteries. The proof of all of these strange facts is incontestable and there are passages in the Christian Bible which verify them. What was taught in this secret school, and what purposes it had, and what the Disciples and students accomplished in carrying out the great secret mission of Jesus constitute many chapters in the book, as well as does the outline of the principal secret doctrines and their relationship to the ancient wisdom mysteries and the miracles Jesus performed, and the allegories and parables that He used in His public preachings and the practices of Christian principles in the church. And the book points out furthermore how these teachings came to be withheld from the public and even from the trained minds of the Christian Church after the second and third centuries of the Christian Era, and why these things are lacking in the church today, making necessary and making possible the develop-

ment of cults and secret societies such as the Rosicrucian Order.

This new book will be formally announced later on through *The Rosicrucian Digest* and otherwise Members should not send in any remittance for the book or order it from the AMORC Supply Bureau until a notice about it has appeared in the pages of the Digest, or in a special circular to be sent to all members.

The second book is a smaller one that might be called a booklet. It is entitled "Mental Poisoning." It also is a result of the gathering together during the past fifteen or more years of certain psychological, mystical, and mysterious facts that reveal some of the strange workings of the human mind, the human intellect, the human consciousness, and particularly the innermost mental tendencies and weaknesses that control most of the thinking and acting of human beings today.

It begins with the mystery of the strange curse that was placed upon the Egyptian tomb of King Tut (and other similar tombs) which resulted in the death of twenty or more of those persons who violated the injunction or disobeyed the warning that was placed upon the door of King Tut's tomb. Then the explanation of this mystery and its relationship to many other so-called mental or secret methods of administering poison into the human consciousness are dealt with, and finally a complete explanation is given of what constitutes mental poisoning and how this subtle though violently destructive power can be administered either deliberately and wilfully or innocently and unknowingly, and how it causes destruction of mind and body. Naturally, antidotes for such poisoning are given also, and suggestions as to how to make oneself immune to this very ancient and historically infamous method of destroying the life and happiness of others, are given.

This book, too, will be announced in due time, and in fact a preliminary announcement of it appeared in the January issue of *The Rosicrucian Digest* among the few full-page advertisements to be found therein. In that advertisement the book is offered as a premium to new subscribers to *The Rosicrucian Digest*. But a special edition of the book will be issued for those who wish to purchase it at a nominal price, and not as a premium for a subscription.

Our students and members interested in the very complex tendencies of human thinking and the inherited weaknesses of mind, plus the modern susceptibility to certain mental powers, will find that these points are covered more carefully and explained more fully than in any book on psychology or mentalism offered in recent years. Our students especially will become fascinated as well as astonished at the simple explanations of some of the strange workings of the mind in man.

Do not send any order, except as a subscription premium, until further announcement in *The Rosicrucian Digest*, but if you wish it as a premium you may follow the recommendations made in the Digest.

Doing Your Bit In a Big Way

One of the most frequently asked questions that is presented to this Forum is this: How can I help the great work of AMORC, or do something especially beneficial for it, or render some outstanding service in line with my regular activities so that I can be sure to follow up what I start or give the project the best attention?

Most of the persons who write in this manner distinctly state that they feel under an obligation to go out of their way or at least to render some unusual service to our organization and that they are unhappy until they find a way of lifting the obligation that seems to rest so heavily on them.

Usually it is very hard for us to suggest something to these members, but when they are in some unusual situation or some unusual opportunities lie before them we point out how they may take advantage of them to render a real service to AMORC and its principles.

Now let us take the case of Frater Hunt of Oklahoma. He has been to several of our conventions and has taken a course in the Rose-Croix University, and he has done everything he knows to perfect himself in the work so that he can use it not selfishly, but for the benefit of mankind. He is a commercial photographer and is a scientific photographer and an investigator of the highest type. When he was attending the University and the Convention, he brought all kinds of specialized photographic equipment to demonstrate and prove our laws and principles, and he left the equipment so that others might demonstrate the same principles. When he is at home in Oklahoma he devotes all of his spare time to delving into the mysteries of light and color and the chemical action that takes place when light is used to affect color, etc. He is a member of our National Research Committee and he sends us constant reports of his finding and he has opened the way to many discussions in our scientific laboratories.

It was not surprising, therefore, to find him active in carrying on wide-spread propaganda for the Order. Recently he was invited to make a speech before the annual convention of the professional photographers of Oklahoma at Tulsa. He chose as his subject "Strange Facts About Light and Colors." From the very beginning of his talk he stated frankly that many of the facts he would reveal had been learned through the teachings of AMORC, and the Rosicrucian Order,

and that through the practical end of his studies in sound, color, and other departments of physics, he had made many startling discoveries that were of intense interest to photographers. Then he went ahead and made a speech which the convention stated it had never heard by any scientist or any high authority. Even the representative of the Eastman Kodak Company, who was present to lecture on light and color, also was astounded at the facts which Frater Hunt had gathered together and revealed and demonstrated to all of them during the evening's session of the convention. At the end of his address hundreds of those present came to him and congratulated him and told him they wanted to know more about the Rosicrucians and they said how glad they were to know that the Rosicrucians had gone so exhaustively into a field of science that is still quite a mystery.

When it came time to elect the new president for the year, the association unanimously elected Frater Hunt. They said they were proud to have a man of his scientific training representing the organization as their president. Frater Hunt says that he is accepting such an election only because he sees in it an opportunity to help AMORC and others to an even greater extent than heretofore.

This is the kind of assistance and service that is indeed helpful, and it brings the work of our organization before the right type of mind and in the right manner and does so much good in dispensing and doing away with the false impression that AMORC deals only with mystical, ethereal, or superstitious subjects. I am sure that all of the members of Frater Hunt's University class will join with us in congratulating him upon his election. He has held other high positions through the unanimous vote of state-wide organizations, but since photography is one of his chief interests, he probably will continue to spend most of his time in preparing himself for future lectures in our university or elsewhere.

Preparing For Transition

I want to touch upon a subject this afternoon which is not a pleasant thing to talk about ordinarily, and yet we as Rosicrucians should be able to approach the subject of transition without fear and without any false emotions or any mistaken ideas. After all is said and done, preparation for the inevitable transition that comes to each one of us seems to be a thing that is set aside and pushed off into the future as though it were a horrible thing not only to think about but to prepare for. We carefully prepare for most of the other important events in life and even most of the important daily activities. Yet, while we will prepare long in advance for a summer vacation

or a fishing trip, or a visit to the old homestead, or the old parents, or while we will prepare in advance for the annual business inventory and plan all new propaganda for the year's business, or even plan a week in advance for a Sunday automobile outing, we consistently and deliberately hesitate to prepare one thing in advance of our own transition. The average person refuses even to talk with his clergyman, his lawyer, or his doctor to tell them just what he wants done in case of sudden transition, and even insurance people find it difficult to impress upon the minds of otherwise rational thinkers that the one most important thing to prepare for in life is transition. There is nothing as sure and positive as this great change which will inevitably come to each one of us and there is nothing more sure about it than the lack of foreknowledge. There are few events in life that are so close at hand and yet looked upon as though far in the future and not near at all.

It has been said, philosophically, that the greatest experience in life is death, so-called, and of course the greatest experience of death is the coming of life. Yet so little is done to be ready for this great experience.

From time to time we have spoken to our members in the Forum or *The Rosicrucian Digest* about being prepared for these great experiences and still we find from our correspondence and from reports that come to us that some of our best and most studious members have wholly ignored what we have said to them. Now it is not my purpose today to talk about life insurance or the making of wills. These things we have touched upon often. There is something more important I want to speak about. But still our records and reports show that every few days one of our members passes away either suddenly or through a more or less lingering illness without having made any will or with the sad knowledge and depressing consciousness that he has no insurance and will leave his dear ones and his family in absolute want and suffering. And even those who have taken the hint and made some sort of will or testament have made it in such an indifferent, slipshod manner that after transition the poor widow or the unfortunate children find that the very home in which they live, and the very things that surround the home, are taken away from them by State, county, or some other process of law simply because the loved one did not prepare the will in the right manner to cover up the little loop holes that often transfer the very things that the family should have to the State to be used for any purpose it wishes while the partner and children go in want.

We have urged over and over again that anyone who is anxious to make a will or a testament

and do it in a manner that will make it sure and safe, should write to our Legal Department or to the Secretary of the Emperor for instructions in the right manner of preparing a will or testament. These instructions will be given to you without any cost and will save much grief and trouble later on.

But today I want to talk about other preparations for transition. No matter whether you have made a will or testament that has been drawn by a legal expert and is claimed to be 100 per cent puncture proof, or whether you have made no will or testament, there are certain things that each of you as a responsible adult should do.

In the first place, from month to month a memo should be made and attached to whatever deeds or legal papers you are preserving in a tin box for your loved ones or your family to look after when you have passed to the Great Beyond, and on this memo there should be listed what outstanding obligations you owe and how they are to be met. This memo should tell from time to time what unpaid debts are legitimate and which should be cared for and which debts have now been cancelled and are completely paid and what errors should be avoided and what false claims should be carefully watched. Then to this paper there should be attached the recent receipts of any big debts which have been paid.

If you know, for instance, that a certain individual has for years been trying to collect a false debt or a debt that has been settled, or if you know that certain enemies or unfriendly individuals would likely claim to own a part of your home, your farm lands, your business or other assets, or if you know that certain manufacturers and people to whom you owe small amounts for various purposes might try to collect a larger amount, you should have a memo telling the names of these persons and what they claim and how the claims are false and how the widow or the children or other loved ones who are left behind should meet these false claims after your transition and thus protect themselves against fraud.

Memo notations should be left also advising those who are to settle the departed one's estate of the false contest which might be started, or what claims from a distant place might arise and how these things should be met and overcome legally or otherwise. The idea of leaving a marriage partner and children absolutely in the dark regarding things that you have kept locked up in your heart is so unfair that you simply create a Karmic debt for yourself in the future, because to the same degree that you leave worry, trouble, and perhaps poverty and suffering on those who survive you, will you carry into the next incarnation a cross of worry and suffering as your Karma.

From month to month memoes should be made and attached to the official papers you have telling what unfinished business there is that should be attended to. You should mention what promises you have made for next March, September, or January. You should outline what things you had hoped to do and upon which others were depending.

Men who are at the head of very large corporations with many intricate problems partly solved and big business deals that are contemplated and unbegun always make sure their private secretary is familiar with all of these things so that in case of accident or an illness that would produce a sudden period of unconsciousness, or even sudden transition itself, should make the business man incompetent to carry out the things that were hanging-fire, so to speak, his secretary and relatives can work in unison and harmony to fulfill his obligations and see that his last ideas and ideals are brought into realization. Every man and woman can not have a private secretary to look after these things, but there is no reason why the individual cannot from month to month make a memo of these things and have them preserved in a box among life insurance policies, fire insurance policies, mortgages, deeds, notes, etc. All of these valuable papers should be kept in a metal box. It is not necessary to try to find a burglar-proof box for there is hardly such a thing on the market today, and a burglar who wants to get into such a box will get into it unless it is made of concrete and buried in the ground. And even a heavy metal box is not always fire proof. But there is one thing about a metal box that closes with a snap lock or with a strap of some kind. It does serve to keep papers together and if such a box is kept in a place that is conveniently reached in a hurry and its location is known to the members of the family, then in case of fire or accident it can be obtained quickly and its contents immediately studied in order to carry out the wishes of the departed one.

In these memoes there should be such personal notations as what you hope your children will do in the future, what careers you would have liked to have seen them adopt, and what principles or code of life you wish they would make their own and what hopeful plans you had for your wife or husband, and all the other little personal notations that will bring joy and happiness into the lives of those left behind. Many of your wishes would be carried out if they were left in definite form in writing, not as a will but as a memo. And there should be a notation as to what you desire in the form of a funeral and what disposition is to be made of your body. Do you want hundreds and hundreds of dollars spent for a copper casket or a so-called hermetically sealed casket or a very

elaborate one with solid gold handles and expensive trimmings? Do you know that there is no such thing as any kind of metal or wooden combination casket, hermetically (?) sealed or otherwise, that will preserve the body from dissolution? Yet thousands of dollars are spent by some persons with the foolish anticipation that they are preserving the body of a loved one and keeping it from entering those stages of dissolution and disintegration that are inevitable in every case. That money could be more beautifully spent in looking after the needs of the living.

It has become an unfortunate thing in America that many poor families have spent the last dollar left by the departed one in an expensive funeral and an unnecessarily expensive casket and an elaborate and costly tombstone. The idea that these things contribute to the preservation of the memory of the departed one is ridiculous. If it takes a tombstone or a mausoleum or a large, highly decorated plot of ground in a cemetery to cause the survivors of a departed one to remember him, there must have been something very much wrong with the relationship that existed and in every such case the person is soon forgotten regardless of the magnificent marble and the bronze gateway to the mausoleum. Unless a monument of love is built in the hearts of the living before one departs this life, there is no hope of maintaining beautiful memories in the minds of those who remain to survive one.

Since the body must dissolve and will go back to the earliest forms of living matter despite anything that we can do, or that science can do, or that money can do, why not have the body cremated at once and have the dissolution take place in a clean manner and in a manner that leaves no horrible picture in the hearts and minds of the survivors. And with the great saving that can be made in the cost of a nominal funeral with just a neat casket that will lend itself to cremation and with the absence of an expensive plot of ground or tombstone, the survivors may have something to live upon or with which to do some charitable deeds in the memory of the one who has gone on.

So leave a memo expressing your desires about your burial and the ceremony. In this memo remind those who are to read it that they are not to look upon you as "gone forever" or as "dead," but as one whose Soul and personality will continue to live and as one whose real self will be a participant in the funeral like all the others there and you want to see no tears and no sobs of sorrow and regret, but a service of peace and love filled with the realization that the change that has occurred has given you a greater opportunity to rise to greater heights and to express the Soul within freed from the limitations of matter. You

do not have to put these things into your will to be read in a court or to be laughed at perhaps by some scoffers. You can leave these ideas and these comments in personal memos to be read by your friends, your loved ones.

Remember that this inevitable transition is always close at hand. Even if it is one, two, ten, twenty, or thirty years away, such a period of time is brief indeed. But we never know really how brief it is.

I have before me here a letter that illustrates this most impressively. In opening the mail this morning there came to my secretary's hands a letter from one of our good Fraters living in Los Angeles. It was written on the beautiful stationery that he always used, in a strong firm hand and with that frankness of spirit and keenness of intellect that was always expressed in his communications. Briefly his letter said: "Realizing that transition may be close at hand and that one should be prepared for it, I bought two plots of ground in a cemetery for my wife and me. The thought has occurred to me now that perhaps cremation should be followed and I would like you to let me know what the Rosicrucian ideas are in this regard so that I may have a memo attached to my papers."

My secretary laid the letter aside to answer tomorrow for it did not require an immediate answer, and picked up the next letter to read. It was from another member who was a friend of the one we have just mentioned. She began her letter this way: "I am sorry to inform you that Frater C—— who wrote to you yesterday regarding the plots of ground to be bought and about cremation passed away suddenly today and now his wife would like to have your answer about cremation and any advice you can give about a funeral service, for these things must be attended to within the next few days."

Here we have a marvelous and impressive lesson in preparedness. The two letters were brought to me and placed side by side on my desk—the one written in a firm, businesslike handwriting with no indication of illness or the close proximity of transition. Perhaps some hunch, as it is called, perhaps some Cosmic intuitive impression, moved our Frater to think of the future and to go and buy these two plots and to write to us about cremation, but who would think that within forty-eight hours after that letter was written his body would be in the hands of those who would be preparing it for either cremation or burial!

I am not going to take this opportunity to preach the usual sermon that is offered at funeral services whereby the sadness and sorrow of the hour is used psychologically to impress upon the living the necessity of reforming or of becoming redeemed, converted, and religious. I believe that

every member of our Forum family and most of our members in the organization are striving day by day and hour by hour to perfect their lives and to make them what they should be. I do not believe they need any lesson or sermon at this time on the necessity of spiritual, moral, mental preparedness for the future life. But I do believe that ninety nine per cent of them need even more than a lesson—they need a scolding—regarding the necessity for physical preparedness for the great change and great event that is certain of coming in the near future. So if you have not made a will, find out something about it at once and if you cannot get any good advice legally, you may write to us for some suggestions. But if you have in mind leaving something to the AMORC, Rosicrucian Order, or to any other organization, you should write to us and learn how far you can go and what the laws are in regard to giving any of your money, any of your books, or personal things to institutions or organizations outside of your family. The law is often complicated and exact in this regard and some of our members have lost what they intended to give away by not knowing how to make a will.

And if you have not prepared memos to preserve in a metal box with your other papers and documents telling what should and should not be done regarding your unsettled affairs in the case of transition, then sit down tonight or tomorrow night and write out these details and put them in an envelope and put them where they will be found. Your loved ones will utter a special prayer for the peace of your Soul if you leave them such a document of helpfulness.

The Truths of Life

One of our good members writes us this afternoon to submit this question: "The more I study our teachings and become fascinated by the analysis and carefully planned critical study of all knowledge, the more I find myself doubting the truthfulness of many things that I have believed, and which others believe. Is such doubting a proper part of my Rosicrucian development?"

A true Rosicrucian usually becomes a walking question mark, and he gradually begins to analyze all of his past knowledge and beliefs, and discovers that when this is tabulated on a sheet of paper and carefully criticized, the paper becomes like a porous plaster, full of holes, each hole representing doubt alongside of a fact stated in the analysis. From a very critical point of view one might almost say that the fundamental facts of life that actually have been proved to the entire satisfaction of all of us human beings are so few in number that one can almost list them on a postage stamp. A true Rosicrucian will say that

certain so-called facts of life may not be facts at all, but "commonly-accepted beliefs." On the basis of the old and foolish argument that the opinion of the majority must be right, a mass of commonly-accepted beliefs has become our basic education.

Of the few things that we can be fairly sure, and find difficult to doubt, one is that "I am." In other words, we feel very sure that each of us actually exists. This does not take into consideration whether we exist on a material plane, a mental plane, an imaginary plane, or how we exist. It simply consists of the simple thought that each of us "is." This belief on our part constituting a positive fundamental fact is based upon the conclusion and apparent evidence that, for instance, I exist because I sense that that you exist, and I am not you. Since I am conscious of the existence of someone different from myself, I am warranted in believing that I exist independent of you. Therefore, we have a second fact that is a conclusion and supported by as good evidence as we expect to find in a material world of sensation. That conclusion is that you exist as someone apart from myself. These two facts of my existence and your existence constitute the only fundamental truths that we can use as a starting point in all of our knowledge. From there on every other so-called fact may be merely theory, assumption, or belief. For instance, the next idea that we can add to our list would be that since I did not create you, and you claim you did not create me, some third power, mind, person, or principle created both of us, and is our common Father. There is no proof of this, but it appears to be the most logical conclusion we can reach. The idea that you and I just grew or just automatically came out of nothing without a common Father or a common creative power back of our creation, is a conclusion that is not logical, and is abhorrent to the finer sensations within us. Yet, so far as actual proof is concerned, reducible to tangible facts, there is none. The next idea that would be logically adopted would be that since you and I, and therefore probably every other human being, were created by a power or force of mind or person other than ourselves, and since neither you nor I can create out of the dust of the earth any living body that will resemble us or any living thing with consciousness, our common Creator or Father must be a being superior to either of us. Therefore, we have at once the basic idea of a God—either personal or impersonal—but still we have no proof in the objective world of sensation.

Now if we look at these four ideas, two of them being basic beliefs, and two of them conclusions derived therefrom, we begin to ask questions. The first one is, "How are we created?"

This leads us at once into the science of biology and its companion science of ontology. Both of these sciences attempt to explain our existence from the chemical, material point of view, and from the spiritual point of view. How much truth there is in either one of these sciences depends upon the individual's faith and the acceptance of experiments and conclusions.

So, it is an excellent thing for the Rosicrucian to constantly question his knowledge and particularly question the beliefs that he has held fast to for so long a time. We are reminded humorously of the answer given by a witness in court. He was asked what his name was, and he quickly replied, "I do not know!" When questioned further as to his surprising ignorance of his name he explained, "I have taken an oath here to tell nothing but the truth, and only that which I absolutely know to be the truth. I have been reminded that hearsay evidence is not acceptable. Now I do not know through any knowledge of my own what my name is, but I have been told, and it is a common belief of many, that I was christened John Jones. However, I know nothing of my birth except by hearsay. I do not remember the baptismal procedure, and so I cannot swear to what my name really is." From the same analytical point of view we could find a mass of our so-called factual knowledge falling down like a crumbling wall, that seems to be made of indestructible elements, until we have nothing but a pile of stones, each distinctly different and separated from the other. While they constituted a wall of knowledge these individual stones were held together by cement, and they were held in proper place so as to conform to a definite scheme. In the scheme of life the separate, individual beliefs are held together in a form of a perfect structure by the cement of faith. It is the hope of every Rosicrucian to find through personal experience, through test and trial, how many of the universal "facts" commonly accepted are truths, how many have been proven true, and how many await to be proven, and how many will actually stand the acid test of unbiased, open-minded investigation and analysis. Such a study and such an analysis of ourselves and our knowledge constitutes one of the most fascinating procedures in life and that is why Rosicrucianism is like a book containing the latest mysteries yet unsolved.

Rosicrucians and War

Our good Frater Paterson of Scotland writes to the Forum and asks what attitude a Rosicrucian should take if called upon to be a soldier in time of war. This is indeed a very complex question and might be viewed from many angles. One fundamental idea is that a Rosicrucian has no more

right to take the life of another, nor to destroy living beings, than has anyone else. However, when an individual, either a Rosicrucian or otherwise, is a part of a nation or a country, and is loyal to that nation or country, he has to share the responsibilities and the Karma of that country. We cannot avoid sharing the Karma of the country in which we live, and if we want to share its good Karma—its blessings, advantages, and helps in many good and constructive ways, we must also share its unfortunate Karma.

When a Rosicrucian goes to war voluntarily, or volunteers his services before he is drafted, or before the nation has called upon him, he makes his Karmic responsibility exactly that of the nation. If, on the other hand, he waits until he is drafted or forced into the army by the government regulations, he is still in the same position of having to share the nation's Karma. However, if he reneges and refuses to participate in any of the destructive elements of warfare, he does not save himself from the Karma of his country. So long as his country is making war against another country, so long as his country is carrying on a war, he is sharing the Karmic responsibility of that war. The unhappy Karma that is created by a nation during warfare spreads to every individual in the nation, whether each individual is participating actively in the warfare or not. Even leaving the country at the beginning of the war and getting out of the country and away from it as a nation, and going to live in another country that is at peace but slightly lessens the Karmic debt or responsibility that is attached to the individual because of his former alliance with the nation. In other words, you cannot play fast and loose with your nation and its Karmic responsibility. If you are a citizen of France, and have been enjoying all of its benefits, privileges, all of its patriotic and glorious achievements, and have felt that you could lift your head high in pride as a citizen of France, then you have been sharing in its fortunate Karma, whatever that may be. And the minute France as your country enters into war, you and every individual who has been a citizen of France must take on some responsibility of the war that is being created by France. Escaping at the last moment and running away from the Karmic responsibilities that follow after your nation has gone to war, avails you nothing. If you have shared in its blessings and benefits, you must share its suffering and sorrows. The Karma of the nation is the collective Karma of its individual citizens. The Karma that rests upon a nation can only be carried out by the Karma that acts through its population.

What I am saying about France applies to every other nation in the world, including the U. S. A. There is only one way that you and I,

or any and all of us can escape the war Karma of our countries, and that is by voting and acting and legislating in such a way as to remove the idea of war and make future wars impossible. As long as we vote in such a manner, and permit our countries to carry on in such a manner as to sponsor wars or to participate in wars, we must share the Karmic responsibilities. Only when all of us throughout the world have united in some way to make war impossible and unthinkable, will we be free from the Karmic responsibilities of warring activities of our own and all nations.

Should The Young Woman Be Told The Truth?

The problem submitted to our Forum this afternoon by a physician in New Jersey is as follows: "Twenty years ago one of my patients adopted a two weeks' old baby girl of illegitimate birth. Before signing the adoption papers my patient was informed by a physician that the child was syphilitic. My patient, however, assumed the responsibility and after long treatment of the disease the scientific tests showed that the child had been cured. Up to the present time she has never known that she was tainted with this disease. Of late years, however, an epileptic condition has developed. The child does not know the nature of these spells and believes them to be merely fainting spells. The girl is now twenty years old, refined, talented, and attractive. She knows that she was an adopted child, but she has never known anything of her illegitimacy, the syphilitic condition, or the nature of the present epileptic spells. The question now arises whether the foster mother should tell the young woman all of the truth, or leave her in ignorance of these facts. She may discover her epileptic condition if she is not cured, but there is no possibility of her discovering the other facts. The question is, what would a Rosicrucian do in this case? The foster mother saved the little child's life by giving her proper treatment for the inherited disease. Should the foster mother now reveal all the facts?"

I think the first thing to do in considering this case is to view it from the human point of view aside from our interests in Rosicrucianism. If the child inherited a disease that threatened to ruin her life, that was no fault of her own, and when the foster mother proved herself to be kind, lenient, and considerate enough to adopt the child under such conditions, and then provide her with the best medical treatment to cure it, the foster mother certainly proved herself to be a real mother. And I think that right from the very start of our discussion of this case we should drop the term foster mother and use the word mother, instead, for she has been a mother in every sense.

It really takes more than flesh and blood to make a mother. Every woman who bears a child in this world is not a true mother. Motherhood is more than a mere physiological process, and a great many proud fathers should remember that the mere fact that they contribute biologically to the scheme of creation does not warrant them in believing that they are samples of perfect fatherhood, either.

Since the young woman has been cured of the inherited disease that threatened her life and career, we can drop that matter from all consideration. She is now a healthy, normal girl, except for the epileptic tendency. Any disease she had in the past is just as much aside from the present question as would be the fact that she had diphtheria when she was five years old, or measles when she was six, or whooping cough when she was seven. If the scientific tests show no present reaction to that inherited disease, it is clearly out of her system.

The next point for consideration from the human point of view is the matter of illegitimacy, and I would like to ask some of these narrow-minded, puritanical, questioning individuals who lift their hands in horror to explain to me how any birth can be illegitimate. If the child is born at all in a natural method, or even through a caesarian operation, it is born legitimately and in accordance with nature's laws. Nature knows nothing about illegitimacy. From the moment the sperm and ovum meet (not by accident, but by some law which we know so little about that we cannot consider it) every stage of development from that conception to the time of birth is a natural, logical birth and physical process, and just as legitimate as the conception and birth of any individual that ever lived or is living today—including the horror-stricken ones. That the parents were not married never made any impression upon sperm or ovum, and never had any effect upon the spiritual and physical laws that were in operation. There was a time when there were no marriage laws and ceremonies; therefore, there could not have been any "illegitimate" births. Who invented the terms legitimate and illegitimate anyway? Who dared to make himself a dictator in regard to processes of which he knew nothing and could not explain in the minutest detail? I am sure it was a man, because no woman who had ever been a mother or expected to be a mother would think of calling any such Divine process by the terms legitimate or illegitimate. Big, vain, boastful man, no doubt wearing a garb of hypocritical superiority, unquestionably created that law of distinction between one class of birth and another.

However, regardless of how the child was born, it had a real, natural mother and it had a second

mother that was a true mother in every spiritual sense, and so this little child was developed into a young woman according to the highest laws of human understanding. Who dares now to change all this and blaspheme the God that was in the hearts of both the first and second mother?

The young woman today is what she is today. No doubt, her present cultural refinement and her ambitions to be of service to humanity are things that she carried over from the past. But we are leaving aside Rosicrucianism and mystical consideration and talking as human beings. She must have had besides love and sympathetic care from her second mother an atmosphere of culture and refinement to make her what she is today. Her present mother's consideration should be of a single nature. The mother should have but one thought right now, and that is to cure her of the tendency to epilepsy. If that young woman's body can be made as pure and wholesome as her Soul and mind are, the young woman will have an opportunity in her life to serve mankind and be a reward to the mother who raised her. Nothing can be gained to help the young woman's career, and nothing can be gained to help society, by humiliating that young woman today through telling her of the errors and sins of the past that were visited upon her. To inform her of these facts would be equivalent to cleansing her body of chemical germs and poisons only to administer now a far more serious injection of mental poisoning. No, from the human point of view this young woman should be told nothing of her past except that a kind and loving woman adopted her, raised her, brought her into young womanhood through love, sympathy, and devotion, and added the attributes of culture and refinement.

From the Rosicrucian point of view the young woman undoubtedly had a Karmic condition in the form of a cross to carry. Her Soul was directed to the body of a child being born in unusual circumstances, and of unclean blood. The purpose back of this was undoubtedly to serve as a lesson to the parents responsible for her existence, and to give some foster parent an opportunity of serving mankind. It is not a question of revealing "the truth" to this young woman, but of telling her "falsehoods and errors" that will constitute another cross for her to carry. From a mystical point of view the story of her illegitimacy and the inheritance of a disease were moral falsehoods, sins, and errors that have been dissolved and melted into nothing by the light of truth. To bring to life again falsehoods and errors of the past would be to recreate those sins and make them far greater, and certainly more sinful than the original sins that were believed to have rested upon this young woman.

Mystic Lectures "Free"

I have here an interesting little matter that came to my attention this morning and I am introducing it to our Forum discussion for the purpose of showing how a "Comedy of Errors" may reveal great truths at times.

We have all heard of the travelling psychology lecturers who try to promote their own work and their own private classes by tearing down every other organization or system of mystical and philosophical instruction throughout the country. From letters coming to us from persons all over the country who are attending such lectures, it is apparent that more and more of these lecturers and teachers are taking the opportunity to criticize AMORC. In fact, we seem to be about the only organization in the country which they select to talk against and give the impression to their hearers that they really fear the growth and development of the Rosicrucian Order in this country. It certainly must be true that in the last five years or more thousands of persons who have been gullible students of these travelling psychologists and teachers have had their eyes opened by joining AMORC and receiving more in a year for the cost of \$24.00 dues than they received for hundreds of dollars in private classes. At any rate, the followers of these travelling teachers are becoming fewer in number year by year, and evidently the labor of securing such followers is becoming more difficult.

The latest one to be reported to us claimed he was from Hollywood, California, that he knew all about the Rosicrucians, and that he was not charging for his work but giving it freely. Of course, he was only referring to his free public lectures, which are merely propaganda sessions, and made no mention of the private classes that he would hold later. At any rate, in his public meetings he went on to emphasize that the AMORC and similar organizations were not legitimate and not proper because they charge dues, while he gives everything away "free." At the end of his lectures he intimated that either he and Father Divine were working together in giving everything away free, and depending upon some divine source for their income, or that he was rivalling Father Divine in this pretension. At any rate, he wanted his audience to understand that his "supplies" and "needs" were furnished by God through the Heavenly Hosts and that he did not have to resort to the "mean and sordid methods" of dealing with material money at the hands of human beings.

All of that sounds very nice indeed. Somebody in the audience generally realizes that some money is being used to pay the hall rent and pay for the newspaper advertising, and they have a

suspicion that someone used real money in paying for the printed circulars, or else the printer and the paper and ink manufacturer were quite satisfied with ethereal, spiritual money of some kind.

The "Comedy of Errors" began, however, when at one of the public lectures conducted by this man, a woman rose and claimed that she was through with being the "angel" for him and hearing him claim that he had nothing to do with money matters and collecting of money, and was depending upon spiritual support. She said that she had been paying the rent for his lecture halls for the past eight months, and in addition had been paying the rent for his apartment, the salary of his secretary, and buying all of his wearing apparel and giving him money weekly for food. The woman stated to this person that she had sold all of her mortgages, turned all of her securities into cash, had never deposited any of it in the bank and kept it all at home, ready to hand it all over to him for his great work to humanity. She claimed she had threatened to expose him on several occasions and he in turn had threatened to visit her in some etheric body and annoy her if she attempted to do so.

Nice little matters to come out into print and before the public in connection with spiritual unfoldment and esoteric teachings! Certainly one can give away everything free, if way back in the shadows there is someone else providing all of the money. But what class of persons wants to accept lectures, lessons, teachings and other things of personal help that are being paid for by some person out of a spirit of charity and good will? How long can such a system continue and what class of following will such a teacher have when the students are willing to accept something for nothing and give no thought to how and where the support is being provided?

How different it is with our own organization! Every member knows how the AMORC is being supported and where the money is going and how it is being spent. Every possible benefit is being added to those already given to the members, and all are sharing alike in both the support of the organization and the benefits which this support makes possible. There are no secret, hidden, or unknown donors, no unhappy characters who have been misled into making large contributions and who may some day pounce upon the organization and pull it off its high pedestal, and no questionable methods being used to carry on the work in a distasteful and hypocritical manner. The AMORC may be accused of being commercial because it has definite, fixed dues that are the same for all members, but its reputation, integrity, and its benefits are also fixed, and these are all assured by a fair and equal consideration for all in the organization.

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The ROSICRUCIAN FORUM

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I am an acme of things accomplish'd, and I an encloser of things to be.

My feet strike an apex of the apices of the stairs;
On every step bunches of ages, and larger bunches between the steps;
All below duly travel'd, and still I mount and mount.

Rise after rise bow the phantoms behind me;
Afar down I see the huge first Nothing—I know I was even there;
I waited unseen and always, and slept through the lethargic mist,
And took my time, and took no hurt from the fetid carbon.

Long I was hugg'd close—long and long.

Immense have been the preparations for me,
Faithful and friendly the arms that have help'd me.

Cycles ferried my cradle, rowing and rowing like cheerful boatmen;
For room to me stars kept aside in their own rings;
They sent influences to look after what was to hold me.

Before I was born out of my mother, generations guided me
My embryo has never been torpid—nothing could overlay it.

For it the nebula cohered to an orb,
The long slow strata piled to rest it on,
Vast vegetables gave it sustenance,
Monstrous sauroids transported it in their mouths, and deposited it with care.

All forces have been steadily employ'd to complete and delight me;
Now on this spot I stand with my robust Soul.

—WALT WHITMAN.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

It is with pleasure I take this opportunity of introducing myself to the membership at large. Owing to the absence of Dr. H. Spencer Lewis, who is conducting the trip to Egypt, this number of the Forum may be deficient as a number of the final discussions have been conducted by the different officers of the Headquarters staff still here in San Jose. I am not quite sure that the discussions and the discourses are as clear and concise as they should be if our illustrious leader were present and ready with his sage advice. In this connection, it may be interesting for the membership to know that our beloved Emperor had a private audience with Premier Benito Mussolini in the latter's palace at Rome and that while visiting Egypt he was decorated with the Medal of the Prince of the Nile, an honor conferred by the Knighthood of Egypt upon outstanding visitors who have aided in keeping alive Egypt's past accomplishments.

We can readily understand the Egyptian recognition and are deeply appreciative of the courtesy extended to all Rosicrucians in Egypt as well as the decoration of our leader, but what we value more than anything else is that the dictator of Italy who, in times past walked roughshod over all secret, religious and fraternal societies, has publicly put his stamp of approval upon the activities of the Rosicrucian Order, AMORC.

We are proud of the distinction of being the only secret fraternal order in the United States recognized in Europe and the rest of the world as a genuine philosophical, esoteric, and mystical fraternity. This recognition is not alone accorded us by other schools of initiation in Europe, such as the Federation Universelles des Ordres et Societes Initiatiques, but by the political rulers of most civilized countries in the world.

It is true that our Order must now, as it has for hundreds of years, function as a secret society, especially in Europe, although we in America have not those political and social conditions to contend with. If we look at the European history we readily realize that in very few periods have rulers and the populace been sufficiently tolerant and enlightened for an organization to function openly when it cut across lines of race, color, creed, and sex. In addition, only a few in each cycle of activity were ready for untrammelled investigation of the secrets of nature and

for the knowledge that means power. Only a few, comparatively speaking, could be permitted to know of the existence of the Order and still fewer could be entrusted with the teachings guarded so secretly through the ages.

But here we are in a free country. Freedom of speech and press, tolerance of race and creed and color and sex equality are accepted American ideals, despite exceptions to the contrary. Unhindered investigations of nature is the very source of the miracles of science. Today, we in the United States, need not work cautiously behind the scenes and behind closed doors. As Americans we can step out before the world. Today we can open our doors to all who are ready and willing to receive our teachings.

May peace and power come to each one of you during this coming year and bring you health and happiness.

Sincerely and fraternally,

THOR KIIMALEHTO,
Sovereign Grand Master.

A Very Fine New Book

Once more I am glad to bring to the attention of all of our Forum members a book by our good Rosicrucian Brother, Alfred Dodd of England. Frater Dodd is not only an eminent Rosicrucian, but a very eminent authority on the life of Francis Bacon and "Shakespeare." He has written many books dealing with the relationship of Shakespeare and Francis Bacon with Rosicrucianism and Freemasonry and once before I recommended a small book by him that our members bought quickly and enthusiastically and enjoyed immensely.

Now Frater Dodd has written another book that sells at a very economical price and which I would like to see many of our members possess. This one is called *Shakespeare's Diary, or the Personal Poems of Francis Bacon*. It is in its third edition and has been enlarged and improved. It is the private diary of the greatest of Great Britain's sons, the personal writings of the world's supreme genius. Frater Dodd said that it is really a secret record of the emotions that swept over Bacon's life from youth to old age, containing a great love story and one of the world's greatest tragedies.

This diary was literally and figuratively buried by the ancient Rosicrucians and some Freemasons over three hundred years ago. The key to the diary was recently discovered among "the rubbish heaps of the Elizabethan era." This new edition is amended and enlarged with additional notes from authorities and sources of special information and contains a very remarkable collection of photographic reprints from rare old books. The book has been highly praised by eminent literary persons and others deeply interested in this subject, and the many references to the Rosicrucians found throughout the Sonnets and the writings on the pages of the diary will be of great interest to our members.

We can secure copies of this book for our members, and after paying custom duty and express charges from England to America, we can offer this book to our members for \$1.60 per copy postage paid by us. Everyone who has purchased books from England knows that they usually run very high because of express charges and customs duty, but here is a wonderful book that we shall be able to offer our members at a price that is hardly more than one pays for an American made book.

Members who wish copies should remit the \$1.60 to the Rosicrucian Supply Bureau and ask for a copy of the *Shakespeare Diary* by Mr. Alfred Dodd. After you have your copy, be sure to show it to some of your Freemasonic friends or others who are interested in the plays of Shakespeare, writings of Bacon, or anything historical, for the book is sure to win friends for you and introduce you to others who appreciate the highest type of instructive literature.

The Cause of Arthritis and the Dangers of Automobiling

I have an interesting matter to discuss this afternoon with the Forum. It has always been said that every great improvement that man invents or creates for his pleasure and enjoyment brings with it certain penalties and punishments with which he has to compensate for what he gains. It appears now that the increasing popularity of the automobile, and certainly the increasing use of it is beginning to penalize civilization. A recent investigator of the strange fact that arthritis is becoming very rapidly an outstanding trouble among civilized people, has made some progress in determining the probable cause of this very annoying and painful condition. It is a fact that we cannot overlook. Arthritis today is becoming an enslaving condition among people of the Western World, and in the United States

especially the number of sufferers is not only appalling but rapidly increasing.

According to the scientist with whom I have been talking, he has every reason to believe that arthritis is associated in some form with lead poisoning. This lead poisoning may manifest in various ways, but may especially manifest itself only in some mild or extremely painful form of arthritis. He claims that most of this lead poisoning has been gradually absorbed into the system from riding in automobiles behind engines using gasoline containing lead, or a form of lead poisoning; and that while riding in a closed or partly closed automobile with the wind blowing toward the driver or passengers, escaped fumes from the carbureter fill the entire car and are breathed into the lungs and absorbed in the blood of the driver and passengers. The effects of such poisoning are slowly accumulated, as every physician knows. If this scientist's findings are correct and the condition continues for another generation, we are going to become a race of lead poisoned people as the price we must pay for our enjoyment of the automobile.

Automobile manufacturers would do well to look for a means of preventing the fumes of gasoline from reaching the passengers in the car just as they have made provision for the fumes from the exhaust of the engine to be prevented from reaching the interior of the car. Passengers will soon realize also the value of proper circulation of air in a car; and it may be that the wholly opened car, that is, one with the top let down will become the only safe form of vehicle.

Even if you do not ride in automobiles but live in a family having a car, if that car is parked close to the home, and the fumes from the engine can rise into the bedroom windows, it may have a similar effect slowly but surely. Everyone who owns a car knows that while the car is standing, as well as while it is running, a certain amount of unused gasoline and fumes escape from the carbureter or from the tubing connected with the gasoline supply. A non-poisonous fuel will be a necessity some day, and the inventor of it should be busily engaged now in research. I shall be glad to hear from scientists and authorities in our Forum family who may cast some light on this subject, as well as from physicians.

Sending Books To Headquarters

I wonder if I may be permitted to digress a few minutes and speak of a matter that comes to my mind. There is hardly a day that passes that our mail does not bring us some pamphlet or small book or large book. Sometimes these are addressed to the Imperator, sometimes to one of the other officers, and sometimes just to the organiza-

tion. Occasionally these books are new and are autographed as gifts to the officers or to the AMORC library, but in a great many cases nothing is said in the book as to why it is being sent to us.

We wait four or five days with the book stacked on our desk waiting to receive a letter regarding it. When no letter comes, we take it for granted that the book is a gift and either put it into our general reading library or pass it around to one of our officers to take home and read sometime when he has a little time to do so. Or, if it deals with some subject in which I am interested, I will take it home and put it in my study library. If the book is one of which we have many copies, we send it to one of our Chapter or Lodge reading rooms. Books of a helpful nature that are not purely mystical, and of which we have duplicates, we send in boxes to prisons and other institutions where persons are shut in.

But every few days or few weeks we will receive a letter from someone stating that he is waiting for the "return" of a book which he sent to us as a "loan." Then we have to hunt for that book and send it back. In many cases we no longer have the book, and if the member insists upon having it back we have to go and buy one.

May I suggest, through "*The Rosicrucian Forum*," that members do not send us books as loans unless we write a letter asking for the loan of some special book. We cannot be responsible for any book a member sends to us in the belief that it may interest us, and we should read it in a week or two weeks or six months and return it. There are some popular books on the development of personal magnetism, the improvement of personality, the attainment of success, happiness, and so forth, of which we have received fifty to one hundred copies in the last several years. We cannot keep all of these in our library so we scatter them and send them where they will do the most good. If one of them happens to have been sent to us as a loan, we are in difficulties. Therefore, no book should be sent to us unless it is an outright gift, or we have asked for it as a loan, and it would be a big help to us if every one who does send us a book as a gift, would write on the fly-leaf of the book the statement that it is a gift to the Order by the member, and then sign his or her name and the date, or at least enclose a note in with the book or a letter attached to the outside of the package. Right now there are over forty letters filed away in my personal file from members who are waiting for the return of books that have been loaned to us, and of which I can find no trace. I am not even sure, in some cases, whether the books were ever received by us, and if they were, I do not know

where to look to find them. This is embarrassing to all concerned.

We welcome old books, rare books, and books that deal with subjects allied to our teachings, for this is helping us to build up a wonderful research library which will eventually prove of value to all members. Nothing should deter our members in sending us books which they happen to see in bookstores or on second-hand bookstands if they can make a gift of the book. It is the loan of books that is causing us considerable trouble.

The Appearance of the Lemurians

Soror Kane of the West Coast attends our Forum today with a question which is interesting. She wants to know why the Lemurian mystics living today in such privacy and secrecy have retained some of the old Lemurian characteristics of appearance, custom, and habit, while the rest of the mystics throughout the world have adopted the appearance and habits of present day individuals.

We have not seen many of the descendants of these Lemurian mystics who live in such great secrecy on the West Coast of the United States, but the few we have seen do have an almost unique and strange personal appearance, not only in regard to their facial characteristics and in regard to their homes, habits, and customs, but even in regard to their social activities. Whether every one of these Lemurian descendants has these same characteristics or not, I cannot say, but it is reasonable to presume that they are all much alike in type.

Now the type of a nation or race does not change or modify very rapidly, except through a great and radical change of environment and contact with a radically different race of people. We do not know, for instance, how old the race of American Indians really is. We do not know when the race had its beginning, for we were told in some excellent records that the American Indian race goes back for twenty-five thousand years. Some say it can be traced unquestionably for fifty thousand years, while others say that as a distinct race of people our American Indians cannot trace their ancestry more than ten thousand years. However, granting that they are perhaps fifteen or twenty thousand years old as a race, we find that the American Indian born today among his own people in his own tribe and living outdoors as his forefathers did with the same kinds of habitations and general customs and habits, bears the same distinct features of countenance, the same characteristics of appearance as his ancestors. The passing of thousands of years has not changed him very greatly. On

the other hand, those American Indians who early in their youth were sent to eastern cities or states to attend universities in association with modernly dressed and modern appearing people, have become gradually modified in their appearance, even so far as facial characteristics are concerned. Environment, occupations, customs, and habits will gradually change the personal appearance of many individuals.

But since these descendants of the ancient Lemurians have successfully resisted intermarriage, have prevented contact with other races, and have isolated themselves to such an extent that they could continue their ancient methods of living and maintain a similar environment to that which they had hundreds of years ago, they have continued to maintain their personal characteristics, which characteristics were distinctly different from those of other races. Association and environment are very important matters in regard to the evolution of a race, and the absence of associations and changes in environment hold back many forms of evolution.

The American Japanese Boy

And while speaking of the foregoing matter dealing with the characteristics of the Lemurians, I am reminded of another interesting matter.

Some years ago I mentioned in one of our Forum sessions the fact that a young man of high school age living here in San Jose and intimately acquainted with my youngest son as a school companion, gradually developed an unusual interest in the Japanese language and the Japanese customs and habits. For no good reason that can be discovered in the ancestry of his parents, or his home environment, or daily associations, something within him developed a very strong attraction toward the Japanese, and particularly toward their language and their religions. He made it his business to spend much time with such Japanese boys as he could meet, and to ply them with questions, and to ask them to give him in the Japanese language a translation of various English phrases. He soon found, as they found also, that he was very proficient in correctly speaking the words in the Japanese language, and this encouraged him in his belief that he could master all of the Japanese characteristics of language, religion, custom, and habit. So before his high school classes were completed he went to a Northern California city to live in a place called "The International House" where he could associate himself with more Japanese people and take up the elementary lessons of the Japanese language. He told us how he quickly acquired a good understanding of the language and an excellent ability to speak it, and this so encouraged

him that he left California to go and live in Japan and become in every sense a Japanese.

I have already said that there was nothing in his family history, nothing in the interests of his father and mother who were of very mediocre circumstances, that could warrant such a strange career to be chosen arbitrarily. He went away, and we all became interested in his correspondence to my son, which told from month to month of his adoption of Japanese customs, even to the correct clothing, the eating of Japanese food exclusively, although he could have had American food, and the sleeping in the strange manner in which they sleep, and finally going to a Japanese school entirely to master not only the language but all of their dialects and colloquialisms, etc.

Now after three years he has returned to America to go to some eastern university and become a teacher and instructor of Japanese, and later is going to Japan as instructor of English. But the point I want to bring out at the present moment is that when I saw him a few days ago I was astonished at the change that had taken place in his countenance. He was no more the blond looking boy that made you suspect he was either of German or Scandinavian parentage, but looked so much like a Japanese that you could hardly believe it was the same boy. And when he hung about himself his Japanese wardrobe that he brought along with him, a great transformation took place. Not only did his clothing help to make his general appearance that of a Japanese, but immediately there was a reaction on him psychologically. His eyes took on a glint and his complexion seemed to change, the nervousness of his hands at once revealed the customary hand motions of the Japanese, and as he started to convey his thoughts to us wholly in Japanese, the transformation was magical. This is an excellent illustration of how environment and association have gradually modified this young man, and how the psychological effect of clothing and the *assumption* of racial distinction had its reflex in his actual personal appearance.

My only solution to the mystery as to why this young man developed such a love for the Japanese people and their language and religion is that it is the carrying over from a previous incarnation of a great love for that nation and its people and their language, and the appeal was so strong to him that he could not resist yielding to the inner longing once more to be where he had been for so long a time. Undoubtedly in his Soul or inner self the attitude and characteristics of an American citizen seemed foreign to him, and he may even have been as lonesome for his proper environment while he was here in America with American parents and home, as we would think he would have been while in Japan

living with a strange family in a strange environment, and under most peculiar and unfamiliar circumstances. I am going to watch this young man's career very carefully, and will tell you more about it from time to time.

Christian Ministers

I want to interrupt our analysis of the problems of life for a few minutes and read you a letter that has just come to my desk from one of the larger eastern cities. It is from a clergyman of a Presbyterian Church and reads as follows:

"As indicated in my last letter, I have attended several meetings of the New York Chapter and was invited through Frater Kiimalehto to address the chapter on the subject 'My reactions in twenty years' contact with AMORC as a minister of the Gospel' which I did to the apparent gratification of all present. Several of the higher members took opportunity to tell me what a brilliant aura was about my body while I spoke. In this they seconded what several members of my church have told me. I am pleased to attend the meetings of the great Hierarchy of the Order. I have had to miss a few of them but I am ready to meet any of the Great Masters at any time at their own pleasure.

"I am perfectly satisfied with all of my affairs knowing that the Great Cosmic Power is doing everything possible to prosper them."

All of us here who know this beloved Frater of the Order and minister of the Gospel feel like bowing our heads and sacredly saying, "So mote it be!"

Psychic Regeneration

All of the members in the highest grades of our organization know that as they get into the highest esoteric teachings they have certain exercises and principles to keep in mind and to use from week to week which bring into play the processes of regeneration throughout the body and mind, and that as the years pass by a student who practices these principles more or less systematically prevents old age and disease from coming upon him, and even turns the clock of time backwards so far as personal appearance is concerned.

These ideas were brought to mind very definitely recently by two cases. First, there is the case of our own beloved Sovereign Grand Master, Dr. Clement Le Brun. Although he was a number of years past seventy, and a few years ago when he arrived here from France he looked like a healthy man of sixty, he appeared to be growing younger and younger day by day, and up until

an unfortunate condition broke loose and upset his entire physical status, we were happy to see the processes of regeneration working so accurately. In fact, these processes had worked so well and to such an excellent degree that they had enabled him to battle against a chronic condition and a long-established sickness that would have brought about transition many years ago. And during the last days of his illness while he was almost too weak to speak or to move himself in his bed in the rest home where he was passing his last days in perfect rest and peace, his face and hands, as well as other parts of his body, took on a younger and more peaceful and healthy appearance. There were various times during his last days of illness when the twinkle in his eye, the alertness of his mind, and the good color in his lips and cheeks belied the fact that he was anywhere near seventy years of age, let alone older than that.

On the other hand, there is the case of our good Frater Thornberry in Lincoln, Nebraska who passed through transition very recently, and within thirty-six hours after the transition a transfiguration had taken place to such an extent that all his physical features changed, and despite the fact that he was actually sixty-one years of age, he looked more like thirty or thirty-five. His wife and others were unable to identify him thirty-six hours after transition except by certain marks upon his hands, and by other points of identification. Our members in that district were so startled in the change that had taken place that they began an investigation before the burial of the body and found that no artifices had been used by the undertaker or anyone else in any attempt to make an artificial appearance. All of the regeneration that should have taken place during the next few years if he had lived occurred very quickly during the first thirty hours after transition, and would have continued each hour for many days to come if his body had been preserved for a longer time.

In both cases, and in all similar cases, the esoteric principles of regeneration contained in our higher teachings would have been of material aid in lengthening life, and in building a younger looking body before transition, if the members had been able to begin the esoteric principles at an earlier age. If, for example, both of these good members had begun their practice of our teachings before the fortieth or forty-fifth year, and had continued more or less regularly until the fifty-fifth year, the very active processes of disintegration and ageing would have been stayed, or at least lessened, up to the sixtieth year and more active regenerative processes would have set in and made the health almost perfect. Our younger members, therefore, or those who have come into

the Order before they reached the thirtieth or thirty-fifth year, and who have kept up their studies and practice of the principles and reached these higher esoteric grades before their forty-fifth year, certainly have much to look forward to in the way of better health and prevention of old age making its definite impression upon their appearance.

We are reminded of the old story of Christian Rosenkreuz who was buried in his tomb as an old man, but upon being exhumed a hundred or more years later was found to be youthful in appearance.

In cases where these regenerative processes are not started until after one has reached the fiftieth or sixtieth year, little can be accomplished before transition in the way of bringing on a youthful appearance of the body and countenance. When the esoteric principles of regeneration are not set into use and practice before the sixtieth year, or before the fifty-fifth year, the really great changes in appearance occur immediately after transition when the destructive processes of disease are affected by transition itself.

We have many excellent examples in our Order today, in various sections of the country, of men and women who have reached the higher grades of our work, and have been practicing the regenerative processes ever since the fortieth or forty-fifth birthday, and although some of these persons are now sixty or more, and most of them over fifty-five, they still have the vitality and health, and the youthful appearance of a person of thirty-five, and instead of each future year bringing its mark of age these persons continue to appear younger and more healthy.

Those like Frater Thornberry, for instance, who go through such rapid changes of regeneration immediately after transition will have similar changes occurring in the soul's spirit, and in the next incarnation that regenerative spirit will continue its functioning, causing them to appear younger at each stage of their lives than they really are, and they will be of the type that we call youngish-looking even when very old, and their health will likewise be better with a greater degree of immunity to disease.

All of our members who are in the Hierarchy of the Order, and in the highest grades will understand what we mean by the regenerative processes as contained in the higher monographs. And those who indulge in them for just a few minutes in the morning and evening, and follow the entire system of living that is outlined in the lectures find themselves not only happy and more prosperous and peaceful, but more healthy and younger looking year by year.

The Secrecy of the Forum

Frater Chuan in Singapore comes before us to ask whether the words on the cover of the Forum magazine mean that the publication is so private that it should be held secret like the monographs and confidential lessons that are sent to each member. Incidentally, he asks a number of questions about the law of Karma, and wants to have the law more thoroughly explained. Frater Chuan is a new member who has come into our organization recently in his country and likes to contact us because he can read and write English very well, and he is pleased to have the privilege of writing to Headquarters in the United States to receive helpful advice from time to time. But he will come to learn very soon that the subject of Karma and the law of Karma are dealt with very exhaustively from place to place and point to point in the higher grades just beyond his present one. In other words, he has not yet come to this subject in his weekly monographs, and if he is patient for a while he will gradually pick up the threads of this great subject and soon find himself thoroughly understanding its principles.

But in answer to his first question, let us assure him, as well as all other members, that we do intend the Forum magazine to be kept secret and confidential. It may be loaned upon occasion to a person who is known to you to be a member of the Order, although it is better to have such a member subscribe for it and receive his own copy direct. But the Forum is not to be loaned and exhibited to strangers and non-members. If there is some article in one of the issues that you think will be of special help to a person who is ill, puzzled, or in need of some advice, you may take your Forum magazine and read that particular article to the person. But you must not allow your Forum magazines to pass from your hands to the hands of members whom you cannot hold responsible, or to the hands of strangers.

The Three Wise Men

Frater Barnett of Canada has presented the following subject for discussion: He recently read that the Three Wise Men who followed the star to Palestine at the time of Christ's birth were of a certain sect or division of religious persons known as the Parsi, and that it was the first time in the history of that country that any of the wise men or priests had traced a star or journeyed to forecast the birth of a great leader outside of their own country, and he wishes us to throw more light upon it.

We certainly shall not take the time today or any other day to discuss the claims of any news-

paper writer or feature writer who goes beyond historical records, and beyond the possibility of historical evidence to classify the Biblical Wise Men in such a definite manner.

Evidently the writers of the Christian Gospels did not think it important enough to tell us much about the Three Wise Men, except to intimate that they were from a foreign country and were of the type of wise men who often journeyed from Chaldea where there were great mystery temples and where the most profound philosophers and teachers were known as wise men. That they were students of the astrological laws and principles, and understood the science of the heavens in a very broad and yet specific manner, is very evident from the story told of them in connection with the birth of Christ. It really is not necessary to know more about them to appreciate the part they played in this great drama. One might just as well argue as to what kind of sandals they wore, or what material was used in making the robes that covered their bodies, and just how many minutes and hours they traveled before they came to the conclusion that the great star or planet in the heavens had come to a seemingly fixed place.

The only important thing about that point in the drama is that we are given to understand that the birth of Jesus Christ had not only been pre-announced to the mother and a few others, but had been preordained in such a manner as to coincide with the movement of a great star that would herald the birth as a Cosmic and universal event of great importance. It also indicates that the wisest of men—meaning the school of wise men or teachers—had such abundant faith in the signs of the heavens, and particularly those that indicated the birth of a great leader, that they were willing to follow the moving astronomical body across certain countries to find the worldly place of birth. Just what school or sect they belonged to or just what city they started from is as unimportant as their names, and whether they had beards and long hair, or not.

Recently—or within the last few years—a book was written by someone entitled, "The Fourth Wise Man," pretending to be a story of the history of the fourth wise man who was associated with the other three, but whose mission led him into other channels and other discoveries. The book contains many historical proofs throwing some light on the lives of the other three wise men, and those who are more than casually interested in this subject might do well to inquire through their library and bookstores as to how they may secure a copy of the book called, "The Fourth Wise Man." We do not recall, and therefore cannot give, the name of the author or publisher of this book.

A Material Cathedral of the Soul

Soror Dinsmore of New York writes to our Forum at this time with a question regarding the Cathedral of the Soul. She says that if it is possible to bring such marvelous results into manifestation (as have taken place in many cases), through the united power of all of our AMORC members concentrating at a given time, might it not be possible through such concentrated meditation and thought to bring about a materialized realization of the Cathedral of the Soul to be a companion to the other beautiful buildings now in Rosicrucian Park in San Jose? She also refers to what she calls the phenomenal growth of AMORC in this country, and associates it with the power of unified concentration.

Certainly we can admit that we have had many demonstrations and manifestations to prove that the power of the unified thinking of all of our members is a force and energy to be reckoned with in great matters. Not only has our AMORC as a nation-wide or international organization grown beyond our expectations and hopes in past years, but the unusual growth and development of AMORC in this Western World, in spite of Western World characteristics, is only one outstanding demonstration of cooperative thinking, unified loyalty, and properly directed thought force. The manner in which the enemies of light, life and love, and particularly the enemies of AMORC, had all of their plans frustrated and nullified, and their false statements automatically refuted, is another excellent demonstration of the power in thought on the part of our loyal members.

Because of this we have good reason to believe that if our members, as well as the officers, decided that a magnificent Cathedral of the Soul should be materialized in the form of a symbolical worldly structure here at Rosicrucian Park to take its place among the many beautiful Oriental buildings in the park, it would not be long before the spires of such a Cathedral would be rising in the air from the rooftop of a beautiful Cathedral nestled in the center of an appropriate and inspiring plot of ground. But I cannot conceive of any reason why we should seek to bring down out of the Cosmic realm any semblance of the present ethereal Cathedral of the Soul. In fact, if we were to emulate or simulate this ethereal Cathedral in the form of an actual material structure, and attempt to use it thereafter for any great work, we would be defeating the very ideals and purposes of the Cathedral of the Soul. So long as the Cathedral remains aloof, above and beyond any worldly contact except our mental and spiritual contact, and so long as it remains unrestricted and uncontrolled by material condi-

tions, it will function more efficiently and superbly than it would otherwise.

There will be much opportunity during the next two years to use our unified power and energy for many, many important matters, and we may touch upon them at some other time.

Being Fair to Intuition

One of our good Sorores from Canada visiting us presents this question: "How can I be sure that I am being fair to myself and not doing an injustice to anyone else in connection with intuitive impressions I receive regarding them?" I know precisely what this Soror means. She has found that her psychic development is gradually increasing and making more active her intuitive impressions. We first notice this sort of development by the many sudden and definite impressions we have of persons whom we meet for the first time, or whom we contact socially or in business channels. Sometimes before we have had time to analyze and register a person's physical countenance, or to register the person's name and interests, we have a very definite impression of his character and strong points, and weak points, and particularly his tendencies and possible reactions at the moment, or in the near future. These intuitive impressions are so strong that we feel like speaking right out and telling the individual what we sense about him, particularly the evil doer or the hypocrite or the one who is planning to injure us or someone else, or deceive us and defraud us, or deceive and defraud some other person whom we know. We feel that duty impels us to warn others and put them on guard. Yet we hesitate because we feel that our intuitive impression may be wrong, and we would do the other person a very grave injustice.

Of course, it is more than likely that among our intuitive impressions we should have some little points that are erroneously interpreted or understood. It is more than just possible that of hundreds of intuitive impressions coming to us each day or week a percentage of these may be wholly or partly incorrect. Therefore, if we were to act spontaneously and arbitrarily upon all of our intuitions that relate to other persons, we might occasionally do a grave injustice to someone, and do an injustice to ourselves and our desire to be fair and honest.

To avoid these injustices and to avoid harming anyone's good reputation, we should not proceed to destroy or negate and belittle our intuition or the impressions we receive from it. Nor should we take the position that because some of our intuitive impressions may be wrong, we should pay no attention to any of them, but fight them off and gradually discourage such impressions from

coming at all. On the other hand, what should be done is to encourage our faculty of intuition to work and manifest more keenly day after day and hour after hour until every time we look at a person or come in social or business contact with a person, we immediately have a definite impression of the real character back of the person. We should so fortify and strengthen our intuition that when a man or woman is presenting to us a business proposition or social problem, or an interesting account of any kind, our intuition is telling us the true story while the individual is telling the other story. We should be able to just close our eyes and momentarily think of a person whom we have met, and instantly have an intuitive impression regarding his loyalty, sincerity, honesty, integrity, etc. To discourage the faculty of intuition by casting it aside and belittling it, or giving it little credence, is a grave error.

But it is true that we should be on our guard against doing any injustices, and the best way to avoid any injuries is to listen to our intuition as carefully as we can, and give full credence to it as we may be impressed to do, but then to keep this intuitive impression a secret thing within our hearts, and not speak of it or use it in any way that can cause the person any embarrassment, any loss, any personal injury, or unpleasantness. By keeping our intuitive impressions to ourselves and using them to guide our own affairs and to protect ourselves silently, we cannot possibly do the other person more than an injury in our own hearts—if the intuitive impression should be wrong. But the moment we risk speaking of our impressions, we are assuming a KARMIC responsibility, and if the impression should be wrong, and our speaking of it cause any embarrassment, harm, or worry to another person, we immediately have a Karmic cross to carry that becomes heavier and heavier day after day. This is the only safe code to follow in order not to discourage the faculty of intuition working freely and quickly, while at the same time we try to avoid doing any injury to another or being unfair to ourselves.

Capital Punishment

One of our Fratres presents a question to us today which introduces another interesting subject. He puts his question very tersely and says: "How does the hangman stand with the Almighty?" Now if we wanted to be facetious, we might answer this question by saying that he doesn't stand with God, but hangs himself. There is no excuse in the world, except possibly actual and genuine self-defense, that warrants any human being in taking the life of another. "Thou

Shalt Not Kill" is not simply a part of the great Jewish and Christian decalogue; it is one of the laws of nature, or of the universe. The only possible reason that man has for taking the life of any living thing is for self-preservation—such as taking life in order to secure food with which to nourish the body. Now right here I can hear a gallery of voices protesting in the name of the living creatures of the great open countries and the highways and byways of the wooded land and the sea. They proclaim the killing of animals for food as a great sin equalling the taking of human life. But the Rosicrucian and the mystic can go even further than that and logically and rightfully claim that if the taking of the life of any living thing is sinful, then plucking a strawberry from the bush and eating it, or taking the kernels of wheat and pulverizing them to make flour for bread, or taking the juice of the grape and making grape-juice, or taking the coffee bean and roasting it and grinding it to make coffee, is an error—a grave error. But nature has provided that we shall live on the living things of the earth. If we want to distinguish between a living kernel of wheat, a living strawberry, and a living animal, that is a matter for us to decide, personally, because it is the drawing of a line of distinction that is purely arbitrary and in accordance with personal opinion and not based upon any real fundamental fact. A living strawberry on the bush is just as much a "living thing" with life and consciousness of some kind as any living animal.

But when it comes to destroying life or taking life without the necessity for food or self-defense, we do not have any logical reason for disobeying the age-old injunction, "Thou Shalt Not Kill." The man in the penitentiary who has been selected to conduct an electrocution, or the man who has been selected to conduct a hanging, or any other form of capital punishment, is Cosmically, spiritually, and in every other way guilty of murder. The Karmic responsibility for his act will always rest upon him, and he will have to suffer that Karma and make proper compensation sometime, somewhere.

It has been argued by some of these men that they were simply obeying the law of the land in being commanded to conduct the electrocution or hanging, and since they did not make the law they are not responsible. But there are two points about this that these persons overlook. In the first place, it is not true that they "did not make the law." Every living person in every country is responsible for the laws in that country. Every person living in the Western World, for instance, is responsible for the code of life that refers to the taking of life or the aiding of life. In the second place, even if the individual has nothing

to do with the laws of the country, he must not forget that as a part of the country, or as a part of the nation, he has to share the Karma of the nation. He cannot attempt to put himself in a position where he will share the good Karma of the nation of which he is a citizen, and escape the bad Karma. Every individual who was born in a nation as a citizen of that nation, or goes to a nation and adopts it as his nation, or takes out papers and becomes a legalized citizen of that nation, immediately assumes and cannot escape a part of the Karma of that nation. How is the Karma of a nation to work itself out unless it does so through the individuals of that nation? The Karma of a nation cannot express itself or adjust itself solely through the trees, the climate, the soil, the water, and the other lifeless, unconscious elements of the nation. It must work itself out through the individuals that compose that nation or who share in its bounties, gifts, protection, and advantages. Mystics pointed out in the World War that the horrible experiences that suddenly fell upon neutral Belgium appeared very much like a Karmic adjustment for what Belgium as a nation had done in years past in bringing suffering to other nations of people for the sake of gold. They pointed out that many years before the World War the mystic philosophers asserted that some day the nation of Belgium would have a Karmic experience that would deeply impress upon it the necessity for a humane attitude. When a Karmic debt rests upon a nation, it does not rest solely upon the king, queen, parliament, or board of governors. It rests equally on them and every citizen or every person living within the nation sharing the fortune of that nation, whether good or bad. I say this with no criticism of what Belgium as a nation did in the past, but rather with a great deal of sympathy for what Belgium probably brought upon itself unknowingly. I use it merely as a typical illustration of what has happened to other nations in other centuries.

When the United States of America entered the World War, first financially, then commercially through its munition factories, and thirdly by giving its moral and physical support to the armies at war, it drew upon itself a great cloak of Karmic responsibility and debt. But it was inevitable that the United States should make compensation for this Karmic error or sin by the loss of a large portion of the money it invested, and by the loss of many of its sons whom it sent to war, and by many forms of financial and social suffering. By a recent attitude on the part of the United States and some other countries of refraining from participating in any further wars, or allowing their commercial industries to participate in the profits of war, these countries have

taken upon themselves a Karmic benediction that will enable them to have more prosperous, peaceful, and happy years than otherwise.

If the individuals in a nation permit its government to create and establish laws that include capital punishment, and there is not concerted or definite movement on the part of the people to change such laws, then the individuals in the nation must assume the Karmic responsibilities of those laws.

So we see that whether the hangman is willing and agreeable to act his part or does it reluctantly, as an official, and as part of his duty under the laws of his country, he is nevertheless bringing upon himself a certain Karmic condition for which he must make compensation.

Now let us look at it from the Cosmic point of view. The law of Karma takes into consideration the motive, the purpose, the intent, of each and every act. The law of Karma does not consider it a humanly charitable act of good-will toward one's fellow citizens when a group of business men or a corporation give away two and a half million dollars in bonuses to their hundreds of employees just before the close of the year and very close to Christmas time. It may enable hundreds of individuals to buy more Christmas presents and to have more cheer in their homes at Christmas time, but the real purpose back of the gift of money was to avoid paying a large income tax and to secure a lower bracketing of the tax rate. Very often in such cases the corporation or business men may give away a quarter of a million dollars in bonuses, but save two million dollars in income tax because of the change in bracketing on the income tax reports.

The law of Karma does not look upon an act as one of good-will and sincere charity when a very wealthy person gives five hundred dollars to a hospital fund when he calls in the newspaper men and brags about it so that he will secure five thousand dollars worth of free newspaper advertising. The law of Karma does not consider the hangman as a murderer in the same classification with the one who deliberately, knowingly, and maliciously shoots or kills another person for the sake of some direct personal gain or because of revenge, or some other reason of personal interest.

Since the purpose of Karma is to teach a lesson and not to punish, the law of Karma will be more considerate with the hangman and with the electrocutioner than with the gangster, kidnapper, or criminal. Still the hangman or the electrocutioner must expect that sometime, somewhere, something will occur in his life to make him regret that he ever participated in or had anything to do directly with the taking of another person's life, and this regret and all of the accompanying

sorrows, sufferings, or sacrifices will be of a nature and for such a length of time as to deeply impress upon the mind and consciousness of the individual the error that he has committed so that he will never be inclined to commit it again, nor to take any position or occupy any place in any government where he will be called upon to repeat the error. In this regard, the judge who condemned the person to death, the district attorney, or other attorneys who demand such punishment, the jury that agreed to it, and the others participating in the trial against the individual will also share the same Karmic fate as the hangman. And some day all of this Karmic debt will rest upon every other individual in the entire nation for permitting such a law to be a law of the country.

God and His laws cannot condone, forgive, or forget a violation of the fundamental law, "Thou Shalt Not Kill!" God and His law can only take into consideration the motive and the purpose as extenuating circumstances that may modify or lessen the degree of compensation that will be demanded. But the law remains fixed and cannot be avoided.

Biblical and Theological Questions

May I pause for a minute and ask our Forum Secretary to see that this matter is put into the next issue of the Forum magazine. I have before me one letter sent to us by a Frater on the Gold Coast of Africa, which is typical of many letters that we receive throughout each month of the year. This letter asks a number of questions based on Biblical and theological subjects. One deals with the purpose back of having Joseph take the Virgin Mary into his home to care for her. Another deals with the question as to whether Elijah was really taken into heaven without his physical body passing through transition. Another deals with the mystery surrounding the Garden of Eden, a place containing the only two beings that God created; while in another paragraph the statement is made that one of the descendants of Adam and Eve went to the land of Nod to marry one of the many persons living there.

May I say we cannot attempt to discuss these Biblical matters in our Forum with any hope of coming to any satisfactory conclusion. Every time we have tried it, we have gone around in circles and every time we have written to any eminent theologians or Bible students and asked them to help us, they have either admitted that they could not help us, or proceeded to go around in circles with the most uninteresting discussion of allied subjects that one could imagine. And, each attempted explanation of these things leads only to further questions. The last question above, for

instance, would lead to more questions such as "Where was the land of Nod?", "What did the word Nod mean?", "Where did the people in that land come from if they were not descendants of Adam and Eve?", "What did they look like, and what was their religion, etc.?" The incident about Elijah going to heaven could easily supply us with scores of questions, the answers to which could only be hypothetical, and from which no one could gain any possible, practical knowledge or benefit.

Some of the strange points in various theologies have no real foundation in historical fact, or even in scriptural fact. Some of them were invented or created by the holy fathers of the church centuries ago in order to link together other elements of doctrines that were based upon fact or historical incident. These manufactured or invented points have been classified as "theological necessities" by the most eminent churchmen. They were invented for the purpose of holding together a certain theory of theology, or a certain theory of doctrine, but because there is no foundation for them, no historical incident or fact to support them, it is impossible to argue about them, except in a purely hypothetical manner resulting in more guesswork and less satisfaction than any other form of argument. Even if each and every one of these theological mysteries were satisfactorily explained, when all was said and done, not one of us would have gained anything in the way of information that would be helpful or of practical use. So why waste our time in such a manner? We leave all theological doctrines to the orthodox of the various religions to settle for themselves, and thereby assure each one of a satisfactory understanding.

So I hope that our Forum members will not send to the Forum any further questions based upon mysterious statements or problematical passages found either in the Christian Bible, the Koran, or any other sacred book that contains arbitrary or other passages that are difficult of explanation and understanding.

Evils of Motion Pictures

One of our members has asked us to discuss this question in "The Rosicrucian Forum," and I believe she has a very good reason to ask for more light on this subject. She says that many of our cinemas teach young men and women the very essence of crime, and that more pictures should be censored. This member was also surprised to learn that many moving-picture actors and actresses are members of the Rosicrucian Order, feeling that anyone who played in pictures could not possibly reach up to the ideals of Rosicrucianism.

Of course, she is taking the viewpoint that all theatre people are more or less servants of Satan, which is really a very grave error and misunderstanding on her part, and is no doubt due to her lack of understanding of theatre artists and lack of association and contact with them, for should she ever be in a position to meet and contact some of these people, she would find that these artists are some of the most highly-developed people, spiritually and psychically, and she would come to learn that these people are simply dramatizing for us, in a small way, the truths that exist around us in our daily lives.

Now, as far as the pictures are concerned, what we see on the screen is simply a reflection of our society and social structure. It is not the picture that should be condemned, for it is telling us a truth and is trying to stir an emotion within us to act in behalf of the humanity that is actually represented by the picture. Our main interest should be in our community, our city, and our state. We should direct our attention toward helping the younger people find a motive in life, and urge them to develop noble characters and beautiful personalities that they might be better prepared to cope with the heavier burdens of life as they meet them in later years.

The lessons that we receive from the cinema are very important, although many of them may leave us in a morbid state of mind. Instead of condemning the picture industry and the players, we should hang our heads in shame, for we are all a part of the great stage and are doing practically nothing to clean it up. The great stage is our country and our universe, and it seems to me that if we are ever to have a Heaven on earth, it will only be when each INDIVIDUAL has come to realize his duty to his fellowmen, and then puts forth every effort to lead his brothers and sisters out of the material chaos that seems to envelop and chain their very souls.

Karmic Reaction to Sunday Work

This question has come to us many times in the regular correspondence from our members. It appears that they do not quite understand the mystical significance of the quotation in the Bible, "Six days shalt thou labor and the seventh thou shalt rest."

In the first place, this quotation was given to us by one who was attempting to free certain people from a form of slavery. These people were slaves to materialism and were steeped in lust, avarice, greed, and all the other forms of earthly desires that lead man only to misery, pain, grief, and sorrow. It was this great mystic's intention and earnest desire to release these people from material bondage and instruct them in mys-

ticism, spirituality, and culture, and help them to unfold their inner selves and learn how to attune their own consciousness to the God of their Hearts and receive inspiration through this God that they might be lifted to a higher plane of consciousness and understanding and develop a greater civilization, a nobler humanity, and a true brotherhood of man. Therefore, this command to labor only six days and rest the seventh was not meant for the individual who was compelled at times to use the seventh day for work. It was given to the multitude who were steeped in corruption, so that they would try to use at least one day out of every seven for prayer, meditation, and contemplation on the Divine Laws of our Creator. This profound mystic knew that if his people would relax and rest one day a week and direct their consciousness toward the Cosmic Mind, they would be impressed with noble thoughts and ideas. He knew they would be lifted up to a clearer plane of understanding and would learn to love the laws of God as well as they loved the many creations of our Omnipotent Deity.

In the mind and consciousness of the mystic Sunday is not the only sacred day. Every day is filled with moments of sacredness. There are Cosmic and Divine manifestations, both constructive and destructive, going on before us every minute, but it is not until something of a definite nature is brought to our attention that we are filled with awe and our souls are stilled with wonderment as we witness the magnificence of the invisible forms around us.

If you find it necessary to labor on Sunday, do so with the thought that there is constructive work to be done, and wherever and whenever good work is to be done, God will be there with you and give you strength and courage to fulfill your duty, but after the labor is over, spend a few minutes in quiet prayer and give thanks to your Maker for the privilege of completing another period of objective realization on this plane of material growth and evolution.

Another Stumbling Block

A Frater in Auckland, New Zealand, asks the question, "Does physical and nervous disability provide an avenue by the Cosmic for illumination?"

The Frater has grasped an absolute fact. The majority of human beings are so dense, so negatively material, that it is only by sickness and distress that they are able to learn lessons. These lessons may be from different causes, and meant to teach certain abstract principles such as sympathy, compassion, toleration, etc. The seeming misfortunes may not have a Karmic cause or re-

lation, and we worry and suffer and invoke heaven and earth about the injustice, and incidentally do not learn anything from the experience, but come out of it with a sour or twisted viewpoint of life and God's righteousness. We are so imbued with our own selfishness that we cannot distinguish the Cosmic aim. If you are burdened with sorrow, and darkness is all around you, forget yourself and your own place in the picture. Try to be impersonal and see it all outside of yourself, free from self and self-pity, and you may get an entirely different view. Self-pity is one of our greatest stumbling blocks.

A Letter of Appreciation

We print below an extract from a letter from a Soror in Michigan. The tone and spirit is beautifully expressed and is an example of many we receive daily.

"Respected Imperator:

"I like the word 'Greetings' at the beginning of the 'Forum' discussions. It is as if you had briskly and gladly opened a door and entered our waiting midst. I believe I could even understandingly imitate some of your mannerisms. Then as you talk I catch your mood. Associated with the words 'in between the lines,' is the hidden meaningfulness that arouses my ardour for response.

"There is much of this in 'Sanctum Attunement.' I do think of the students in their meditations and otherwise. Sometimes I feel as if I felt the immensity of it all. I believe the soul perceives the symbolism of environment, and our response thereto accords to the quality of its conceptions. In this wise the AMORC lady in the Yukon knows HOW to appreciate her lessons and blessings. I know what the last day of Alaskan navigation means, and what the mail-carrier means thereafter. I know of the despair of the outer elements, and I know that content of being snugly fortified within the raging gales. With Rosicrucian ideals in one's heart, and a lesson brought through the realms of stress over the connecting link from out of the world beyond, the soul luxuriates in the illimitable analogy to its heavenly nucleus, immortally secured within the outer circle of mortal conflict, and we feel it as a hallowed contentment.

"I occupy the synchronous position of the innumerable tangent members whose thoughts converge to the Supreme Officers as the focus of our physical organization. But I, too, know a little of what it means to feel from this center out upon this vast web of the Order, and as you tell of the members of myriad conditions in all parts of the world, I have an idea of what it all rep-

resents to you. With the intense humanity of the understanding soul, you feel our joys and aches and hopes as individuals, and as personalities, and the far-reaching integrity of the Order's ideals in our impersonal unity, the beloved welfare of which you align ahead to span the time when you shall not be here. The efforts at Headquarters are an active monument to this, which I am poignantly and hopefully aware it is our privilege and mission to perpetuate. As I read what you say about the herculean task of its accomplishment: "...the tremendous task that is now becoming more like an unbearable cross—the trials and tribulations—to work out—the protection of the Order and the thousands of members and their interests," I realize a LOT. You wrote an article once, the theme of which, to me, became at that time an associative idea of this. It was to the synonymous effect of how quickly a structure could be finished the closer its roof was to the ground. When the Uppermost is the apex, it can only be accomplished by the Uttermost.

"In Memory of Elbert Hubbard:" I read these words with heartfelt appreciation for in his writings I contacted a precious spiritual personality. I recall 'The Message to Garcia.' About fourteen years ago I included a copy of it in a quantity of like books that I was sending to a penal institution. Incidentally, one of these books eventually wended its way back to me. It is interesting to have an idea of what has happened to the books one has hoped someone would read and realize. This one, entitled 'Constructive Thought' had become worn with usage, and its pages had become pencil marked with telltale evidence, some of which told of sadness, despair, hopelessness, arrogance and defiance. About two years ago when the Digest suggested that the Order would be glad to distribute surplus books, with some others, I sent this book to be cast upon its further way.

"I believe that in the few comments that I have made since becoming a Rosicrucian student, I have always had something to say about Raymond Andrea, for his is another precious personality that spiritually enlivens the quality of his writings. So I am also glad that he has added a book to the collection of the Rosicrucian Library. I have only known of him through the Digest, and I recall that a few years ago it published an article by him of the same name as the title of this book—'The Technique of the Master.'"

"As our 'Forum Discussion' comes to a close, and my thoughts return, they reluctantly linger and ponder, loath to part with this wonderful fraternal companionship to carry on with the tasks of the day. But as I realize that my whole self is dedicated to the 'Great Work' and 'Wor-

ship,' I recall the staunch valor of my tutors and it gives me compassion and courage as I realize how they in their heavily laden calling must impersonally make the spiritual and material ends meet with recurrent harmonious precision, regardlessly.

"Some of us may not be sufficiently aware to be appreciative. But I feel that most of us amass a realization of all phases of gratefulness, yet are unable to voice our appreciation in the crass complexity of words, or are apprehensively reserved about our ventures of expression. And though we have never had the anticipative pleasure of materially associating together, we intimately realize the fraternal heart-throb of the Order. Pulse of our pulse, rates the meaning of our inherent appreciation, which, according to the law of cause and effect, must needs find expression somewhere, somehow, and perchance intangibly obscure."

Akashic Records

A Frater from one of the eastern states asks whether or not the Akashic records contain information regarding one's past incarnations. I believe we have spoken of this before in our Forum discussions, but there is always another point to illustrate or clarify.

The Akashic records are the books of God, and in these books are recorded every act, every thought, and every expression of everything that has a medium through which it can express its individuality and personality.

The Akashic records are not material books, but Cosmic and Divine, and are a part of God's consciousness. As we are all segments of the Divine Mind and never really separated from God, nothing could possibly escape being recorded, whether good or evil. Therefore, all of your past incarnations are indelibly written in God's archives, and what you are today is a composite of the many, or few, lives you have lived.

We should all concentrate upon the present and do everything we possibly can to improve, develop, and unfold NOW so that the books of God's remembrances will show credits for us rather than large debits in the ledger.

Previous Incarnations

This Frater writes us from Minneapolis, Minnesota, asking the question, "When is our physical consciousness conscious of the memory of our previous incarnations?" and also whether or not it is necessary to have a knowledge of our previous incarnations and the lessons learned through

them in order to progress and develop in this life.

It is not necessary that we be objectively conscious of our past experiences and past incarnations in order to develop and expand our consciousness during this cycle of our evolution. In fact, if we were aware objectively of all our past lives, especially all of the past wrongs we committed, and were aware of the past constructive things that we did for humanity as well as for ourselves, it might retard any further development during this particular cycle. In the first place, the errors we made might so shock us that we would become insane and not develop at all during this period. On the other hand, the good and constructive and noble things we did in the past might so inflate our egos that we would build up a barrier to any further progress we might make during this cycle. The fact is that all of our past experiences are recorded in the Akashic records and in our own souls.

The only way we can bring forth any image or visage of our past lives is through attunement, through meditation, and through concentration on the various laws and principles that are taught in our Order.

In our higher degrees, we are taught how we can recognize our past personalities, and many times we fret and worry when we learn just what type of individual we were. We begin to feel that we never will be able to overcome the Karmic debt we have created for ourselves, and when this worry begins, it holds back the soul or personality that is attempting to expand, unfold, and develop during this period. Therefore, the Cosmic Law has decreed that the objective consciousness should only be conscious of its outer, exterior cycle of activity, and learn through the many lessons that come to the objective mind. These lessons are transmitted to the subjective mind and become a part of the individual soul. We become illuminated and wise because of the experiences we have in life, both destructive and constructive, and we represent personalities, dual in our nature, both good and evil, with the ability to climb to the heights of Heaven, and also sink to the depths of degradation. It is the inner self that keeps, secret the experiences and the wisdom of the past incarnations, and it is this inner self with all of this experience and understanding that impels and urges the outer self to experience life to its fullest that it may consummate its cycle with high honors and credits. We do not and cannot have an objective memory of our past incarnations. We can only have an objective appreciation of the past through an analysis of the present and an attunement with the Cosmic Mind, which is always a segment or a part of us.

Marriage—Does It Interfere With One's Spiritual Growth?

This question has come to us from a member who is looking at marriage from a purely economic point of view. She thinks of wedlock only as a means of escape from those natural consequences that result from a life of aloneness, isolation, and seclusion. The tone of her question assures us that her first thought is self, and that there is an inner struggle going on to free that self from natural desires and emotions, yet gain a spiritual development without sacrificing any of the joys or pleasures that result from connubial union.

Marriage is a social state that is most conducive to growth, materially, psychically, and spiritually. However, there is much to be considered over the above statement, for many marriages are cesspools of hate, intrigue, and deception, and are even steeped with morbidity and perniciousness. Lust of the most vicious sort dominates many marriages, and these unions are miniature hells on earth. Men and women have degraded the name of home by the wickedness which they have committed in the name of marriage.

In this latter sense, a connubial life is detrimental to one's psychic growth, for no element of spirituality can gain entrance to a perverted habitat. It would be better for one to remain alone and separate from the opposite sex than to be a party to a double suicide by lust.

On the other hand, if one is seeking a marriage partner for the purpose of having a life helpmeet and has a sincere desire to build a home of love and beauty, a place for comfort and rest, self-development and education; if one is seeking to build a sanctum for study and communion, and if one wishes to devote his time to inner growth and spiritual attainment, there is no better means than through the state of marriage and the sanctuary of the home. If love is the tie that binds, and the purpose of marriage is noble, and the sincere desire of both partners is to find happiness through their union and share that happiness with others, then there is no Order so appropriate and so conducive as the one called marriage, but which is really a perfect blending of two souls manifesting in harmony with God's laws.

The Labor Problem

A Soror writes an interesting letter which is food for thought. It is a problem in which many of our members are interested and we print her letter in detail.

"There certainly is no criticism due the Rosicrucians from me, for it has opened many new channels of thought. It does seem I have not

done my duty toward getting new members. There are young women whom I should be helping and feel it my duty to do so. These girls do not have the two dollars a month; it's hard for me at times to find them too. This is a problem that many of us would like to solve. What are servants, for the good of humanity? Is it girls working for two or three dollars a week and twelve and fourteen hours a day so the lady of the house can wear fur coats and give lectures on how to run a home, when they never give their own children a bath and have never had a broom in their hands for years? We work and try to help at home then, when reaching the age of twenty-five or thirty, find younger and more attractive girls in our places. We are worse off than animals for they are taken care of or taken out and shot. Young men always have something they can do; there are C. C. C., the Army and Navy. They receive a small wage besides being in a position to learn, see, and do things. There are times for recreation, too. Hundreds are left single on account of the World War; the widows are provided for. But there is nothing for the single girls at all. We are willing to work and want to. We also want to be humans. We want some place we can call home and relax once in a while. Our mothers throw up their hands in horror to think their daughters want a colony or some place where they can work as a unit for some good; and throw it up to us and say, "Well, haven't I washed, ironed, scrubbed, and baked for years?" We girls have helped them for years, too. They have had love, companionship, someone to confide in and look forward with. What do we have? There are orphans, cripples we could devote our time to—they would appreciate it. We would feel freer and be more efficient for that reason. We are in our prime of life, and still not wanted, or perhaps should say that there is no place for us. How can we go about it to help ourselves? The greater majority of persons think we should be satisfied and very grateful to eat the crumbs from their tables. It's not so selfish for it would keep more married women home where they belong and some unemployed man could have their places in offices. Let the men be something and have some responsibility in supporting their families instead of getting a relief check and spending it for liquor. Or going out on strikes for higher wages when one eight-hour day brings them more cash than a single girl two weeks at twelve or fourteen hours a day. I would appreciate some advice on this for it is in my mind pretty firmly to fight for my sister comrades and start them along some movement for a betterment of our living conditions."

The questions and comments as set forth by the Soror are the same that have been asked by hun-

dreds of thousands of young women the world over for many years and the answers are very much the same today as they have been in the past.

These questions could be answered very briefly, but I will elaborate somewhat so that we may realize that many conditions could be improved should we make an effort to understand the other fellow's viewpoint, and that by gaining knowledge and helping one another we are also helping ourselves. The Sister does not seem to realize that not only the female sex but all who are employed as wage earners are subjected to the rule of the "survival of the fittest," and should you wish to rise above your present station in life it is also necessary for you to become fitted for the position you wish to acquire.

It has been proved conclusively that very few who are in the oppressed class and who rise above their environment and acquire some power or authority use this authority for the betterment of those oppressed, but they, themselves, immediately exercise their authority in an arbitrary manner and in turn put themselves in the class of oppressors. This has been so for thousands of years and even the teachings of the great Master Jesus had brought very little relief in this respect, for we find that the religious bigots are the most severe when they preach "love one another" and practice hatred instead.

Conditions among many classes are indeed deplorable, but we have no fraternal organization, religious or political body that would be able to cope with the situation or adjust matters to suit all classes which exist today. We are asked the question: "Why should girls be working for two or three dollars per week and twelve to fourteen hours per day while our employers do nothing?" To this question many answers may be given: First, are your services worth more than this to your employer? Second, did you agree with your employer to perform certain duties for this nominal sum? Third, perhaps your employer has very little need for your services and it may be a mere act of charity that he is having you around. Fourth, what are you doing to better your condition and increase your earning capacity, either with your present employment or elsewhere? The compensation received may be too small, but the above questions should be carefully analyzed and acted upon in *each individual case* in connection with your attempts to raise your status.

In the majority of the homes today in looking over many articles we will find the well-known mark, "Made in Japan," "Made in China," "Made in Germany," and also "made" in many other places, but we find comparatively few of the cheaper grade articles "Made in America." We are looking for something cheap and we are get-

ting just what we are looking for. It is a cheap inferior article, and when these purchases are made, we are tearing down the very foundation upon which the American wage earner hopes to survive, and upon which our standard of living is based. We are all ready and willing to shout "patriotism" from the housetops in the time of war, but we exhibit very little of this patriotism in supporting home production in the time of peace. We are not helping our foreign sisters or brothers by assisting exploiters in these foreign lands to exploit their labors and at the same time bring our standard of living on a level with theirs, instead of elevating theirs on a par with our own.

It is quite true Abraham Lincoln said, "The Union cannot last part slave and part free." But little did he realize when these words were uttered that he was about to free the Negro from *chattel slavery* and bring all wage earners, both white and black, into the *wage-slave* class, thereby placing all power in the hands of the bosses and the ruling class, and again we find that the powers that be are exercising the old rule of the "survival of the fittest," for when you are unable to be used at a profit your services are no longer desired.

The women of this land, as in many countries, have been battling constantly for equal suffrage, equal rights, and such privileges as they thought were being enjoyed by the male sex, little realizing that they would be unable to cope with the situation after these rights were granted.

As Rosicrucians, it is our first and most important duty to find ourselves and never aspire to a position which we are not fully qualified to fill. We find many, both male and female, who wish to elevate themselves to high government positions and places demanding much knowledge and responsibility when they are little able to govern their own lives properly. Our Sister complains about the shortage of eligible single men due to the tremendous loss of human life during the World War. This is not the fault of the male, but it is, to a great extent, the fault of our patriotic Sisters who scoffed and scorned the man who did not feel inclined to want to be "the unknown soldier" in Arlington cemetery.

Personally, I have little sympathy with the female today who is always ready and willing to stand on the sidelines, waving the flag and cheering while the flower of our nation is marching off to destroy, or be destroyed, while our war-time Sister remains at home to take the job vacated by the husband, brother, or sweetheart, with the privileges she will not relinquish should "Johnny come marching home again." Women are not alone when it comes to being human, for many men also have that same qualification and should the women of this, or any other nation, use

their God-given faculties and rights given by legislation, many of the evils that are existing throughout the world today could be eliminated to a great extent. The men of today are just as desirous of having a home, home ties, and a happy family as they have ever been in the past, but they have no desire to have their wives seek positions and then refuse to help make a home, due to what they call their "independence" and until the married women, as well as the single ones, get down off the high and mighty pedestal, the men of today will have no desire to add more burden and responsibility upon themselves.

In reading the above letter, I find something that is quite familiar and I note that it is the same question that has been asked by the capitalistic overlords. They said, "Why should we give the working man an increase in wages. He will only spend it for whiskey." Our good Sister asks the question, why should the men receive relief checks for their families and then spend it for liquor, or go on strikes for higher wages. I am quite sure our good Sister will agree with the Master Jesus that a working man is worthy of his hire, and why should the eight-hour day with higher pay be criticized? The writer well remembers when \$1.00 per day which required as much as sixteen to eighteen hours was considered the average pay for a working man with a family and if the Sister will take sufficient time to go to some library and secure a copy of "The Walsh Commission Report" which was a Congressional investigation of the industrial unrest which was based on the year 1910, it will be found that as bad as conditions appear today, they are still much better than the year, 1910. It was found that the average production per workman for that year was \$3,125, and the average pay being \$518 and the lowest paid man with a family received \$52 per year. As this is a recorded fact, it will have to be admitted that we are traveling in the right direction due to increased knowledge.

It is highly commendable for any man or woman to desire to improve his own condition as well as that of our Brothers and Sisters—though it is entirely wrong for any individual to try to bear all of his neighbor's burdens—and we should come to the realization of the one great commandment to love one another and this is simply following the Golden Rule, "Do unto others as you would have others do unto you."

So, first let us examine ourselves, find what we are best qualified to do, try and become reconciled to our present station in life, and put forth every effort to improve ourselves as well as our conditions and those with whom we come in contact. Eliminate all racial and class prejudices, for none can raise himself to a higher level by being intolerant of his fellowman. In the works of

Thomas Payne during the French Revolution are words that should be remembered by all. When he was asked about his country and religion he said, "The world is my country and to do good is my religion," and when they were about to behead their king he made the statement, "Do not kill the king but kill the system that made him king."

So, before criticizing anyone, let us first place ourselves in the other fellow's position and then perhaps our criticism will be less severe.

Acts of God

Now we consider the question: "How are so-called Acts of God to be reconciled with the conception of God as Love? When a house or person is struck by lightning, insurance companies term that contingency an 'Act of God.'" I take it that this is not a literal distinction but one merely of convenience to separate acts for which mankind is responsible from acts of nature. An "Act of God" always should be beneficial and our thoughts should be more on blessings received from God rather than upon so-called disasters resulting from nature's requirement to bring into balance some condition temporarily out of harmony. An area of extremely low pressure can only be restored to normal by means of a counter-air movement we call a storm.

That which to us seems destructive is often necessary and in reality is constructive. Many of the conditions we pass through, many of the sorrows we have, and many difficulties we experience in our daily lives are blessings in disguise. We suffer and we quake over seeming injustice, and after it has passed we find that the "Act of God" was really what we needed at that time but did not realize it.

Reincarnation

A brother from Queensland, Australia, writes and asks about reincarnation. He lost his three-year-old child a few years ago and he wishes to know if he will meet her again, and asks if reincarnation is possible?

The fundamental law of nature is the action of the life principle, which is Systolic and Diastolic, in other words, action and action arrested. There must be an interval of rest between each positive action. The pulse beat, the eye, the moving picture, the seasons, everywhere we can distinguish this law. The human being as a product of Mother Earth is also subject to this universal law, the same as the rest of nature. We, therefore, must realize that we also have a rest period between each active materialization.

In this connection, our brother writes:

"How should a mother who believes in reincarnation consider the life of her infant child? Everywhere I see parents acting towards their children in the spirit of absolute ownership. In reality, the souls residing in the bodies of their children are temporarily in the keeping of the parents and are a trust. Parents, therefore, are to guide their children in the direction God wants them to go, and not in the material ways people use, when that which is in their keeping is thought of as personal property."

Mourning Apparel

A Soror writes us a letter about the custom of wearing mourning clothes, and we feel this matter should be taken up in the Forum this morning. Here is part of her letter:

"I often wonder if it is the proper thing to do, when a loved one leaves this plane, to wear mourning clothes and assume a sad countenance. Don't you think that this is only a man-made custom, most of the time a show-off, and that it can but bring negative vibrations to the person wearing such clothes and to his or her surroundings; that it is unnecessary, if we are in sorrow, to have everyone accept, either willingly or by force, such sorrows? I believe we would have just as great respect for the dear departed one if we would just remain as we are, simply continue our own way of living, listening to beautiful concerts without being ashamed, enjoying the company of several friends without this being a crime, and even going to the theatre, where, most often, while seeing beautiful scenes we commune in emotion with our dear one. Don't you think that real, sincere, mourning comes from the heart and is hidden in the heart, and that if, at times, it does show on our faces, yet it should not show in our clothes like a parade? And don't you think it should be about time that this superstition, this man-made custom, be abolished? Today, even today, if a person would not wear black and assume a mourning countenance, she would be criticized, pointed at, and accused of having no heart, and they would even say that, after all, she is glad that the 'loved one' has departed.

"This is my belief, but because I tremble with indignation every time I see what a 'joke' is death for humanity, that they wear mourning apparel and that, a few months after we can sense the 'loved one' is forgotten; that a sincere one has not the right to mourn her dead in her own way, all that does not mean that I hold my belief to be true, for what is true today in our conscience

may be an untruth tomorrow when we have a greater understanding."

The custom of wearing mourning raiment, such as dark clothes, veils, crepe bands, etc., is an outgrowth from the time of the "sack cloth and ashes" period.

If the departed one does not live in our hearts, he or she does not exist to us at all, and it is mere hypocrisy to acquire an outward appearance.

If our soul is a spark of the celestial fire, if immortality is ours, if infinite potentialities are within us and infinite possibilities before us, "Death where is thy sting? O, grave, where is thy victory?" What need to fear the closing of one door when another will open? Why sink under the wrench of parting when love will sweep you together again? When your attitude toward transition is changed, and fear departed, what do clothes mean? Why not be natural?

Let us, as Rosicrucians, lead in being regular, every-day human beings, knowing that transition is an inevitable condition we all must face sooner or later, that our loved ones live in our hearts, even though the material contact is no more.

A Rosicrucian Principle "Works"

A brother in Canada wrote the Forum an interesting letter which we quote in part:

"The writer has for the last thirteen years suffered with eye trouble. 'Shortsighted' is what my doctor calls it. In school I had to wear glasses and sit on a front seat. At games, as tennis, football and hockey I had to wear my glasses all the time. In a movie also I had to wear them or else sit on the first row and even that close was not close enough. My eyes were real bad at that time. Then three years ago I joined the Rosicrucian Order. In the Neophyte grades I learned about an eye treatment. I must confess that I did not pay much attention to it, probably because I was too young in the work and had not learned as I have learned since, that each word of each lecture is important and may contain something beneficial to each individual member.

"At any rate as I progressed in the work and was admitted to the Postulant grades I became very attentive to everything in the lectures and practiced the experiments each week. Then at one time about nine months ago I felt the inner urge to leave my glasses off. I did so for one morning but found out right away that I could not see enough. Back on my nose came the glasses, but the 'inner command' persisted. Off came the glasses again. Still I did not want to give them up and after a few days I resolved to keep them on permanently.

"Then what I call the psychic experience began in earnest. The inner urge remained and no

matter how I argued, the inner command insisted to leave off those glasses. I broke my glasses accidentally and instantly had them repaired. I broke them again and again they went to the repair shop and once more I had to pay quite a sum of money for two special glasses.

"Next thing I broke the whole frame and would have to pay from twenty to twenty-five dollars for a new one. I walked for a month without any and began the special AMORC treatment.

"Once more when I found an old and long forgotten pair I used them until I mislaid them and could not find them and have not found them yet! They disappeared as if removed unseen. That happened six months ago and I have not worn a pair of glasses since.

"My eyes are improving steadily and I now go to the talkies and sit away back in the theatre, I can play games without the use of glasses and I think it all quite a miracle considering I had to wear glasses for nearly thirteen years. AMORC has accomplished quite a wonderful thing in helping me to develop myself to such an extent that 'the inner voice' has become the dominant power in my life.

"I feel that other members can demonstrate the same laws in their lives, in regard to treatment of the eyes in particular, and they need not wait until they reach the higher grades."

Hypnotism

J. Dorsenne, in "Gringoire," Paris weekly paper, writes that lately a sensational story was published by a British newspaper to explain the incomprehensible attitude of Kamenoff and others accused of plotting in Moscow. The paper spoke of the hypothesis that these unfortunate men might have been "drugged" by henchmen, who had them swallow some scopochloralose.

What is this substance? Is it true that a little of this white powder causes one to become a docile instrument in the hands of others?

Hypnotic power always was valuable if used for cures but the worst power possible if used by criminals. So far hypnotism was not to be feared, because it was practiced only by a few specialists and professionals.

But hypnotism might become a terrific weapon the day anybody could practice it.

It seems that this day has come. French physicians, trying to obtain methods to put people to sleep, have used anesthetics (chloroform, ether, and the like) but this sleep is one where hypnotism cannot be practiced. Others have used hypnotics (veronal, morphine, chloral, and so forth) but the results were not satisfactory.

Then Dr. Pascal Brotteaux had the idea of combining two hypnotics to increase their efficiency and make them less poisonous. He thus obtained scopochloralose, by mixing scopolamine and chloralose. Scopolamine, which has been used for some time in hysterical crises and delirium tremens, is taken from certain plants. Chloralose, which was prepared for the first time in 1893 by Prof. Charles Richet, is a white powder obtained from a combination of glucose and chloral. It seems to paralyze the higher nerve centers and brings about a light sleep.

Dr. Pascal Brotteaux speaks of the numerous experiments which he made and which other physicians made on various persons of different ages and conditions. Results were amazing. Apparently nothing more is needed to put anybody into a state of hypnotism and make him do what one wants. Upon awakening from his sleep the patient remembers nothing.

This method has the great advantage of being successful in almost every case where ordinary attempts to hypnotize are inefficient. Dr. Brotteaux, Dr. Baruk, and other medical men obtain astonishing cures in cases of stammering, timidity, kleptomania, neurasthenia, obsessions, etc.

The following case is particularly conclusive:

"Roger D., aged thirty-five, stammered constantly. Went to a school for stammerers, with temporary success. Sedatives brought only general calm, without any improvement in his infirmity. Sings very well, however.

"We administered scopochloralose to determine emotional origin of infirmity. The psychic exploration executed by means of this narcotic yielded no particular results. We, therefore, went on to positive suggestion. The improvement was quite tangible after the third session. After the seventh session the man was able to read an entire page without stammering."

This is a new way of curing people and it is easy to do.

"We wait," writes Dr. Brotteaux, "until the patient is nearly asleep. At that time we make him stretch out, compress the eyes and suggest hypnotic sleep. In many cases it suffices to suggest that the patient will let himself be easily hypnotized in the future so that then it is not necessary to apply any more scopochloralose."

Dr. Brotteaux, of course, has seen and studied only the good sides of his discovery. Scopochloralose, to him, is merely a marvelous new means of curing people. The fear that unscrupulous individuals could use such power to their advantage is unfounded, because suggestion by the operator must immediately follow the action of the drug. If the subject permits himself to be hypnotized when under the influence of the

drug it can be accomplished quicker than otherwise, but it must be remembered that distance and time are factors that enter into the equation, and that no one can use the drug at a distance from the attempted subject, because the suggestion must be given during the chemical action of the drug.

Hypnotism is a form of mental suggestion and it is this knowledge that the ancient Egyptians had when they healed by making passes, and by laying on of hands in the Temples of Isis, of Osiris and Serapis; it is this knowledge, possessed by Christ and the early Christians, that the church lost through falling into sin and corruption. The phase or expression known to us as mental suggestion, or suggestive therapeutics, has also gone under the name of hypnotism and become a bugaboo to the average individual. He associates it with a grotesque stage character like Svengali, or a person with some unnatural ability. As a matter of fact, hypnotism is nothing else but a phase of mental suggestion, and no one can come under the influence or be receptive to suggestion without permitting the same, either through fear or other emotions. The subjective mind, as we know, is alert from the moment of birth to the moment of so-called death. It is the subjective mind which often awakens a man when there is a burglar in the room or the house is on fire; it is the same medium which gives some people the faculty of awakening at a desired hour. While dancing the objective consciousness of man is fully occupied in talking and avoiding collisions, but his subjective mind is actively following beats of music and guiding his actions in accordance with it.

Civilized conditions have a tendency to reduce the protective force in the individual because artificial conditions lull, or do not actively call into play, the subjective protective faculties. The subjective is ever on the alert to safeguard the individual and there is an immediate rejection of any suggestion that is contrary to the person's well-being or moral fibre, and although the objective mind has a controlling influence over the subjective, by means of direct suggestion or suggestive thoughts and reasoning, nothing will be accepted by the subjective that is contrary to its recognized principles. The conscious thought that one has swallowed something harmful or obnoxious may have such effect on the subconscious as to produce nausea or vomiting. Also grief will take away desire for food or cause it to be repugnant.

To remove fear, to instill hope, to secure the beneficial effect that is produced on the body by unexpected happiness, to calm the stress and turmoil of an overwrought mind, is one of the highest and noblest aims of the Rosicrucian, and if by his personality and by suggestion he can

achieve that result, criticism leaves him calm and confident.

Meat Eating and Karma

A Frater in Fort Worth, Texas brings up the question of whether or not the eating of meat in any way interferes with spiritual growth and development, and our psychic selves, and whether or not we incur a Karmic debt because we eat meat or raise cattle for that purpose. This question revolves around the principle or doctrine of duality. We first must recognize that *man is a dual being*; he is a mortal being with a physical body, which is the temple of his soul, the temple of the psychic forces within him, and the physical body atomically and chemically speaking, is not unlike any other physical structure which is dependent on matter for its existence. Therefore, it must be and is made up of the chemical elements of the earth, which we assimilate as food. No matter what we eat, regardless of its nature, whether it consists of animal or plant life, it can have no effect whatsoever on the spiritual qualities of ourselves. If the food we ate had an effect directly upon our souls, then one could rightly say he or she would be eating his or her way into spirituality. All food, whether vegetable or animal, is as far as its polarity is concerned, that is, as far as its electrical and magnetic nature is concerned in comparison to the soul force—extremely *negative*. It is true that *some* of the food elements are less negative than others; but none of the elements of food are so positive in polarity that they can be likened unto the positive essence of the soul. Thus by eating them we do not in any way contribute to our soul force. For this reason we must say that the eating of meat will not in any way affect our spiritual growth or development.

It is true that if we eat meat in excess, to the extent that it affects our general health and we become ill or diseased, that such a condition will have an effect on our spiritual or psychic development, because the soul and our psychic faculties need a strong and sound temple for expression. But on the other hand, we may eat fruits and vegetables to such an excess that they would bring about the same illness, or a sickness of a like nature, which would have the same detrimental effect on the soul. So we find that it is not particularly what we eat that has any bearing on our soul or spiritual qualities, *but* that we adopt a balanced diet to keep normal and healthy. If we do that, the nature of our food is immaterial so far as our spiritual selves are concerned. It is absolutely untrue that the great masters and thinkers and philosophers who abstained from eating meat were more spiritually

enlightened and profound than those who did not. Even Jesus himself ate flesh.

Then there are those who take the ethical side, separate and apart from the physiological one. They say it is wrong, absolutely, to eat meat, regardless of whether or not it in any way has any physical effect on our souls or spiritual selves. They say it is wrong for man, with his power and might, the result of his God-given faculties and intelligence, to destroy life for sustenance, to further his own ends. We first answer that question by saying that it is a law of life that one form live upon another. It is the law of self-preservation. We find things in plant life living upon other living things. We find reptiles, insects, fishes and birds doing so; we find this law even in cell life. Since it is the law of life, man can rightly be excused and incurs no Karmic debt for killing to provide sustenance, providing he is as humane in his slaughtering as he can possibly be. It is strange to see some of those who assume the position that it is ethically wrong to eat meat because life is destroyed in doing so, have no qualms whatsoever about wearing leather shoes, for which life has been destroyed, and they have no qualms about wearing feathers in their hats for reasons of vanity, and they have no qualms about wearing furs about their necks.

Not long ago the writer was amused by the circumstances surrounding a banquet held in a vegetarian restaurant where all present were listening to an address condemning meat eaters, and agreeing that it is a sin to destroy animal life for food. All present loudly applauded the speaker, and all readily signed vows not to eat meat, because of the destruction of life, and yet everyone present wore leather shoes and there was a sprinkling of furs throughout the gathering. how hypocritical, how inconsistent it was. If one feels that he or she does not, for some personal reason, desire to eat meat, and it eases his or her conscience, fine. We agree therefore, that *they should not eat meat*, but they should not make it a rule for the rest of mankind, neither should they become crusaders against the eating of meat, because there is neither a scientific, moral, or philosophical principle which can be brought forth to show that it is wrong.

I wonder how many men and women who go about exhorting their fellow man not to eat meat because of its destruction of life, realize that each minute of the day they are destroying life, whether they are conscious of it or not; that they cannot take a step without crushing bacteria and microscopical beings on the ground and in the fields; that each time they breathe they also destroy living, unseen things. This destruction of life is a law over which man has no control, and although he may have it in his power

not to destroy one phase of life, it is beyond his control to prevent destroying another phase of life. Thus, we say in conclusion that man incurs no Karmic debt in slaughtering animals for sustenance or raising them for that purpose. However, when it comes to slaughtering our animal friends for the sake of vanity and exploitation and for sport, that is entirely a different matter, and Karmic debts are incurred, because the motive is what determines the right and wrong in the destruction of life.

Gambling

It is undoubtedly true that the greatest majority of human beings are imbued with a desire to get something for nothing. It is our unwillingness to give full value; our greed to receive instead of to give that is the underlying principle of gambling. We hope that the impossible will happen.

Baron Rothschild, the head of Europe's financial giants, was once observed watching the mad frenzy of gambling at the wheels in Monte Carlo. He was chided by his friends and onlookers for not venturing a bet on the turn of the wheel. When directly asked to risk 100 francs, amounting to about \$4.00 of our money, he politely refused with the assertion that he could not afford it. Here was a man possessing untold millions, but he could not afford a \$4.00 gamble, and it may be, that therein lies his personal success and that of the House of Rothschild.

It is true that gambling is often evil in its effects upon the minds and acts of investors. Purchasing stocks on margin for the mere purpose of gaining an immediate profit is akin to gambling. We do not approve of margin accounts for that purpose. Investors are prone to overload their accounts and thus narrow down their margin where any slight deviation of the quotations, causes them to be wiped out. A smaller purchase with the securities intact in your strong box, is worth many times more than any marginal account that is loaded to the danger point. Marginal business is a very necessary adjunct to trade and we can well understand its usefulness in market operations, but only when it is attempted with substantial margins and based on sound investment principles. Gambling in securities is the same as gambling at the roulette wheel.

Investment, however, with a thought to the future is quite another matter. Perhaps we cannot afford to gamble even a dollar, but we can all afford to *invest* when our commitments are made along sound basic lines.

One of the greatest forms of gambling today is through lotteries, the horse races, and card

playing. Prohibition in any form is no cure and even no curtailment. Education is the only curative measure. If lotteries were conducted and controlled honestly by governmental supervision, and tickets sold only in postoffices, the same as postage stamps, the inticement and profit in commissions would be taken out of that form of the gambling, and the freedom of the individual would not be curtailed. Graft and greed would not be so prominent because the incentive to crookedness would not exist.

Still, all of us have to learn that gambling does not pay, that we never can get something for nothing, and that nature demands its pound of flesh. God demands service before we can expect to receive.

We have said that, in a larger sense, man is constantly gambling in his handling of daily problems. We have reminded you that a raffle held by a church bazaar is a form of "gambling," just as are the roulette wheels and slot machines; and that it should not be considered unethical for a person to spend a few dollars in some game of chance—if he, individually, feels that he receives an adequate return in entertainment. But we do condemn gambling in which an individual—or group—inflicts upon inexperienced participants losses which they cannot afford. (Forum Vol VI Number 5 contains a more thorough explanation of the Rosicrucian viewpoint.)

Children

This question comes from one whose life seems to have been stifled, choked, and cheated of the things she believes would have made her happy. The question is, "Should married people have children when they cannot afford the extra expenses entailed, especially when a couple already has two or three?"

This is a question that deserves considerable thought and, in fact, more space than we can give in the Forum, but the seriousness of the question warrants our commenting briefly.

First, it is not a question of whether we should have children. It is a question of whether or not God's laws and forces cause germination at conception. Man and woman are so constructed that they cannot deny the working of Cosmic and divine laws, and when they unite in marriage, it is expected by the Cosmic that when the seed has been planted in the womb and is properly fertilized, spirit begins to take form. This form becomes the home or vehicle through which soul expresses its personality and takes part in the evolution of the human race.

There is one thing definite. If men and women do not want the responsibility of rearing children, they should refrain from indulging in the

function that causes impregnation. They should learn to subdue the desire for sensual gratification and the pleasures of a sensual life. This is the real problem!

Yes, science has manufactured many systems of preventing gestation so that men and women can continue to enjoy each other's physical love without incurring the responsibility of children, but man is still responsible to God, and when he overindulges in carnal pleasures without any thought of compensation, he begins a pathway of misery to the allegorical Hades.

Now, to get to the Soror's definite question, "Is it Cosmically incumbent upon me to have more children while it is practically impossible to properly care for the three I have?"

Victor Hugo says, "The most sublime psalm that can be heard on this earth is the lisp of a human soul from the lips of childhood." This is a most beautiful quotation, and it is certainly the truth, but the wailing, moaning, and pitiful cries that come from unkempt, unhealthy, weak, and half-starved children is the most horrible and miserable of sounds. It is terrifying to the parents to know that their own flesh and blood must begin life in misery, and no doubt go through life in want, poverty, and sickness. That is not a pleasant picture, but it is also the truth when children are born to poverty-stricken parents.

I would say that the Cosmic only demands what the individual soul can properly and unselfishly give in the way of reciprocation for what it receives from God and the Cosmic Mind, and if one already has two or three children, and his income is small, and he is doing everything he possibly can to bring these children up to be good, healthy, normal, constructive citizens of the community, he need not worry about any Cosmic retributions should he not have more children.

Reading the Future

One dear Soror rises to ask whether or not we can read the future of her son if we know his birthdate and some of his physical characteristics. The Soror is profoundly interested in the welfare of her little boy and would do everything in her power to make him happy, and especially to help him mould a future that would bring success and honor to himself and family. She is impressed with the thought that if we can tell her now what possibilities lie ahead of him, she can prepare the way and guide her son more wisely and judiciously.

This idea and conception of shaping a destiny for her son or anyone else is entirely wrong, and a grave error would be made by the mother or guardian of any child that would concentrate on

the future, depending solely on the prediction of a seer or prophet. A child is born with certain Karmic responsibilities and has a definite cycle of evolution through which to pass. In order to progress and unfold another leaf of his Cosmic heritage, he must experience life from minute to minute, hour to hour, week to week, from the moment he is born until the day and hour of his transition. Each experience he has from his infancy to childhood educates and prepares him to meet the problems of manhood. Each prick of a pin, each fall on the floor, each tumble from a chair, and each burn from the stove is a lesson registered upon the objective consciousness, and when the child has repeated experiences of the above mentioned, they become a part of the wisdom of his soul.

Many parents make the error of not guiding the child through his daily life, but simply dreaming of the future with fantastic anticipation. They see the child only in their imagination, in their desire, and in their wishes. They do not begin his life by taking him to constructive places of amusement, such as museums, parks, the zoo, and also to educational theatres, nor do they plan day by day the life of this young soul by bringing him into contact with people and places that would be conducive to his unfoldment, education, and future, and by supplying him with proper books and literature that would stimulate his mind and teach him to concentrate on things that are good and constructive. They do not attempt to create for him an atmosphere in his own home, such as a little den or library where he can have his own books, his own musical instruments, his own toys, his own hobbies, whatever they may be. They do not realize that this atmosphere is seventy-five percent of the preparation for a great future for the soul. They are not careful of his associates and companions. They are not aware of the psychological effect that freedom of the street and freedom of choice relative to his companions have upon the growth of this child. They live in hope that he will gradually overcome his bad habits and come into his OWN as they have dreamed.

But wishes and dreams do not build great characters and personalities. Hope alone does not make men of reputation and outstanding lights in the community. It is the steady hand and watchful eyes of mothers and fathers. It is careful preparation from infancy, day by day, until childhood and then into adulthood. It is parental wisdom, coupled with love, care, and affection, and most of all it is the attunement between the soul of the child and that of the parents that makes for a splendid future full of success and happiness, with joy and bliss as the reward for thoughtful cooperation on behalf of both parents and child.

The Law of Sex

The law of gender expresses itself most forcefully throughout the whole round of creation in the male and female. It is manifested not only through human beings but also through animals, plants, minerals, electrons, electrical and magnetic currents, etc. Not only on the physical plane does the law of gender function; it is also manifested in the mind of each human being, be it man or woman. They have the two genders expressed also in their mental selves. The mind of each individual has a self-consciousness which belongs to the male gender and a sub-consciousness which belongs to the female gender. These two are definitely expressing the two sides of our individual minds.

We have now in humanity on one side man and on the other side woman, and these two are like two halves of a sphere which, when they come together, combine to form a whole sphere. The generally accepted belief of today is that they unite for the purpose of procreation to continue the human species. The ultimate purpose is that by learning their lessons through association and by mentally developing the latent potentialities they may work out completeness within each, after which they are automatically separated; yet after their separation they are no longer the same as they were before. A great change has taken place within them. Before their meeting they appeared as halves, but after the object of their association has been attained, they separate because each one of them has become a complete sphere.

In man, who is the outward expression of the male qualities, which are energy, self-reliance, etc., are also latent and ready for expression all the female qualities. On the other hand, love and patience and gentleness, latent in man, whenever expressed as dominant qualities manifest themselves in what we call woman. Yet women have also latent in them all the male qualities. This is so not only in the character of the individuals but also in their physical bodies. For instance, the embryo of a child until about the fifth month of gestation has the two sexes within itself physically expressed. Yet afterwards it develops one sex to which it is born—a boy or a girl.

Yet within the body of each human being are still discernibly present traces of the opposite sex. As it is with our physical bodies so it is with our characters, and from each individual can be drawn off and developed the latent complementary parts of his character.

The main purpose of marriage, and in general of the association of man and woman, is therefore to work out that development, to make them com-

plete individual spheres in the image and likeness of the Infinite Sphere they call the Absolute.

In the first chapter of Genesis we read, "And God created Man in His image and likeness, male and female created He them." Only a being possessing both qualities referred to can be the perfect image and likeness of the Perfect One. That is the goal to which each step in humanity's evolution is bringing us daily nearer and nearer.

The whole of human relations can be classed under three main headings; yet each case is an individual one and there are not two alike. It may happen sometimes when two individuals chance to be under the laws of attraction and love that the two seem to become one. Everything seems to be in common between them—common interests, a common axis about which their lives rotate, and when individuals are in that condition they feel such an overwhelming sense of completeness and harmony that they call it perfect bliss, and because of it do not like to be apart even for a moment. The slightest separation causes them intense suffering because of the lack of the complementary part. It is like an open wound when they are parted, and they are only happy when they are together again. They expect to remain in that condition for the rest of their lives and throughout eternity.

When two individuals are in that relationship they are harmless but they are also useless to the world. They cannot help it. All their interests are centered within themselves. Most of their energies are used to keep the two halves together—the man's to meet the demands of the woman, and the woman's to meet the demands of the man. They live in a world of their own and are happy. The world around them does not exist for them. Naturally in such a case they cannot express anything outside of themselves, and therefore one of the fundamental laws of the universe, the law of attraction, cannot operate outside of them as it should, for the law of attraction must be operating outside as well as inside in order to keep everything in perfect equilibrium and harmony.

If the whole universe should be filled with compound spheres of the above kind, nothing would be flowing from one sphere to another. Each being would be centered in itself, and the universe deprived of the cohesive power of attraction, would soon fall to pieces. But the great law takes good care that such a condition shall be only temporary and nothing but a step in the working out of higher problems. When the two halves, man and woman, combine into one sphere, those halves apparently fit each other completely, but that is not the case. There is always some little space between them where they are not completely adjusted. Compared with the great harmonization of other qualities, that little maladjustment is almost unnoticed by them, yet in

that little space where they seemingly do not accord—and which forms a sort of vacuum—the latent complementary parts of each are growing, because nature does not permit a vacuum.

The manifested male qualities of the man draw out of the woman her latent male qualities because the law says that like attracts like. The manifested female qualities of the woman draw out of the man his latent female qualities. Thus two unseparated halves are gradually growing out in that open space between the two. The more they grow the more independent of each other the two become. This process of development is unfolding so gradually that neither of them notices the change in their relationship until they have become two complete spheres rotating around their respective axes, independent and free, yet still most intimately related, one to the other. Then only do they realize that some fundamental change has taken place within them and their opened eyes perceive with amazement that they have grown into a new and higher condition. Their association has achieved a purpose; the Law has been fulfilled. Two complete beings have been evolved from a half-developed condition and brought to the universe to cooperate consciously in the great eternal scheme.

Paying For Masses and Prayers

The humble soul who speaks at this time has recently lost her mother, who has passed through transition and entered the life of soul freedom from material and earthly bonds. We wish to extend our sympathies to this Soror, and we know that all Rosicrucians who read this epistle will also express a thought of bereavement for her, not because the mother has passed through the Great Initiation and is going through another cycle of life, but because our Soror has lost her dearest friend and companion and is lonely without her.

Her question is, "If I continue TO PAY for masses and prayers, will it help to purify her soul, and do the souls that pass through transition know all that is being done on the earth plane in their behalf?" These are really two questions, and we will treat them separately.

While it is true that prayers and masses said for the deceased are comforting and soothing to the departed, and the soul that has just passed through transition can sense the vibrations of the minds that are trying to console it, it is not true that the soul can always be benefited by prayers simply because they are being paid for with lucre. The individual soul that leaves the material body at the cessation of life, does so because it has fulfilled its mission and cycle on the earth plane and has raised its vibrations so that it can receive

initiation and the benefits of the Cosmic realm for soul experience and knowledge, and that it may also prepare itself for the next incarnation.

The above statement does not apply where accidents cause death, such as deaths resulting from the inflictions of war, automobile accidents, or various types of accidents from defects in commercial transportation vehicles, and so forth. The souls that pass through transition as a result of these accidents are fulfilling Karma, either personal Karma, associative Karma, community Karma, or state Karma. But the above statement is definite relative to those who live a normal, upright, Godly life.

The longer the soul remains on the psychic plane, the less it recalls or remembers the contacts it had on the material plane. This is because its whole being is progressing and evolving toward a higher goal and is kept very busy with the lessons the Cosmic has to teach.

Remuneration for prayer and masses for souls that have passed beyond is an ancient practice, but I assure you that it is more comforting to the dear ones left behind and the people that pay for the prayers than to the soul that has gained admission to the Shrine of the Cosmic.

If you wish to console your lost loved ones, go not to the professional petitioner or supplicant and purchase his pleadings to God, but go alone into your own sanctum in the quiet of your home, and in a moment of silence and meditation, express your feelings of love and kindness toward the soul that has left you. When this is done in sincerity, there is a definite responsive action in your own being, and you will know whether or not you have really helped to comfort the ones who have left you for a better world.

Races—Should We Discriminate?

So many of our Neophytes and early Postulant students who come to headquarters throughout the year, and especially during Convention, and see the various nationalities and races present, question us as to whether or not we should discriminate and refrain from inviting the colored members to the Convention, simply because they feel that the colored or black races should not mix and associate with the white.

This is a grave error on behalf of our Neophytes, and may arise because they have never had friends among any race except their own. They have not advanced far enough in the work to sense the depth of these people and to feel the soul and the vibrations of these colored members. Some day, of course, they will.

The colored Fratres and Sorores who attend our Conventions are those who have learned through suffering from bitter tests and trials, just

as you have done, and who are trying—as you are—to live a Godly life through applying Rosicrucian principles to their own problems and through using Rosicrucian teachings to help others, especially their close associates and members of their own families, to become better souls, and to lead them into a greater appreciation of God's laws.

The colored Fratres and Sorores who come to headquarters during the summer and throughout the year, and especially during Convention, have begun a definite development of their inner selves and inner natures. They have begun to stimulate the various psychic centers of their bodies and have begun to attune themselves with the higher and finer things of life. They have begun to cultivate a higher personality and develop superior characters, and it is their high aim to approach the Cosmic along with our white brothers and become a part of the universal brotherhood of man. There should be no line drawn between these two races, as far as their spiritual and psychic development is concerned. The members of the Illuminati have taken these souls into their own, and have realized that they are equally as important to the perpetuation of the Rosicrucian Order as the white members or members of other races. These colored members are attempting to stimulate interest in their race and use the Rosicrucian teachings to raise these people out of their ancient superstitions and religious bondages, and I must say that we invite and urge our colored Fratres and Sorores to come to headquarters often, and especially to the Conventions, and we, as officers here, will always do everything we possibly can to help them attain a better understanding of the Rosicrucian Order and the universal brotherhood of man.

It is very true that the Rosicrucians do not endorse the marriage of white and black, NOT because the white is superior to the black, but because the member of the black race should endeavor to improve his own race through marrying one of his own blood and improving his own blood, and the colored Fratres we have spoken with here at headquarters highly emphasize this great truth. The colored members who are looking for spiritual advancement and attainment are not trying to encroach upon any other race of people by marrying into the race, whether it be white, yellow, brown, or any other shade that a race might outwardly cultivate.

These colored Rosicrucians realize the terrific handicap that their offspring would have should they unite in marriage with white people. They have seen hundreds of examples of such unions, and none of these members would desire or want to have their children suffer the same circumstances which they have witnessed in other localities and other coun-

tries. They know that the average child that is the offspring of a black and white union suffers a complex, and this complex is a severe detriment to his future and his welfare, both material and spiritual. These children are constantly embarrassed in their early years of life while they are attending school. It is always known among other children that one of the parents is black and one is white, and these children are always criticized and misused by the majority of other children. This criticism and embarrassment breeds hatred, envy, and jealousy into the hearts of these young souls, and when they grow to adulthood, they always bear the earmarks of this early chastisement. It is so much better (and the Rosicrucian colored members realize that) when they have children of their own blood, and as they instruct them in the proper way of life, materially and spiritually, their offspring become endowed with beautiful expressions. They radiate inner development, and every human being that has compassion for all mankind, all races, and all creeds, can readily see the beauty and the culture and refinement of these young colored Rosicrucians.

Projection

A brother sends us a letter relating how his knowledge of Rosicrucian teachings assisted him in avoiding serious trouble with the law. We quote from his letter:

"One whole volume could be written about this incident. It is one chapter of my life that I shall never forget, and where the Rosicrucian system came to my rescue.

"During my years as a student in the K. C. U. P. S., I was employed in one of the large hotels in the city. My job was to take care of trunks and baggage going to the station.

"One evening I had a call from one of the rooms to remove a trunk to be sent to the station, the trunk which I later learned contained unset diamonds valued at ONE HUNDRED AND FIFTY THOUSAND DOLLARS.

"After I had left the room with the trunk, the salesman, Mr. Gardener, came out and asked me if he could open his trunk with the remark that he had forgotten something. Mr. Gardener removed some small cases from his trunk and instructed me to send his trunk to the station. I thought nothing more about it at the time.

"The next morning Mr. Gardener arrived in Omaha, Nebraska. Upon his arrival, Mr. Gardener reported to the Omaha police that his trunk had been robbed of \$150,000 worth of diamonds.

"The Kansas City police was notified, and upon investigation it was found that I was the last person who handled the trunk in Kansas

City. When Mr. Gardener came back to Kansas City he at once accused me as an accessory in the crime; he accused me of letting someone from the outside open the trunk. There was no evidence that the trunk had been opened in transit from Kansas City to Omaha, and it was evident that the robbery had been perpetrated in Kansas City.

"The investigation went on for several months—it had by this time become the largest and most mysterious diamond robbery in the history of America.

"I was in a desperate situation and in the meantime Mr. Gardener had left for New York City. I knew Mr. Gardener had robbed his own trunk to collect the insurance, but to prove it was another question. Mr. Gardener was a member of the firm that he represented and had been with the firm over twenty years. It would be a difficult matter for me to prove my innocence.

"By that time I had learned something about projection. I was new in the field, but I started to work. Promptly at one o'clock every night I started my projection and called upon Mr. Gardener. I asked each night to accept my apology, and that I was sorry to disturb him but that I was very much interested if he would return the diamonds he stole from his trunk in Kansas City.

"In about two weeks I was notified that the Lloyds Brothers Insurance Company had received the stolen diamonds. Mr. Gardener had confessed that he had stolen his own diamonds so he could collect the insurance, and the case was settled as far as I was concerned. And the most mysterious diamond robbery was solved."

The brother used the medium of projection, but should have used assumption instead. However, the Cosmic, knowing his innocence, made use of his effort and righted the wrong.

A Scene from the Past

Now we quote from the letter of another member who has drawn a scene from the Storehouse of Memory:

"About a year ago I had a dream, or a vision, where the unfoldment of the Crucifixion on Mount Calvary was enacted. The Roman soldier was plainly visible, and the Disciples shown watching their Master's agony.

"On a hilltop some distance away were three men standing with their faces toward Calvary. As I came closer I recognized one of them as myself and I became horrified that I should find myself watching this horrible crime that was being enacted a short distance away. I noticed their peculiar garments, so unlike the rest; it was such a striking contrast.

"Their garments were brown in color, with knee pants. Their coats were decorated with laces around the wrist and neck, their head gear was a turban. I was the youngest of the three, about thirty years.

"There is no doubt in my mind that I was there. It has caused me considerable concern what connection I could have had in this inhuman act.

"I have often wondered if my identity could be traced back, by identifying the garments I wore."

The dream that this brother had may, in all probability, have been an actual occurrence, and the subjective mind of that personality controlling during this person's sleep.

The soul develops and controls the present personality, but it has had several manifestations of personality which we term incarnations. These other personalities, accumulations gathered from previous incarnations, are deposited in the mind as independent expressions. They have a certain dominant quality in rate of vibration and tone, according to the life led. It sometimes happens that when we come into similar attunement, or during sleep, that a previous personality in harmony with our attunement will come to the fore and control our organism in dream or often in a waking state.

Many of the inmates of insane asylums are simply cases where some previous personality has taken complete control of the mental faculties of the person and crowded out his present personality.

The Fountain of Youth

A member in Pennsylvania is asking what is meant by the expression "The Fountain of Youth," and if there is such a fountain or spring in existence. He refers to several health-giving springs that have proven beneficial in many ailments, and he expects us to know if such a thing is an actuality.

We regret to say that as far as our knowledge goes there is no such spring in existence, although we know of springs and waters that are beneficial in rheumatism and other ailments.

The "Fountain of Youth" that the ancients were writing about was a figure of speech, and referred to a mental condition and a knowledge of the Cosmic forces and natural laws which would give the possessor eternal youth.

One of the sad experiences which humanity has to go through is old age and death. In this world of material phenomena and our present state of consciousness, where everything has a beginning and an end because of the limited con-

ception of time and space, the period of youth with its beauty, strength and power is a fleeting moment in our lives. Man, who is supposed to be the highest expression of the absolute, has the shortest span of material existence.

About one-third of our lives is spent in bringing up and developing that organism the soul needs for proper expression. Many think it bliss to be a babe in arms, but of what use is bliss so unconscious? Many think youth the glorious time of life—youth with its hope, ambition, dreams and passionate love. But who that has passed through this brief period can really desire to experience once more the disillusion, soul-searing at the time, attendant upon the first impact with life?

The second third permits the enjoyment of the life of which we are not really aware. Maturity is a time of responsibility—the building of a home, the raising of a family. At every step of the way iron discipline and continual sacrifices are necessary. If you are the “average” man or woman through all these years, there is little time to breathe, little time to think, to study, to create. The joyous moments have been few and fleeting. Anxiety hovers close to the threshold.

The last third is marked by a rapidly declining curve. It is a continual disintegration and loss of that which has been so painfully built up during the other periods of life. Whenever one thinks about it one must inevitably conclude that there is something fundamentally wrong either in the universal laws and the forces of nature or in man. We must admit that the universal laws are fundamentally constructive and harmonious, and therefore the trouble must be with ourselves and the social system we have developed. There alone is the cause for all human ills and troubles, sorrows and suffering. When we know the cause we can also eliminate it. One of the greatest privileges and powers man has is his free will, which can be used constructively or destructively. Man creates his own Heaven and Hell here on earth. They are man-made conditions and not created by God. They are states of consciousness, not localities, continuing as long as one remains a willing host to them.

The first requisite for happiness in later years is a philosophy of life—an outlook comprehensive enough to include every aspect of life in all its fullness. It makes all the difference in the world whether you see the years roll by in resentment and anxiety because of unfulfilled ambitions, unrealized hopes and painful disillusionments, or whether you stand poised and composed in life's turbulent streams, knowing that everything you experience is the effect of a cause. But no effort is wholly useless, no experience utterly in vain, no dream forever lost.

Scientifically speaking, average human beings do not die a “normal” death—because our social life is unnatural. We commit suicide, consciously or unconsciously. We continually transgress natural laws by eating improper food both in quality and quantity, and by wearing improper clothing which interferes with the normal functions of the body either through pressure or through preventing the body from getting all the benefit of the invigorating surrounding atmosphere. We do not exercise our bodies sufficiently, and therefore we undermine their resistance, and we resort to drugs and medicines of all kinds as corrective measures, often using alcoholic drinks or harmful drugs even when we are not ill. We think inharmonious thoughts, and those thoughts of ours must return to us eventually. The same is true of our negative emotions such as hatred, jealousy, revenge, etc. Even if we feel those emotions toward other individuals, ultimately we are the ones who must suffer harm, because of the law of retribution. The human being is like a magnet that draws to itself those conditions predominant in the mind. In addition to all this the body has to fight all kinds of outside disintegrating influences such as certain temperature changes and atmospheric conditions and the insistent assault of innumerable armies of microbes and deadly germs.

Instead of supplying and stimulating each cell of our bodies with life force from within and without, we tax each of those cells to the limit of its endurance. No wonder that after a certain time bodies become depleted of life force, and activity is lessened and they exhibit the symptoms of old age. Under those conditions it is really surprising that our material bodies can live at all. In order to do justice to our own systems, we should start to live normal and constructive lives physically, mentally and emotionally. We should attune ourselves with the laws of the universe and the forces of nature, and the Cosmic life force which will fill to its utmost capacity every cell of the body, thus making it grow and prosper in every direction. Each one of us should devote from a quarter to a half hour daily to concentration and meditation for general invigoration and rejuvenation of the body. Think harmony, youth and beauty; wish them, feel them, knowing that they are the result of eternal laws of life and love expressing themselves through each individual. It is like bathing the human organism in a living stream of life force and if faithfully performed will have results exceeding our expectations. Each cell of the body will experience a greater constructive activity; each organ of the body will perform its duties with an ever-increasing power, thus permitting of the possibility of manifesting the activi-

ties of the soul. We must always bear in mind that our body is a statue molded and cut by the soul with the chisel of our thoughts, the life force and the universe supplying both the material and the energy which the soul needs to perform the work.

The harmonious cooperation of the physical, mental and emotional activities is an absolute necessity; yet the vital life force is most important because without it thought—and even the soul itself—is powerless. The more we are aware of the Cosmic life force during the conscious stimulation of the body, the better the process of reconstruction and rejuvenation will proceed. A new vigorous, harmonious, and beautiful body, a proper channel for the expression of the soul, will ultimately be the result. In this way the limits between death and birth will be moved farther apart. Health and longevity will be increased and the preservation of our physical, mental and emotional powers increased in strength and activity, giving us the sensation and appearance of youth and beauty to the very end of our days. Death, the last enemy of the human race, will be destroyed and man will be lifted into higher spheres of activity merely by raising the vibration of his body to the plane of his next activity. The transition will take place without the loss of consciousness and without any apparent interruption in the course of life, and will be as natural as the stepping from one room to another. We will be invisible to those whom we have left because their lower vibration will render it impossible for them to see us any longer. The soul will be able to draw directly from the immediate surroundings all the necessary elements to form a body for its expression on either the psychic or the material plane. In other words, the soul will appear visible through its human body in full development. The sting of death will be removed and the uninterrupted eternal life, now only a hope, will become a radiant reality.

A Firm Foundation

A Frater from northern California says that he is puzzled at the "harmonious growth" of Hermes Lodge in Los Angeles. To him it seems phenomenal when compared with the struggles which some of the new chapters are forced to face from time to time. He tells us that, while there is always a dynamic nucleus, formed by enthusiastic fratres and sorores, there are frequent surprises and disappointments when apparently devoted members suddenly set themselves up as Spiritual Guides and attempt to foist upon their fellows some personal philosophy born of baseless egotism. When such a self-elected prophet is

one to whom the Neophytes of the group have looked for guidance the situation is further aggravated. Then the loyal high grade members are distressed to see their younger brothers and sisters so tested, so uncertain of the path, so tempted to follow the familiar voice rather than the impersonal philosophy.

If we made a numbered list of the problems with which we are familiar, and put a check after the appropriate number each time a lodge or chapter difficulty arose, we would very seldom find one which did not fall under one of the listed classifications. We will mention only one or two of the most familiar problems. For example, sometimes the growth of a group ceases for a period; the new members who enter no more than balance the loss of those who lose interest because they are too slothful to practice what they have been taught, and those who suddenly go scrambling after the Magic Key promised by some itinerant lecturer. And then there are the petty disagreements and personal irritations—sparks which are struck as the rough edges of the various natures collide—The stupendous questions: "Who shall head the committees? Who shall sit in the stations? Who forgot to buy the incense? Why did the master appoint that frater (or soror) and not myself? Why does so-and-so always monopolize the programs? Why don't they change the library system (or the color of the drapes or the arrangement of the book cases)? Why can't the visiting officers pay more attention to me and less attention to the local officers? Why doesn't the master put more fire into the delivery of the lectures, and more erudite references into the little talks he prepares?" Now I am by no means being facetious when I remark that these sharp and painful collisions should chip off some of the rough protuberances which mar the natures of these members and smooth away some of the prickly tendencies which repel others, thus depriving these individuals of harmonious companionship. It is surely not too much to hope that they will attain a realization of the fact that it makes no difference who offers the Salutation or prayer so long as all may lift their hearts toward the Light and echo "So Mote It Be"—that the important point is not who *delivers* the lecture, but that there is a lecture which contains something of value, and that the student must expend as much effort to grasp this treasure as the master does to offer it—that the most important thing to be noted about fellow-students is the pulsating desire which all have in common: to attain an understanding of the laws of The Sacred Triangle.

As I mention these problems you officers at Headquarters smile, because in place of each difficulty you see the law which governs; you see

the simple remedies available in some of the situations, and the beneficent laws which create the others. In the first place, you can see that the same forces which test our Grand Lodge members (who may have had no contact with Chapters or Lodges, or even fellow Rosicrucians) and the same forces which constantly test the individual member within a local group, are operating upon the group as a whole. We know that just as each individual is tested to determine his fitness to receive the Light, so must each group be tested to determine its fitness to disseminate the Light. The Divine forces are not to be poured into a lamp which will cease to reflect them at the first breath of storm, or which will shatter at the first blow, or which will disintegrate under the pressure of criticism.

Whenever I hear the enthusiastic officers of one of our groups lament the loss of membership occasioned by the defection of those who have lost interest, or who have decided that they can reach the heights without climbing—perhaps hoping to make burros of their animal desires—when I hear such lamentations, I think of one of the fundamental laws of creation. I see the group made up of cells, as are all material bodies, and remember that these cells must be healthy if the body is to function properly. The cell community must excrete all dead or diseased cells and draw strength from the new cells which the creative principle will bring into manifestation.

If the frater who mentioned Hermes Lodge knew—as we do—the disturbances which once seemed a hindrance to its growth, disturbances which threatened to shake it apart, yet served to teach it so that weak foundations were strengthened and the building could go safely forward; if he knew how many members had failed under the strain, and how much had been learned by the others who sacrificed time, energy, personal popularity and comfort so that the group might be perpetuated, then he would realize how this month's Digest announcement concerning that Lodge was made possible.

A Thought for Meditation

Our members all know that one of the signs by which an earnest Rosicrucian student may be known is his eagerness to test the laws given in the monographs. In dealing with the principles connected with Meditation we have—throughout the degrees—mentioned the efficacy of using some beautifully expressed prayer or thought as the nucleus for a period of attunement. Our correspondence shows how thoroughly the members have tested this suggestion. They send us copies of unusual prayers, affirmations, and psalms of thanksgiving, and are quick to express enthusiasm

and thanks when we bring to their attention some especially inspiring thought.

Often, as the member seeks to raise his consciousness through the outpouring of gratitude and praise, the Cosmic transmutes the force and sends it flowing back in a stream of emotional inspiration which the member struggles to translate into his own words. When we receive letters outlining such experiences, or containing the phrases and paragraphs born of such experiences, we are always happy to rejoice with the student knowing—from our own studies—the beauty of the moments of attunement from which the expression has sprung. Of course we cannot print this vast file of material; we cannot even make use of more than a fraction of the finest prose left by writers and mystics of the past; but occasionally we quote something which has particular reference to a point in our work, or something written by a R. C. leader of the past, or some fragment which is out of print and would not be available to the average member through ordinary channels such as anthologies, source books, etc.

For example, all Rosicrucians admire Akhnaten's (Amenhotep IV) Hymn to the Rising Sun which they found in the ritualistic work of the early grades, and which—to many of them—is symbolic of the Greater Light dawning within their consciousnesses at that time. The beautiful Sanskrit "Salutation to the Dawn" (printed on the cover of one of our Forum numbers) also has a great appeal for seekers, and most of us have found in compilations such as "Mystics At Prayer" one or more expressions which arouse an intense emotional response.

Now I think this issue of the Forum could have no more fitting close than the words of the quotation which follows. Probably not one of you has had an opportunity to read this prayer before, for it has been preserved in an old Rosicrucian book out of print since the seventeenth century—the same book which contains The Holy Guide, now running in the Rosicrucian Digest. In the prefatory note which accompanied the first installment we explained that we were printing only the introductory chapters of this unusual book. You may know that in the early days of printing it was customary to combine a number of manuscripts in one volume, and so here we have six books, each with a separate lengthy dedication. In the future we may give you excerpts from other sections which present—in a veiled way—some of the principles you are studying today. Meanwhile, I wish that each one of you could see this volume, so that your sensory impressions could aid this excursion into a previous century. You would find such intriguing section titles as: "A Chymical Dictionary," "The

Wonderful Secrets of Numbers," "The Way to Long Life," "How to Cure, Alter, Change and Amend the State of Man's Body," "Of Hermes and Paracelsus Medicines," "The Way to the Golden Treasures of Nature," "Projection and Preparing Rosicrucian Medicines," and "The Rosie Cross Uncovered." You would find instructions for the making of Aurum Potabile, Oil of Gold, and other famous alchemical preparations, veiled instructions on the transmutation of metals, restoration of dead creatures, manufacture of "pearles as glorious as any oriental." You would be carried into another realm of thought by such astounding subheads as "Artificial Way to Make Flesh," "to Extract a white Milkie Substance from the raies of the Moon," "To make Steel grow like a Tree," "To make a Plant grow in two or three hours," or "to make the Idea of any plant appear in a glasse, as if the very plant itself were there." In fact, you would probably find yourself longing for a garret, a furnace, some retorts and an assortment of herbs; but we scarcely need tell you that some of the processes outlined are allegorical and the others so explained that they could be carried out only by those rare persons who combined a thorough knowledge of alchemy with an understanding of Nature's hidden principles.

Then if you were holding this book and reading about the "miracles" performed by the author's Rosicrucian friends, or reading about the Order at the time of Moses, the fascination of the perusal would be increased by the feel of the yellowed pages, the musty fragrance of the marred brown leather, the uneven old type with s's which our eyes interpret as f's, the differences in spelling and the numerous capitalizations. I think we will retain the old spelling in the following excerpt.

John Heydon, who styles himself "a Servant of God, and a Secretary of Nature" does not say whether this prayer was in general use, or whether it was his own petition for Light. From some of the references included we are inclined to the latter interpretation, but in this volume we find it titled simply:

"The Rosie Crucian Prayer to God.

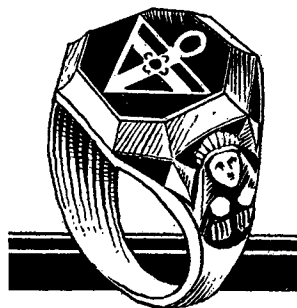
"OH THOU everywhere and good of ALL, whatsoever I do, remember, I beseech THEE, that I am but DUST, but as a VAPOUR sprung from EARTH, which even thy smallest BREATH can scatter; THOU hast given me a SOUL, and LAWS to govern it; let that ETERNAL RULE, which thou didst first appoint to sway MAN, order me; make me careful to point at thy GLORY in all my wayes; and where I cannot rightly know THEE, that not only my understanding, but my ignorance may honour thee. Thou art All that can be perfect; Thy Revelation

hath made me happy; be not angry, O Divine One, O God the most high Creator, if it please thee, SUFFER THESE REVEALED SECRETS, Thy Gifts alone, not for my praise, but to thy Glory, to manifest themselves. I beseech thee most gracious God, they may not fall into the hands of ignorant envious persons, that cloud these truths to thy disgrace, saying, they are not lawful to be publish'd, because what God reveals, is to be kept secret. But ROSIE CRUCIAN Philosophers lay up this Secret into the bosome of God, which I have presumed to manifest clearly and plainly. I beseech the TRINITY, it may be printed as I have written it, that the Truth may no more be darkened with ambiguous language. Good God, besides thee nothing is. Oh stream thy self into my Soul, and flow it with thy Grace, thy illumination, and thy Revelation. Make me to depend on Thee: Thou delightest that Man should account Thee as his King, and not hide what Honey of Knowledge he hath revealed. I cast my self as an honourer of Thee at thy feet. O establish my confidence in Thee, for thou art the foundation of all bounty, and canst not but be merciful, nor canst thou deceive the humbled Soul that trusts Thee: And because I cannot be defended by thee, unless I live after thy Laws, keep me, O my SOULS SOVERAIGN, in the obedience of thy Will, and that I wound not my Conscience with vice, and hiding thy Gifts and Graces bestowed upon me; for this I know will destroy me within, and make thy Illuminating Spirit leave me: I am afraid I have already infinitely swerved from the Revelations of that Divine Guide, which thou has commanded to direct me to the Truth; and for this I am a sad Prostrate and Penitent at the foot of thy Throne; I appeal only to the abundance of thy Remissions. O my God, my God, I know it is a mysterie beyond the vast Souls apprehension, and therefore deep enough for Man to rest in safety in. O thou Being of all Beings, cause me to work my self to thee, and into the receiving armes of thy paternal Mercies throw my self. For outward things I thank thee, and such as I have I give unto others, in the name of the TRINITY freely and faithfully, without hiding any thing of what was revealed to me, and experienced to be no Diabolical Delusion or Dream, but the ADJECTAMENTA of thy Richer Graces. In what thou has given me I am content. Good God ray thy self into my Soul, give me but a heart to please thee, I beg no more than thou has given, and that to continue me, uncontemnedly and unpittiedly honest. Take me from my self, and fill me but with thee. Sum up thy blessings in those two that I may be rightly good and wise; And these for thy eternal Truths sake grant and make grateful."

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JUNE, 1937

No. 6

NIRVANA

. . . Seeking nothing, he gains all;
Foregoing self, the Universe grows "I";
If any teach NIRVANA is to cease,
Say unto such they lie.

If any teach NIRVANA is to live,
Say unto such they err; not knowing this,
Nor what light shines beyond their broken lamps,
Nor lifeless, timeless bliss.

Enter the Path! There is no grief like Hate!
No pains like passions, no deceit like sense!
Enter the Path! far hath he gone whose foot
Treads down one fond offence.

Enter the Path! There spring the healing streams
Quenching all thirst! there bloom th' immortal flowers
Carpeting all the way with joy! there throng
Swiftest and sweetest hours!

—From "The Light of Asia" by Edwin Arnold.

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FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

This issue of the Forum magazine should prove very interesting to all the members of our Forum family. It is composed of matter that was spoken and written in various parts of the world during the last three or four months. In other words, some of the Forum sessions reported in this issue of the Forum magazine were held in the usual manner at Rosicrucian Park, while others were held on the Atlantic Ocean, on the Mediterranean Sea, and in various cities of Europe and Asia.

I wish that all of our Forum members would visualize the joy and the thrill of attending Forum sessions on a big ship while it is ploughing its way through the high seas. In addition to the very beautiful and comfortable lecture hall which was at our disposal on the ship, there were the wide open deck spaces with comfortable beach chairs and lounging chairs, and either the bright, sparkling sunlight reflected from the waves of the sea, or the beautiful moonlight from a real mystical sky. In such a setting, and accompanied by the thrill of making daily visits in mystical cities and points of interest in the Mediterranean, these Forum sessions on the ship were a real inspiration. Unfortunately, there were a few of these sessions held in cities of Europe where it was impossible to arrange in time for a stenographer to take notes, and therefore, we have no reports of those sessions.

Of course, these Forum sessions at sea or on land were interspersed with mystical lectures and mystical demonstrations, and with experiments and analytical discussions carried on by small groups of the members formed according to the various degrees in which they were studying in AMORC.

But as you read through the pages of this issue of the Forum magazine, you will find certain sections of them indicated as being reports of Forum sessions held at sea. When you read these discussions, try to visualize a group of nearly one hundred and fifty of our members seated in the lecture hall on an upper deck of the ship, wending their way toward the East and approaching Egypt and other lands of mysteries and thrills.

I am glad to note that the Forum family has grown larger, and is becoming more enthusiastic about the Forum and the good work it is accomplishing in giving to our members an intimate contact with the Imperator in the analysis of their studies. But the great joy of these ses-

sions is the contact that it gives the Imperator with our members.

The demand for back numbers or previous issues of the Forum magazine has been so great that practically all of the previous issues are exhausted. At the demand of hundreds of our members a large volume is being arranged containing reprints of the principal subjects of discussion in all of the previous issues. It will be some time before this large volume is ready, so do not write to the Forum Secretary, or to any of the departments here at headquarters asking for a copy of it until an announcement is made in this Forum magazine or in *The Rosicrucian Digest* to the effect that the Forum Volume is ready. In the meantime, do not hesitate to send your Forum questions by mail to the Secretary to the Imperator. No matter where you may live, you will have the privilege of being an absent member of the Forum and enjoying, through this magazine, the benefit of our discussions.

Fraternally,

H. Spencer Lewis

IMPERATOR

A Fine Moving Picture

Let me begin the Forum session this afternoon by making another recommendation. This time it is not a book that I am recommending but a moving picture.

I want to bring before the attention of this Forum and our Forum members throughout the country that wonderful picture entitled "The Lost Horizon." I do not care how much truth there is in the asserted facts regarding the time and labor spent in filming this wonderful picture, although it is easily conceivable that several years were required to make it, and I do not care whether the pictures were actually made in Tibet or in part of the Alps or not. Certain it is that when you sit in the audience and look at the picture you are transported to Tibet and the Alps in a most remarkable manner.

I first saw the picture in New York within less than two weeks of my departure from the Alps, and if most of the scenes in "The Lost Horizon" were not taken in European mountains and snow-capped regions, then there is some remarkable replica of those foreign mountains in some part of America that I have never seen. But after all, when we read a word description of India or

Tibet we are not seeing actual pictures of India or Tibet but we are transported mentally to the mental region of Tibet and India and that is precisely what occurs in viewing this wonderful moving picture. But in addition to the very beautiful and very strangely mysterious and mystical scenes, the theme, the story, and the philosophy revealed and demonstrated by the picture are so typically Rosicrucian, so truly mystical, and so precisely what we would expect from one part of Tibet that every Rosicrucian should see it and should see it more than once.

In our book "The Rosicrucian Manual" and elsewhere, we have tried to explain to our members that in addition to the so-called Lama Brotherhood in Tibet with which the world is generally acquainted, there is a secret White Brotherhood that is in no way related to the Lama Brotherhood and is not easily accessible to tourists and automobiles as are the monasteries and so-called temples of the Lama Brotherhood today. This picture, "The Lost Horizon," reveals just how and where such a White Brotherhood with its magnificent, beautiful, clean, mystical temples could be located, and how difficult it would be for the idly curious and insincere to reach it or find it, and yet how many have found it and have enjoyed living there, benefiting by its teachings and practical demonstrations of the mystical laws.

The many important character parts in the play are excellently performed, and Mr. Colman plays a very difficult and excellent part while the old mystic teachers and philosophers typify precisely what Rosicrucians would expect to find in such a community, and in the environment of such a Brotherhood.

We have advised all the leading theaters of the United States to include in their newspaper advertising the statement that the Rosicrucian Order, AMORC, endorses the picture and recommends it to its members. We never do this unless we have had something to do with the picture or with its plans, or with its original script or ideal settings and the presentation of its philosophy. So you may go and see this picture feeling sure that Rosicrucians had something to do with it, and are very proud of the results. You will want to see it more than once, so investigate at once when the picture is to be shown in your city. If you have missed the first run or first showing of it at so-called "first run theaters" in your city or community, inquire at those theaters near you that show "second run" pictures as to when "The Lost Horizon" will be shown by them. And if they are not contemplating running it, urge them to do so and get other Rosicrucians whom you may know to join with you in urging them to run it as soon as they can. Then try to get many of your friends and acquaintances to go and see

the picture. We are not trying to help make a financial success out of the picture because its greatness and goodness have already assured the producers of that degree of financial success which warrants them in producing such a picture. But we do want not only Rosicrucians but all seekers for mystical light to enjoy the benefits of this picture and the benefits are far more than you can realize in one viewing of it. It is artistic, inspiring, thrilling and mysterious.

A Ridiculous Criticism

I want to thank several of our Forum members for bringing to my attention a copy of a small pamphlet published in Washington, D. C., known as the "O. E. Library Critic." This little pamphlet, published more or less anonymously, is apparently in its fourteenth year of monthly editions, and every copy we have seen during those fourteen years has contained bitter attacks upon the Theosophical Society, past and present, upon Theosophists in general, and particularly many of the modern leaders, and criticisms of various other organizations. From time to time the editor of it has cleaned his pen of the red ink of criticism of Theosophy to dip it into the scarlet ink of criticism of AMORC. In the issue of this publication for January, 1937, the editor shows his unfamiliarity with AMORC teachings and AMORC literature by claiming that he is quoting from one of our Temple monographs to the effect that the Emperor of AMORC intimates very discreetly that he is the reincarnation of Francis Bacon. After a long discussion of this claim, the editor says:

"Now don't for one moment say I am asserting that Emperor Lewis openly makes such a claim for himself. By no means. He is far too modest and retiring and would much prefer the honor to fall on another." He also states, "So far as I know, he has not repudiated (such a claim)."

Very likely the editor speaks truthfully when he says, "So far as I know the Emperor has not repudiated the idea that he is the reincarnation of Francis Bacon." But is that any warrant for the editor assuming that the Emperor is making such a claim, or has not repudiated? So far as I personally know, I have not heard or learned that Franklin D. Roosevelt has repudiated the idea that he is the reincarnation of Christopher Columbus, but just because I have not personally heard or learned of Roosevelt making such a repudiation, I have no reason to assume that in the absence of such a repudiation he believes that he is the reincarnation of Columbus.

Do you think it is necessary for the Emperor of AMORC to repudiate something that he has not specifically claimed or that is not claimed for him in the Rosicrucian literature or elsewhere?

But if a repudiation is necessary, let it go on record here and now that the Emperor herewith and hereby, officially and personally, repudiates the idea assumed by this editor or assumed by any other person of imaginary ideas, that he is the present reincarnation of Sir Francis Bacon. The Emperor has never made such a claim and the Temple monograph which the editor claims he has seen (and which he had no business to read since it was private matter) does not make the intimation that the editor claims. He attempts to read between the lines and to assume something. Of course we know that his assumption is based not upon what he read in the lecture but upon something that one of the friendly enemies of the organization has written to him and which he has used for an excuse for another one of his many critical attacks upon AMORC. He has been misled many times by enemies of various organizations and has swallowed wholly and with resulting indigestion many things that have been sent to him for publication by persons who would not take the chance of publishing the statements themselves.

Furthermore, there are some other things that the editor "does not know." He does not know that in some other monographs which all members receive and which are certainly read by those who read the same monograph that he claims to be quoting from, the Emperor has discussed the possibilities and probabilities of his own past incarnations in a purely theoretical manner and without any definite claims as to his present actual status, and in these statements the name of Sir Francis Bacon is conspicuous by its absence. These other references to the Emperor's past incarnations might not be considered by the editor as a "repudiation" of his assumptions, but they certainly do reveal that the Emperor has not made the kind of claims that the editor has been so gullible in believing.

Of course we realize that it is very difficult to keep on publishing the monthly pamphlet of eight or ten pages and fill it month after month with new criticisms, new attacks, and destructive matter of a new nature. For a month or two, or a year or two, an individual may find it more easy to think and write destructively than constructively, but sooner or later the pen in his hand is sure to become corroded and laborious in its movements as a result of its constant dipping in cyanide or sulphuric or other acids, and this makes it necessary to invent or accept light and frivolous things as an excuse for further criticisms. So we are not surprised to find from time to time this little publication indulging in almost laughable criticisms of various organizations and individuals. We would have paid no attention to this matter if it had not been for the claim that

the Emperor probably would not or could not consistently repudiate the insinuation.

The Emperor claims for himself at the present time that he is, and will remain for a more or less indefinite period of time, the Emperor of the North and South American jurisdiction of AMORC. He is supported in this claim by a very large number of Rosicrucians and long-existing Rosicrucian bodies in various parts of the world. He claims very definitely that his name is H. Spencer Lewis and that he is devoting his time, day and night, to doing the work that is assigned to him and which he considers to be his Cosmically ordained and decreed activity in his present incarnation, and it is unimportant to him in his present work whether he ever had a previous incarnation or not, and his only hope in regard to incarnations is that he will be a better man in the next one than he is in this one. All other discussions regarding his past incarnations are wholly incidental to the positive claims he makes for himself and his work very definitely, in much literature and many confidential monographs and lesson lectures that this busy editor has never seen and probably will never see.

Forum Meetings on the Rosicrucian Tour

Elsewhere in this issue of the Forum magazine will be found the stenographic notes of Forum sessions held by the large group of Rosicrucians who participated in the recent tour to Egypt and mystical lands of Europe, Asia, and Africa. On the cruise through the Mediterranean a number of these Forum sessions were held and questions asked and answered in the usual Forum manner, while our good Soror Hoch acted as stenographer and reporter in a very competent manner, especially since such work as this was entirely new to her. Other Forum sessions were held by the Emperor and his personal group of advanced members and supreme officers in their extended tour through Europe after departing from the Rosicrucian cruise. Notes made at these Forum sessions also appear in this issue.

In reading the matters discussed in these Forum sessions held during the tour, one should bear in mind the date, time and place when the sessions were held. My only regret is that all of our Forum members or members of our Forum family could not have been present at those sessions in the beautiful locations and wonderful environment that was enjoyed by those who were members of the touring party.

Cosmic Rays

The first question we have this afternoon is from a Frater who rises to ask whether the AMORC in its Science Department has made

any additions to the newly acquired knowledge regarding Cosmic Rays.

In answer to this question, I would like to say to all of our members throughout North America and especially those who live in cities or towns where our travelling Courier and Lecture Car will pay a visit, that if they fail to attend the special meeting conducted by the staff of the Courier Car, they are going to fail to witness one of the most elaborate, mystifying and convincing demonstrations of the existence and operation of Cosmic Rays that has ever been shown to the lay mind or to the scientific world.

Just a few weeks ago the newspapers and news magazines of America contained an article of a scientific nature announcing that in some of the science laboratories of the larger universities of America some discoveries had been made of new facts regarding Cosmic Rays and the existence of Cosmic electrons of an unusual nature, and that a way had been found by which these Cosmic impulses could be seen and heard and proved to exist.

Here again the AMORC, typical of the Rosicrucian activities of all times, was one big step in advance of the general findings of science. Last year the Science Department of our Rose-Croix University here at Rosicrucian Park evolved a Method of detecting, catching, holding and making visible and audible certain elements of the Cosmic Rays and certain electrons that constituted these Cosmic Rays. Many of us worked upon the apparatus to make it more elaborate and more sensitive, and I am delighted to say that we were very successful indeed. Then, in order to make this complicated apparatus of greater utility and of greater service to all of our members, our Supreme Secretary Ralph Lewis devoted many midnight hours and spare time hours in the science laboratory during January and February of this year, to a practical application of his Rosicrucian training in the Rose-Croix University laboratory, and he finally evolved and invented the most magnificent, sensitive, impressive and useful equipment that has ever been assembled for the detection of the particles of Cosmic Rays and to making their secondary effects visible and audible to a large number of persons assembled in a lecture hall.

Finally, when the apparatus was completed, it was demonstrated to the science students and instructors of several university laboratories here in the West and they marvelled at the magnificence of the equipment and the marvelous demonstrations it afforded. This elaborate assembly of devices is part of the equipment in the Courier Car that is visiting throughout the United States during the spring, summer and fall of this year. The other equipment on this car will not only show the human auras of all those assembled at each

meeting place, will not only show sound moving pictures of the buildings here at Rosicrucian Park and pictures of other interesting scientific and mystical matters, but will reveal to all those present at such meetings the proof of the existence of Cosmic Rays that penetrate all matter and can be detected and made to manifest their unique power and effect upon human life and living organisms of all kinds.

If you want to be among the first of those to witness the most complete demonstration of the existence of Cosmic Rays, be sure to attend the Courier Car meetings when they are held in your city. All Rosicrucians living in or nearby cities where the Courier Car will visit during the next eight or nine months will receive advance notices by mail of the coming of the Car. Make it a point to reserve the nights of the meetings for yourself and your friends. This will be the third successful tour of our staff of lecturers and demonstrators going into the highways and byways to demonstrate to the public that Rosicrucianism deals not only with philosophy and the mystical sciences but with the most advanced phases of all of the sciences. No other mystical or metaphysical or philosophical brotherhood in any part of the world has gone to such expense and to such elaborate means of bringing unusual knowledge to the public, and the elaborate Cosmic Ray machine invented and designed and built completely here at Rosicrucian Park is another proof of the practical training that is included in the Rosicrucian work and of the extent of that training on the part of the officers and workers at Headquarters. There is no duplicate or even partially similar device of this kind to be found in any science laboratory, university laboratory, or laboratory equipment institution in this country or probably in any other country. So take advantage of this unusual opportunity to be among the first to know the facts about Cosmic Rays.

The Conduct of Our Members

I wish to make a few remarks at the opening of our Forum session today and I want to speak about one great benefit that I derived from our Egyptian tour.

Beginning with the departure of the special train from San Jose on the morning of January 25, and until our separation from the main touring party on March 14 at Naples, Italy, my wife and I were in daily and nightly contact with one hundred and forty or more of our Rosicrucian members representing a very fine cross-section of the entire membership. The group of tourists included men and women, young and old, of every walk of life, of every social and business position, and of every degree and grade of cultural, psy-

chic, philosophical and religious development. Many different nationalities, tongues and religious creeds were represented.

We saw these members when they were on guard and off guard, so to speak. We saw and observed them when they were absolutely free to express themselves normally and naturally in play, recreation, rest and relaxation. We saw them and observed them when they were on dress parade, so to speak, and were required to act and conduct themselves in a formal manner. We saw them in the heights of amusement and happiness and joy. We saw them under tiring and annoying conditions. We saw them when everything around them contributed to their peace and happiness, and we saw them when everything seemed to be taxing their patience and straining their endurance. We had an opportunity to observe them individually and collectively in little groups when they thought that no one was observing. We saw them and watched them when the eyes of hundreds were upon them. And I want to say that I have never contacted a finer group of kindly, considerate, cultured, intelligent, and appreciative men and women. We were proud of every member on every occasion, and the officials of ships, hotels, railroad trains, museums, and other places of public contact frankly admitted that they had never dealt with a more congenial and more kindly and more considerate group of tourists.

At the very beginning of the tour there were natural differences of opinion. There was a natural and normal difference in tastes, desires, expectations and realizations. All of this was typical of any cross-section of human nature which you might find anywhere in the world. There were those who were accustomed to traveling under other conditions and had not anticipated the special conditions under which we were traveling. There were those who had never traveled before and who had anticipated entirely different conditions than could be found in any form of travel. There were those who had traveled a little under the most favorable conditions and who were puzzled by some of the unexpected and unpleasant conditions of weather or of accommodations.

Not every member of the tourist party could have the same type of rooms and the same type of accommodations in steamships, automobiles, railroad trains, hotels and sightseeing conveyances. But after a week of congenial companionship and mutual sympathetic understanding, all of the little natural and normal differences of opinion and expectations were melted into one happy, agreeable acceptance of every incident of every hour of the day as it came along, and each one made the utmost out of every minute and every hour of the journey. There were scores of

delightful surprises and occasional annoying incidents. The members in the higher degrees, those who represented the staff of the organization, in no wise created any impression of superiority; and certainly those members who were in the lower degrees and were new to the organization had no occasion to feel a sense of inferiority in any manner. We were one large happy family, giving and taking, and mutually concerned in getting the utmost of joy, happiness, instruction, and inspiration out of every hour of the trip.

There was not a single unhappy or unpleasant incident that could have been controlled by human emotions or human ingenuity. When, during the last hours of our days on the homecoming ship, the members all met in a final farewell meeting, various resolutions of appreciation, thankfulness, love and happiness were made, and unanimously adopted. Not all of the party returned on the same ship, for a large number departed at various ports on the home-bound voyage and took personal and private tours individually or in small groups to various parts of Europe, and of course the Emperor and his official party of supreme officers and staff officials left the cruise at Naples and enjoyed an extended and important tour through Europe, visiting the various Rosicrucian temples and assembly places in many cities, and being guests at Rosicrucian banquets, dinners, and special initiations. Upon our return to America, however, we found that all of those who had returned on earlier ships were well and happy and most of them had written letters to the secretaries at Headquarters expressing their complete endorsement and enjoyment of the tour.

But the outstanding impression made on the minds of myself and the supreme officers was the fine conduct, the fine minds, the sympathetic hearts and natures of the individuals composing this large touring body. I therefore want to go on record as personally expressing my appreciation of everything that each and every member did to contribute to the peace and happiness of this tour, and I hope that as the months and years pass by, the value of the tour itself will become greater and greater as the significance and inspiration reaches and grows to its proper value and importance in their minds and hearts.

The Coming Convention

Certainly we do expect every member who can possibly do so, to come to the Convention this summer. For various reasons this will be one of the largest and one of the most happy of our conventions. On our Rosicrucian Tour we found the tourists saying that if the six or seven days of the Convention would afford as many opportunities for personal contact, interviews and illuminating instructive experiences as were afforded every day

of the tour, it would be worthwhile traveling from any part of North America to attend the Convention. Many hundreds who wrote to us about going on the Tour in the months preceding our departure stated that they were unable to get away from home during the winter months but were looking forward to coming to the Convention this summer. Here in the middle of May we find hundreds of our members writing for reservations and information regarding living accommodations in this city during the summer weeks. There is no need to make special hotel reservations unless you want some especially large room or suite of rooms, for there are ample modern hotels in San Jose, with very reasonable rates, to take care of the requirements of all who may come. And there are very fine auto camps, small hotels, rooming houses and other facilities. The marvelous, fascinating sessions and demonstrations in our new Planetarium and the recent enlargements and additions to our Oriental Museum are going to prove to be two of the outstanding attractions to members who visit Rosicrucian Park this summer. Even though sessions of the Convention do not begin until Sunday evening, July 11, and end with the big free banquet Saturday night, July 17, many members will arrive before July 11 and remain after July 17 as they have done in previous years. There is so much to be seen of scenic beauty in this famous Santa Clara Valley, and the climate is so favorable to long hours out of doors, and Rosicrucian Park is so beautiful and so convenient for the meeting of groups of members under shady trees and in pleasant nooks and corners, that the members always remain as long as they can after the Convention and want to be here for as many days before the sessions commence as can be arranged. So I hope that all of our Forum members at least will try to make arrangements to come and spend a happy vacation with us here in San Jose during the middle of July.

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Forum Session at Sea

The following Forum session of questions and answers was held on Saturday evening, February 13, while the Rosicrucian tourists were on their way to the Island of Rhodes, having spent the day at Athens. The questions were submitted in writing and the Forum was conducted in the same manner as it is at Headquarters.

Glimpses of the Past

One of our sisters or brothers included in this tour asked this question: "Is it possible for one to see himself in a past incarnation?"

The difficulty in answering this question lies in determining what you mean by seeing one's self. If you mean to ask if it is possible to see one's self as one is today, then of course the answer must be "no." You could not look into any mirror—psychic or otherwise—to see the same self. You must distinguish between the self that once lived and the self that now lives. If you desire to get pictures of the self that once was you, or of the past pictures of the present self, then the answer to the question is "yes."

In the first initiation ritual of the temple work there is given an experiment with a mirror that enables you to have a slight understanding of what is meant by seeing yourself in the past. As you go through the higher degrees you will be given a clearer and better understanding. It is very possible to see pictures of yourself as you may have been in the past, very frequently during meditation and in moments of retrospection without any devices of mirrors, and even your friends may get glimpses of you as you once were. For years I had good reason to believe that I had lived in China, and I had reason to believe that I had at that time gotten into trouble with the Chinese government because of my teachings, and that I was given my walking papers and was ordered out of China. As long as I have lived I have had an abhorrence of going to China. Of course, I will go there on a world cruise just to see it. But, on the other hand, I do love the Chinese people. As a little boy I loved to go to the Chinese merchants who taught me bits of their language. I love the Chinese hats, and their costumes, but not the Chinese country. This rather confirms what I have said in the past. I felt this way for a long time without saying anything about it. Then in San Francisco, in a long dark hall, a member of my family clearly saw this Chinese character as I walked toward the door, and that was the first time any mention was made of it by my family.

But in addition to that, among the thousands of members who have contacted me in the past, many have stated in their correspondence that they saw me as a Chinese character, not as a Hindu or a Persian, or West Indian or a North American Indian, but repeatedly they would see me as a Chinaman. And then again at Convention time they have seen me change first of all into a Chinaman before they have seen me go on with the experiments. So you see that there are other ways besides looking into the mirror to get glimpses into lives which have been lived in the past.

I have appeared to a great many people as a *Padre* who had lived and had much to do in France. That story of the "Village of the Devil" that appeared in two installments in *The Rosicrucian Digest* recently involved characters in the

times and incidents in the life of this *Padre*, and that story, by the way, is just one Chapter of a long, long book of the *Padre* incarnation of mine. But while many—perhaps more than five characters—are outstanding, the same thing has happened to a multitude of our membership as friends see them in projection or psychic contacts.

I hope that this answers the question as to whether it is possible to see past incarnations.

The I AM Books

The next question is from a member who says that she has noticed a few reading the I AM pamphlets and other leaflets written by an individual using the name of Ballard, and she would like to know whether these books are consistent with our teachings and if we recommend them.

I am going to answer the last part of the question first and say that we do not recommend books that are issued by, and are the property of, some other organization. You know that we have recommended books by many other persons and we are not intolerant or anything of that kind, but when we find that a book is being used to promulgate another movement, or when the motives are purely those of commercialism, then we cannot consistently recommend the books without endorsing the movement. I refer to one good book we had recommended for a number of years. We bought several thousand of them from the publishers and offered them at a lower rate than the one at which they were selling. But we had to stop reference to other books by the same author because our reference seemed to endorse a movement he started. A man may write a very fine book and then the second book he writes we cannot recommend.

In the case of Ballard—Mr. and Mrs. King using the name of Ballard—there is no need of explaining why we do not endorse the books, and we are not going to use time for criticism that may be adverse, but I can say that the same reason would apply.

I will say this in regard to such movements: They are shot forth like skyrockets. They set fire to minds in various parts of the United States. Each seems to be a conflagration; it seems to be a marvelous thing. But I will make the prophecy that by the next Rosicrucian Tour, you will hardly know where to find the newest of them.

The *Aquarian Foundation*, for instance, claimed to have ten million members in America. I think we could divide that figure by the clock, the date of the month and the year, but this dissolved so quickly that no one admitted belonging to it when the exposé in the newspapers made the claims look absurd.

Now don't be misled by the fireworks of these many new organizations. About thirty-two mystical movements started in the United States and Canada in the last twenty years, and all claimed that they were chartered by great unseen masters. They are all gone now, and AMORC is still living.

The newest one claims that Jesus is writing their editorials. Others likewise made the claim that their articles were being written by unseen masters, and these movements fight one another to maintain this position. Of course, nobody can rise up and say that Jesus is not writing these articles, so the burden of proof must fall on the government, and the government is very suspicious of cosmic writing.

This movement of the St. Germain school would have us believe that cosmic evolution is not progressing. Louis Claude St. Martin, St. Germain, Paracelsus and others should, in the next succeeding incarnation, be even more highly evolved spiritually than in the present one. One would not think that evolution would be backward, that these personalities would lose the wide grasp of national and international things, but I want to tell you that if you read five or six of St. Germain's marvelous books that he wrote in the flesh and then read what a new movement says he has written, poor St. Germain has gone backward and I am frightfully disappointed in the cosmic.

To quote St. Germain as saying that animals are devils and should be destroyed is incorrect for he was a lover of animals and was active in humane societies and did all he could to promote his love of animals. But of course in the days when someone can go up to Mt. Shasta and find the gold mines that they say St. Germain has revealed to them, together with the underground tunnel to Butte, Montana, which can be found in good working order, I may have to retract what I have said. That is why we do not recommend their books. If we recommended the books there would be one thousand members at least who would write to us and enquire as to what time they could catch the next train for Mt. Shasta. Then they would continue by asking me why we endorse the books if we do not know of the underground tunnel to Butte, Montana.

And that is only logical, so you can readily grasp the reason why we do not recommend books of other movements.

The Vibrations of Pompeii

Another interesting question submitted here tonight is from one of the members who was with us visiting the ruins of Pompeii the other day. We all know that the vibrations of that place

were quite depressing. The vibrations of Gibraltar were also depressing from another cause. Everything about Gibraltar is maintained for the destruction of life and property. The whole mentality of the persons living there has been focused on destruction. You cannot go through such a place and not feel the depressive condition of the minds around you.

On the other hand, in Pompeii the repression was due to the suffering which lasted for a few hours, or a day at least, and was very intense, a more concentrated suffering than has occurred in the world since the great flood. I am sure that the guides did not tell you half the story about the destruction. They either did not know or did not admit that they knew. Excavations have revealed that some of the people were found standing at the stoves and were engaged in cooking, others were eating, others sleeping, others bathing. A magic, electrical current suddenly petrified them in the same condition in which they were at the moment.

Lava could not do this. People would have had time to run away from the stoves to the door, even the dogs would have moved. They were not caught unawares in something that lasted three days as the guides say. I have carefully read records of what happened in Pompeii. There was a sudden neutralization of the earth currents that maintain life and these people became lifeless before the steam and lava reached them. The position of their bodies clearly shows that they were standing up or sitting down and fell over as if they had been electrified and there they stayed. Some had utensils in their hands. Now something caused that electric current which caused them to be lifeless before they knew what caught them. For an hour or two there must have been intense agony.

Scientifically it would require a suspension of four thousand laws to cause all civilization to turn topsy-turvy. Just suppose that the power of gravitation was suddenly altered and those fixed laws on which we have learned to depend could no longer be relied on; we would be in a terrible fix in a few minutes. That is nearly what happened in Pompeii and we felt the depression of the mental anguish on the part of the people. The country side suffered for weeks, then the whole nation was in anguish, but it all focalized in those streets of Pompeii.

A part of this question is: "If we touched the ruins, could we recall those events?" Now that so many, many years have passed since the destruction of Pompeii, thousands have touched and fingered those old ruins over and over again. In a virgin state, the original vibrations would remain; but the constant touching has affected that original vibratory rate. You could not get a vi-

bratory reading except in a very few instances, and even then the scenes would be debatable. There might be the scene depicting the time that the building was made, or the scene of the destruction, or the scene within the home prior to the suffering. You could never tell just what it was.

But better than the vibrations of the few remaining ruins, stand out the vibrations of the place in itself because, in entirety, it exists as an "it"; that is, an *entity*. This entity of the city remains and that has its vibrations.

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Forum Session at Sea

(The following session of the Forum was held while the Rosicrucian tourists were aboard the S. S. Roma passing through the Straits of Messina on Friday evening, the twenty-sixth of February.)

Born With a Caul

One of the questions submitted tonight is: Is there any known way of telling whether one has been born with a caul, and has it any significance?

I have taken this matter up a number of times in correspondence with some of the leading mystical authorities in various parts of the world because the subject is very old. It seems to be based upon a superstition rather than fact and invariably it seems that it is a coincidence and superstitious belief. In the first place, there are many more persons born with a so-called caul (but there is seldom any one born completely covered with a caul or membrane) than some of the superstitious beliefs would have us understand. I have taken notations from the writings of some gypsies, and claims from their so-called fortune tellers who have reported that the entire body was covered with a membranous sac. Any physician can tell you that that is not possible. Now, that in itself gives us a pretty good idea of how impossible some of the statements that are made can be.

These claims are made by gypsies or mystics who merely believe those things that their midwives, doctors or friends told them and it means nothing. It is just a belief. Such a sac can partly cover the face, but that is not an unusual thing; and even if that occurred it would not be anything to boast about, or to make a fortune-teller out of one. The authorities of India and among the Sufi say that while they have heard of the belief they give no credence to it at all. From our point of view it takes more than that to give cosmic blessing and prophetic ability to a person.

I think that is all I can say with any authority on this subject.

The "Island of the Dead"

Our next question is this: "What is the significance of the 'Island of the Dead' to Rosicrucian students?"

This island which we passed the other morning on the way to the Dardanelles is simply an old island of the group long ago associated with Greek mythology. As I told you in a previous talk here, it is assumed that on one of these islands a Greek goddess died and was buried with her royal family.

A German painter, Boecklin by name, who was quite a mystic, visited this island where the Masters K. H. and Moria El have lived. He saw one place in the deep recesses of the wooded part containing white stones that suggested to him the tombstones of a cemetery. He painted this and added mystical elements and called it "The Island of the Dead." There are two versions: One shows a white rowboat with gold trimmings conveying a casket over which hovers a spirited figure moving the boat to the island as though it were taking the contents to be buried. The other version does not show the boat in the foreground. In one the sky in the background is at sunset; the other has the moonlit background. Now, the island has no significance to Rosicrucians except that it is a mystical landmark representative of one of the islands where two of the Masters stayed a while. Other than that it has no more significance than the island of Madeira, Mt. Pico, or any other island associated with mystical history.

The Effects of Musical Vibrations

The next question is: Will you demonstrate for us tonight as you have done at some of the Conventions in California the effects of mystical combinations of musical notes on the piano?

Since there is a piano here I have no excuse to refuse this request. At the end of this session, I will demonstrate the various effects.

"Star Souls"

The next question is: Can you explain the stars? There has been a question in my mind as to whether or not they might be manifestations of souls so high that they are above existence on the earth plane.

I have heard this idea expressed before, but after all it is dealing with one-hundred-per-cent speculation. How can anyone who is living here on the earth plane know anything about the

"souls" of stars? If they are highly evolved souls how can we know anything about it? We can guess, of course. My guess is that if a soul ever evolves to such a height and is so great that it does not have to return to earth again, it would become something much more useful than a star. Granting all the magnitude and all the beauty and all the unknown possible importance of stars in the cosmic realm, I cannot imagine that that would be the ultimate end of a soul; that after it has struggled, incarnation after incarnation, it could become a nebulous incident like a star. No matter how much the stars may contribute to any factor or force in the universe, certainly an evolved soul that has reached perfection would be more useful than that.

There is nothing in science that warrants this "soul" question. As telescopes are perfected and we can tell more and more of what a star consists, we are told that it is no more than a planet or a semi-mass of nebulous matter having no definite form, which changes constantly in formation and more or less in dispersion, and to think that these things are *souls* is inconsistent with the philosophy of religion, occultism and mysticism. I think that we should look to some other place in the universe for the final dwelling place of souls that have reached the ultimate degree of perfection.

The People of Mt. Shasta

Once more we have a question way out here across the Atlantic Ocean that occurs with regular periodicity in our correspondence at Headquarters. It would seem that being so far away from Mt. Shasta on the present evening, we might let our minds dwell on something else.

"Has there been any definite contact with the people who have been reputed to have lived in Mt. Shasta and what is their age?" This question indicates a doubt on the part of the inquirer about some of the facts of Mt. Shasta. It asks if we have had any contact with those who are "reputed" to live there. It is not a matter of repute. Those who have attended the conventions know that contact has been made with individuals there year after year. Some have succeeded in making the contact, some have partly succeeded, and some by their failure to make contact have found the facts that they wanted.

It is not a matter of mere repute. Those people to whom we referred have actually lived there, and some are still there. Some have gone elsewhere for the time being. Those who have made the most intimate contact tell you the least, and that is what you would expect.

If you now had the opportunity to transport yourself across the Atlantic to the foothills of Mt. Shasta and then had the opportunity of as-

ending the wooded paths of the section, and had any hope of contacting some of those old mystics, minute by minute as you went up you would logically and reverently say to yourself: "If I succeed I certainly will keep it a secret, if they ask me to." You can think for yourself how absurd it would be even to think of taking a snapshot, or a flashlight picture or of securing an interview to take back to the world. The trip would not be worth taking if you thought that those persons were so open to easy, simple contact. There would be no reason to spend the time and money to go way up there. The Romans used the well-known phrase: "I came, I saw, I conquered!" But this attitude would not be applicable here.

Furthermore, there are symbols that those who have also been there will recognize. Some have seen the temples, some have witnessed the mystical lights, others have been aware of the ceremonial lights in the distance and know that something unusual is going on. Even the government officials state that those lights cannot be there, for there is no way of getting electric wires in those deep woods. Some have hoped to reach the heights with their automobiles, which for some inexplicable reason stalled, and the engines would not move until put in *reverse*. Others have gone on horseback, and they reached a point where a great cloud came in front of them and they were forced to turn backward for they could not drive the horses. Those who have been at the conventions have heard this stated by witnesses, and they agree in many ways. More than that I cannot tell because what I know I *know* and may not tell.

The next question is regarding their age. I would say that the average person is somewhere between thirty and ninety years of age from general appearance. Those who look like thirty may be much older and those who appear to be ninety may also be very much older. How many years they have lived there is indicated only by the markings on the stones. For one thousand years at least records have been made, and each year new records are added in some mysterious manner. That is all I may tell you about the people of Mt. Shasta.

The Psychological Effect of Music

We have a question here which, reduced to a few words, amounts to this: Recently a musician playing a piano in a Chicago saloon began to play the piece titled "Sweet Mystery of Life." A man standing near by began to cry and demanded that the music be discontinued, and then took a gun out of his pocket and shot and killed the piano player. The question is: Why did this particu-

lar piece of music cause the man to take the life of another man?

The psychological effect of music is very difficult to understand and you may get some idea of it from what I will demonstrate this evening, but there are certain pieces of music which do have certain definite forms of effect. There is a good psychological reason why a definite classification of music is used for military purposes, to lead soldiers to war. There is just as good a reason for the use of other classifications of music, such as the pieces selected as anthems, or music in the cathedrals for prayers.

We know the psychological effect of a beautiful waltz, such as the *Blue Danube*, and we are only too familiar with the psychological effect of jazz on our young people. But outside of these four classifications, there are many intermediate stages of classification that have very different effects upon the human consciousness. We must take into consideration the emotional and mystical development of the individual. It is a psychological fact that any song which a very young child hears repeatedly, such as a lullaby that was used continually by the nurse or the mother to pacify the child, has become so registered in the consciousness that that lullaby played in the future life of the individual will awaken mixed emotions of sadness and sweet memories and something very sacred.

It is known also that music that was associated with the passing of a loved one ever remains as a sacred piece in the consciousness of those who suffered the loss most. If a man's mother were passing through a funeral ceremony, the son hearing a special song would ever remember that piece of music, and wherever it would be played it would arouse memories of his mother and he would instantly refrain from wrong actions, or from profanity, or even from damning God and the Church. He would cease his wrong actions and enclose himself with reverence and an attitude that would control all of his actions. To all of us there are certain pieces of music that are sacred and idealistic and representative of the better side of our natures.

The late Reverend Dr. Robert Norwood, a noted ecclesiastic, wrote many mystical books. He was a true student and supporter of Rosicrucian ideals and wrote one story dealing with a low character who was saved by his love for a little flower. But every psychologist and every criminologist knows that even a criminal can be made to turn back in his tracks and undo the wrongs he has done through the influence of a piece of music, and sometimes that piece of music would surprise us. It might be a simple lullaby, or even the ditty of Jack and Jill. It might be a popular song, and among some of the popular songs can be

found songs that have had a great influence for good upon the untrained mind. There was a time when the song of a child's plea for the father to come home from the barroom had a great effect upon the father. Today there are many such songs: Sweet Mystery of Life, the Rosary, and a few other ones are songs that are typical of great emotional effects on various types of minds.

Now, in that particular incident we have a peculiar instance. Whether true or not, from our viewpoint it is a typical possibility. The man had evidently been drinking, maybe through sorrow, grief or cussedness. Whatever the motive, he was there in a place where this particular piece of music—Sweet Mystery of Life—seemed to him to be a sacrilege. The effect of the music upon him in that place became unbearable. If he had been at home and had heard it over the radio he probably would have been moved to tears or to prayer, and in other ways would have revealed the suffering that he was going through. In a different environment, he could not express himself and he demanded that the music be stopped and when it did not stop, he destroyed the source of it. From a psychological point of view it is very logical, although entirely wrong.

I know what it is to suffer from such effects. Just the other day while all of us were at Mt. Pico, when one certain piece of music was played, the effects suffered by me were so great that it was all I could do to keep from shrieking and crying. I did not want to stop it although personally it would have helped me. But we were having our mystical demonstration, and I had selected the music for the orchestra, as you know, and one of the numbers was one that always affects me deeply and I knew it would affect all who were advanced members.

Our New Books

The next question is: What are the titles of the new books which you are publishing and what subjects will they cover.

I want to say that I am glad to be able to answer this question. All the way across the United States with fifty of our tourists, in the special cars, I was busy correcting and reading the manuscript of the book you have been waiting for for five years. While we are on the high seas, our editorial department is busy with its publication. That book has been announced as being "in preparation" for five years, and a number have sent money and have ordered it although we told you that it was not ready. Five hundred sales were recorded before the book was fully written. That book is called "The Secret Doctrines of Jesus." It covers an outline of the secret society formed in the early part of His mission-

ary work to promulgate the teachings to give to the world. It is based principally upon the Christian Bible itself.

It is indeed surprising to find many passages which have been unnoticed and not analyzed, and for many reasons unexplained, in the book. The good preachers in the churches have not analyzed them properly. Let me ask you just a few questions to show you how you, too, may have overlooked numerous points in the Standard Version of the Christian Bible. How many ever read in the Christian Bible that Jesus had a secret body of one hundred twenty private pupils? Well, there it is just as plain as can be and without any change in text. In fact, there are three places in the New Testament where it is stated that there were one-hundred-twenty private, secret disciples. What is more, the names of a great many are given. Now, how many of you ever read that in this secret group were included His mother, sisters and brothers? There it is, though, perfectly plain. How many of you know that Jesus had sisters and brothers born after Him? What happened to them? What part did they play in the life of Jesus? I will show you the reason why this has been kept secret and not promulgated.

One doctrine elaborates upon the *continued virginity* of Mary. How could there have been a continuance of virginity if there were sisters and brothers born after Jesus? You can see why the family matter is discussed very little. You know how much emphasis is given to that one so-called rebuke which Jesus gave to His mother when she was anxious for him to come away from the synagogue and all were waiting. "What are you getting excited about? I am minding my Father's business." That sounds as if it were a rebuke and yet in two other places in the Bible it is shown that she was a member of His secret society and would know what he was doing and why he was there.

This secret group was so secret that they had special signs, and a secret meeting place, and to get into it they had to give a sign at the door, and as they approached a sign was made again as proof that the secret meeting place was clear. How many read *that* in the Bible? It is explained in the Bible how they were to approach that certain house in Jerusalem. A certain man was in the street, and one was to follow if he went one way and not to follow if he went another way. In answer to a knock they were to say a certain phrase, and it had to be stated in just that way. You who are members of the various secret fraternities know that that is the common procedure.

How many know that even before Judas performed his act it was known to be an inevitable thing; and that a meeting was held after the

crucifixion with one-hundred-twenty present—or rather, one hundred-nineteen, for one was absent—and another elected to fill the place? How many read that? Well, did not that seem significant, and didn't you notice the one-hundred-twenty, and that the mother and sisters and brothers were present?

This new book explains all that, using quotations from the Bible and explanations of *what they taught*. These are the mysteries. I can only give in parables what the principal secret doctrines were; as, making one's self visible in a closed room, what was taught of the power of love, of the soul, and the functioning of the inner and outer self. It is a book that each one of you will want to read and enjoy. It is so complete with references from many authentic records and proof from the Bible that, since it also happens to be bound in purple, it will make an excellent companion book to "The Mystical Life of Jesus." Its completion will be announced after this summer's Convention.

Our Present Existence Imaginary?

The next question is: "Is there an explanation for the sensation that possibly one has already passed through transition for this incarnation and that one's present daily existence here and now may be only imaginative?"

Now that is a very excellent question. In some of our monographs you are asked to meditate as the old philosophers and the old monks used to meditate, on a special question, and that question is this: "Is this present life the real one, and the future one the immaterial and spiritual, or is this the spirit life and the future one a more real one?"

In another place in the monographs you are asked to think about this: "Are the present so-called waking hours really our waking hours or are they our dream hours and is our real existence those hours when we are asleep?" There are five hundred other persons on this ship to whom these two questions would sound ridiculous; and they would feel that this group is wasting its time thinking about such things when the time could be spent in the bar room drinking cocktails. The very fact that you took this trip, many at a great sacrifice, proves that you consider these things as something worth thinking about. While we are awake and in this state of consciousness we say that this is the normal state, but how do we know that after we go to bed and to sleep that we do not wake up to a state of consciousness which is real? We have dreams followed by a blank space with a few spots of wake-

ful awareness and intermittent wakefulness and sleepfulness.

Of course, while we sleep we do not work in the usual sense of the word, but that does not prove anything. Maybe the most important work is not done with our bodies. Those in the Hierarchy know that it is just as possible to carry on great work without the physical body as with it. Those in the highest degrees know that if they make an earnest and systematic plea each night to the Cosmic and say: "Now I offer my real self to the Masters in service" then that the inner self is very frequently quite busy during the night doing things here and there and everywhere regardless of time and space. The idea that this physical body must drag along with the psychic body is a law of this world. It is not a law of the Cosmic world. So the fact that your body does not get out of bed does not mean that you are leading a useless life all the time that you are in so-called sleep.

We know one thing that is being proved to us and that is that this waking life is full of unrealities. There are so many errors squeezed in, for we can not believe what we see, hear, smell, or feel, and that certainly makes a very poor showing for this waking state. We know that this waking state is full of delusions, illusions and misrepresentations. Ninety-nine percent of the "realities" in the waking state are made by man and not made by God, so how can it be the most perfect and ideal state? All of our customs, our habits, our language, our thought expression and our standards are created by man, and the trip we have just been going through in different countries has proved what an awful mess man has made of it. There seem to be only a few things which are standardized, and those few things God made. By that I mean that we must eat to live, we must breathe to live, and we must drink to live, and outside of that what else have we that man has not arbitrarily made and set up as a law? Now, as man made all of it, it is due to man's thinking and imagination, and this life that we live in the daytime is imaginary and it is no more real than your imagination makes it. I am not going to tell you the other reason. You meditate upon it while you are lounging in your beach chairs on board this boat, or next week in the foothills of the Alps, or in the Canals of Venice, or as you wonderingly gaze into the silvery moon, and watch the magnificent sunsets and sunrises.

These are realities, eternal realities, not due to the imaginations of man or to willful machinations which man can, or is able to change. All other laws are created and forced upon you and you accept them as laws.

Music Demonstration

Taking up this matter of the vibrations of music again, I am not proclaiming my ability at the piano. I will never forget the first two times I made this demonstration. I have played the piano since I was a child, and I play the cello and organ. Sister Cowger will vouch for the fact that I do not claim to be a musician. After a demonstration at Chicago, musical critics said that I was not a musician and that they were disappointed in my abilities. I want no one to listen with the attitude of correctness from the *musical* point of view. I am playing *mystically*. You will be aware of pleasing chords and also horrible discords, but if you are a good student you will know that discords have their place in life as well as harmonious chords, even in the playing of classical music or jazz. I know what is meant by the dominant tones, the majors and minors, the mathematical and mechanical foundation in untangling and composing music, and as one goes into the study of music he eventually finds that there is more mystery than science.

What I am going to show you tonight is that improvisations and certain combinations do have effects on the sympathetic nervous system, on the ganglia of the sympathetic nervous system, and on the psychic centers of the body, and you should feel the results of these combinations. Discords have effects as well as the harmonious tones. Some of you will feel the effects more than others, not because of superior development or because your psychic centers are more developed, but because the state of your health, the state of the consciousness, and the state of tranquility makes you more or less susceptible to these influences. For instance, some of the tonic combinations will be more effective if you need a tonic than if you do not need it. That is also true of the Rosicrucian methods of healing. One cannot add to one-hundred per-cent vitality. No matter how many pink pills your doctor gives you, you can not feel more than one-hundred per-cent vitalized. If you are depressed, the tonic will be felt even if you are a new member. The effects will be felt in accordance with your mental, physical and psychic state. Do not try to analyze the effects until you have given yourself time and opportunity to feel them. I am going to try six or seven so that all of you will have an opportunity to sense them. If you will close your eyes, you should see some psychic colors also. This, too, will depend upon relaxation and the general spiritual condition of your body.

After I have played the piano a moment or two I will then tell you what effect will be the first one, the second, etc.

(1)

An old song that has been sacred to you. It will bring sadness and yet sweetness. It will seem to revive a scene in your mind, regardless of what it may be.

(2)

This, on the other hand, will bring sorrow and a moment of depression. I won't make it long, but just enough to let you sense the difference in the effects.

(3)

Now this combination of notes and melody will produce a feeling of warmth in the right shoulder, the shoulder blade, and the arm up in the area of the right shoulder.

(4)

To show you the change which can take place, the next combination of notes and chords will produce a vitalizing or energizing effect on the right foot. You may even feel it on the sole of the foot. It may seem like a slight tingling sensation for a minute.

(5)

If any of you have a headache, the next combination will produce a cooling sensation around the forehead so as to take away your headache for the rest of the evening.

(6)

In case of eye trouble, this will reach the whole socket of the eye. You will feel the warmth in the left eye ball and deep into the socket of the eye.

(7)

A soothing, quieting combination of notes can be produced this way. You will notice in it the basis of many religious songs and anthems.

(8)

I am trying to go gradually into one which will affect the solar plexus and which will make you feel a sort of spiritual uplift.

That is all for the musical demonstration tonight.

(A large majority of those present stated that they distinctly felt the definite effects of each of the eight demonstrations.)

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Forum Sessions In Europe

(The following session of the Forum was held in the imperial city of Rome on the evening of March 15, and was participated in by the Emperor and his group of advanced members accompanied by Rosicrucians living in Italy.)

The Vibrations of Rome

The first question asked by one of our touring members this evening is: "Why have we sensed here the last few days, and on our previous visit to Rome during this tour, such wonderful, peaceful vibrations entirely different from those we have sensed in nearly all other cities?"

This question touches upon so many varied elements of mysticism, psychology, and human emotions that it is difficult to answer it adequately. In the first place, all of us on our various visits to Italian ports and cities during the past month have noticed frequently and in a very definite manner the very pleasing and friendly attitude of the Italian people. To put it in the blunt form expressed by many of our tourists, we have not been besieged by beggars, or taken advantage of by hotel keepers and restaurant operators, or solicited on every hand for tips and gratuities. We have found the service in the hotels, stores, restaurants, railroad stations and steamship piers to be more courteous and more efficient, and in every way satisfactory, without constant solicitation of gratuities. It seems almost unbelievable after our experiences in so many other cities. Now there must be a reason for such kind and wholehearted desire on the part of the Italian people to assist us or to give us services without any expectation of the usual and annoying gratuities or demands for extra money. The only answer that we have been able to discover in all of our experiences is that the Italian people are happy themselves, and are willing to share their happiness, and at the same time definitely make the tourist and the visitor feel that he is welcome in Italy, and appreciated as a tourist, visitor, and friend. Such a spirit can only emanate from the minds and hearts of persons who are progressive in their outlook and program of action, and have something to hope for, something to live for. We need only compare this spirit with the spirit of despondency, fear, and lost hope that is so manifest in other cities and countries.

Then, again, Italy has always been a country of progressive peoples, and although as a nation it has had its ups and downs, and on some occasions has come very near to becoming an unimportant country in the world, its present high position in all of the affairs of Europe, and its present optimistic outlook and attitude is something of the ancient spirit of the Romans and the Italians.

I am not going to touch upon the effect that Il Duce has had upon the people. His marvelous magnetism and personality, his charming graciousness, his very evident sincerity and honesty of purpose, which we have had opportunity to

notice on so many occasions and so intimately right here in Rome, has had the same effect upon all of the Italian people that it has had on us. You remember that on the evening after we left the palace here in Rome, and had concluded our very pleasant reception and interview with Mr. Mussolini, and had spent half a day in contact with his representatives and officials, we were sure that we had found the reason for the very apparent prosperity, optimism, hope, and friendliness of the Italian people. No matter what the opinions of many of our members may have been before they had an opportunity to study the accomplishments of Mr. Mussolini and study his personality, their opinions were changed after that interview and after that first day in Rome, and those opinions have been changing and growing in favor of Mr. Mussolini and Italy ever since.

Think of the wonderful sunshine and climate we have enjoyed here in Rome, and in Naples, Genoa, Milan, Florence, Pisa, Venice, Trieste, and other cities. It has been one glorious, inspiring part of our tour. The evident happiness and hopefulness in the hearts of all of the Italian people caused them to send forth, in mental and spiritual vibrations, a nationwide wave of friendliness and hopefulness that simply engulfs all who are within the bounds of the country, and I believe that all of us have been sensing this to such an extreme degree that we are all hourly conscious of the fact that in this city and other cities of Italy we have found something different than we have found in other cities and countries. Certainly there is completely lacking the mistrust and the despondency, the doubt and hesitancy, and particularly the fear of sudden war and destruction that seems to dominate the thinking of other people in other lands and seems to hold most of Europe in its grasp.

Spiritual Contacts in Rome

Our next question today deals with a similar subject. One of our members living in America asks: "Why is it that a number of us have found it easier to contact the Cathedral of the Soul while here in Rome than we have found it possible in any other place except on the high seas?"

I think that the reason for this is that right here in Rome we are in the shadow, every hour of the day and night, of one of the greatest spiritual centers of the world. We may not be Roman Catholics, or members of the Church of Rome, and some of us may not have a fully sympathetic understanding of the Roman Church and what the Vatican represents, but one thing we have found in our contact and visits to and through the Vatican and with hundreds of its

representatives and dignitaries, and that is a spirit of absolute, spiritual sincerity. I am sure that not one of us will doubt the deep devotion and sincerity of those we met in and around the Vatican. I mean particularly those who are followers of the Roman Catholic religion and devoted to the church.

We noticed on board ship that there were a large number of persons, even among our own Rosicrucian tourists, who attended the early morning masses held in the chapel with the utmost of sincerity and with an absence of those other motives that may cause many to attend a Sunday morning or evening church service of any denomination. But when we stop to think that here in Italy, and particularly in Rome, there are thousands upon thousands of persons who, in absolute sincerity and perfect faith, are daily lifting their consciousness upward, heavenward, and toward the spiritual things of life, and that there are prayers on their lips most hours of the day, and that they are motivated in their lives by an appreciation or evaluation of the spiritual elements of our existence, it does not seem strange that when any of us go into the silence in our rooms in this hotel or elsewhere and attempt to attune ourselves with the higher spiritual kingdom, we are helped in our upward and onward journey of consciousness by the rising wave of spiritual vibrations that emanates from the millions of souls around us.

We saw at the Wailing Wall in Jerusalem how sincerely and devotedly the Jews who assembled there chanted and prayed, not with any pretensions that were false, or merely formal, and not with any hope of being observed, but with a sole desire to unburden their souls and commune with God. As we stood around them reverently watching them, and feeling that we were intruders, and certainly out of place, we could not help but feel that something emanating from them and going upward was lifting us momentarily to a higher plane also. If the praying and chanting of thirty or forty sincere souls could cause us to feel that way, why should we not feel the effects here in Rome of millions of sincere and devoted Roman Catholics who look upon this city, or the Vatican at least, as the spiritual center of the world on earth. As far as I am concerned, personally, and speaking on behalf of the Supreme officers and most advanced members assembled here tonight, I think that Rome is one of the cities in the world that I would select as being the proper place in which to spend hours of Cosmic and spiritual meditation, and I should feel it a privilege to attune myself with the prayers and rising consciousness of the millions of Catholics around me, and allow my soul to be swept upward and to sublime heights with the rising

wave of prayers and thoughts and meditation emanating from these devout souls. This is probably why so many of you have found your contacts with the spiritual cathedral of the heavens so much easier than in many other cities.

Mystical Music in Italy

Our next question seems to deal with Italian conditions again. One of our good Fraters of America asks this question: "Why is it that wherever we hear the radio being played in Italy, or whenever we pass by any place where there is a concert being given, we hear very generally only operatic music of the highest class?"

How really true this situation is! Here in the hotel I have noticed that in the main lounge and parlors the radio is never tuned in to anything else but operatic music. The other night one of our younger members turned the dial to some popular dance music for a few minutes, but the moment his back was turned, several employees of the hotel rushed to the radio and vied with one another in getting operatic music. You remember that while we were in Naples on our first visit there was an opera being given at the local opera house, and that a great many of our members attended. You remember how enthusiastically they came back to the ship and told us it was the most magnificent operatic music they ever heard, and how the audience composed of thousands of Italians applauded and applauded and applauded.

Even when we were in Venice and expected to hear some light and fantastic music we heard nothing but opera, and even the gondoliers, who sang while maneuvering their boats along the canals, chose operatic selections. I cannot say, of course, that there is no form of "jazz" music in Italy, or that the younger people or the newer generation do not have dancing parties with dance music, but one thing is certain—the restaurants and public concert halls, dining rooms of the hotels, and lounge rooms and parlors do not have that kind of music which is so customary in America.

Only this morning several of us visited a large supply house of phonograph records with the intention of buying some of the foreign records and taking them home with us. We had no difficulty in finding hundreds of selections of excellent classical and operatic music, and we did not see on public display in this large music store any records of "jazz" music, or the wild form of dance music that is so popular in America. And I suppose you noticed on our Italian steamship that even the youngest children of Italian birth, and the youngest members of the crew, were able to join in and sing or hum the operatic selections that were being played. The Italian people evi-

dently are given in the public schools and throughout their youth a wonderful musical education that centers around good, classical music, and generally operatic music.

After all, the greatest masters of music in the past, and the greatest writers of lyrics have expressed the nobility of human thought and the history of the past in the form of operas and musical plays. This sort of music therefore represents the real folksong of this country, as it does of certain parts of Germany. And you will recall that while we were on the mountaintop of the Island of Madeira where I wanted to give a demonstration of the wonderful mystical vibrations upon that old peak of the ancient temple of music, that I had the orchestra play for us as typical mystical music certain selections from various operas. You remember how deeply affected all of the members were, and how deeply it affected me. Many of the great operas contain passages of music that are truly mystical and are worthy of being selected and put together to form a great spiritual anthem. And I know that some of the great composers knew what they were doing when they put those passages into their music. Mystics of all times have been aware of these mystical passages and phrases of music, and the evolving consciousness of every individual gradually discovers these things and learns to love them and value them. And the more cultured and musically trained the individual may be, the more he will prefer that type of music. The Italian people have been trained to appreciate the higher forms of music for many centuries, and that is why it is perfectly natural and logical for them today to prefer operatic music to any other form.

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(The following Forum session was held in the city of Lausanne on Lake Geneva in Switzerland, where the Grand Lodge of AMORC for Switzerland is located, on the evening of March 17, at approximately midnight.)

Favorable Psychic Conditions

The interesting question brought before us for discussion tonight comes from a Frater who lives in Canada. He asks: "Why have some of us found the psychic conditions of Switzerland superior to those of most European countries?"

Here we must draw a line of distinction between *spiritual conditions* and *psychic conditions*. I am sure that this good Frater who asks this question would agree with me that the spiritual conditions in Rome, and while we were sleeping and living in a monastery building in Palestine were higher and better than those here in Switzer-

land, but on the other hand, psychic conditions in this country are better than those in Rome or elsewhere.

Our first natural conclusion would be that the difference is due to the height of the country in which we are residing at the present time. Here we are thousands of feet above the sea level in among mountains of ice and snow, and in the most rarified air. As we look out of our windows we see, on the one hand, the very close mountains covered with snow, and on the other side the expanse of the lake with the high mountains on the opposite side illuminated by the moonlight. Even the stars up in the sky seem to glisten more brightly and more like diamonds, because of the cold, snappy atmosphere.

Today as we came through these mountains from Italy, we were so happy to find flowers growing down in the foothills, while up above our heads—to tremendous heights—were the mountains covered with snow and ice. We saw the young and old going over these mountains with skis and sleighs. We saw all sorts of winter sports in these winter snows, and we felt a peculiar sensation in our ears and in our hearts as we rose higher and higher, and here we are now in this very old city on Lake Geneva amidst beautiful surroundings, inspiring sights, and with a very plain sensation of intense psychic vibrations.

I have not had an opportunity this evening to try to contact the Cathedral of the Soul, so I cannot say whether the vibrations of this district are more helpful in reaching the Cathedral, but I had occasion late this afternoon and early this evening to make a number of psychic contacts with certain persons present here on earth in America and throughout Europe. I have found that it was easier for me to extend my consciousness and reach out in contacting persons and places than it was even on the ocean. I think that the great height which constitutes our present location has something to do with the rarifying and purifying the earthly vibrations, as well as the atmosphere. I think that when we are close to the earth, especially close to sea level we are more earthbound in our psychic natures than when we are on the mountaintops. I think this is why the Atlanteans had their great temple of music way up on the top of Mt. Pico which we visited as the first stop of our tour a few weeks ago. I think this is why there has always been the symbolical reference to "going to the mountaintop" for initiation and Cosmic attunements. I think this is why we find references to the Master Jesus and his disciples going to the mountaintop for their religious experiences.

At any rate, the psychic conditions here and in other places in Switzerland, and in the Alps

generally, are very favorable. I want to suggest, therefore, that all of you tonight, after you retire and have said your closing prayers and made your final salutations to the Cosmic, allow your inner selves to float off in space and have the benefit of the psychic vibrations that you will contact. I am sure that all of you will have many wonderful things to report in the morning at the breakfast table, and then tomorrow night we shall all be assembled in the beautiful temple of the Grand Lodge of Switzerland, and we will have the magnificent initiation and ceremony. I think that during the day the banquet and reception given to us by the members of this section of Switzerland, and the automobile trips through the lake districts and sports districts will gradually attune us to these psychic vibrations, and will afford us an excellent opportunity to be in attunement with all the other members at the ceremony tomorrow night at the Grand Lodge Temple.

The Grand Master of Switzerland

Our next question is rather a personal one, but our presence here in Switzerland, and the experiences that await us, seem to make such a question rather appropriate. It comes from one of our American members who asks if I can tell him something in advance of the life and personality of Dr. Bertholet, the Grand Master of Switzerland.

I will not attempt to describe to you this magnificent soul, for when you see him in his robes at the Grand Lodge tomorrow night you will gain a better picture of him than I could give you in words. His gray hair, and gray beard, his poise in his white robe, his magnetic voice and very brilliant aura, his gentleness and very apparent depth of learning, are things that make an impression upon one that is never to be forgotten.

In this city and in the cities around this great lake for a hundred miles in every direction, and in most of the large cities of Switzerland, Dr. Bertholet is known as one of the most efficient, kindly, and friendly physicians who practices this profession in this country. For a score of years he has been known as a performer of seeming miracles. In fact, in this city and nearby cities you may stop almost anyone who has lived here for a year or two, and he will tell you that Dr. Bertholet is not only a great spiritual man, but a miracle healer. He is just as well known among the poor people of these mountain regions as among the wealthy, for while he has a very large practice among the well-to-do, he has a still wider practice among the poor whom he treats gratuitously and in the spirit of true Rosicrucian Brotherhood.

He has a home that is more like a clinic, sanatorium, or small hospital than the home of a man of means, or a man who could easily afford to retire and rest upon his laurels and enjoy the luxuries of life. But he prefers in a great many cases to have his patient live with him for a few days, and therefore his home and the grounds about it have become known as the place of a miracle worker.

For years I knew him only as a great teacher of psychology and metaphysics in a number of schools and institutions, and as a famous metaphysician and worker in natural laws. I never saw anything about his practice or around his home or in his contacts with people that would indicate that he was other than a great teacher, a great mystic, and a great healer. But recently I discovered that this man is an eminent medical scientist and surgeon. He spent many years of his life studying medicine and surgery at the most famous European institutions, colleges, and universities. And then I discovered that he is a laureate graduate of the medical university right here in Switzerland and is considered one of the most advanced physicians and surgeons of his country.

But he will tell you that the more he studied medicine and surgery, and the more he worked with it, the more he discovered that disease was a psychic condition, and that the principles of metaphysics could and would do more to heal than any form of medicine or any kind of surgery. And so I discovered that the greatest of all the miracles which had been performed by him had been performed without the use of surgery, despite the fact that on the walls of his home and clinic hang licenses that were granted to him from many universities and medical boards.

I learned that in some cases he simply stood behind the patient and held his hands on either side of the patient with the palms eight or ten inches away from the body, and thus gradually built up a flow of magnetism from one hand to the other that seemed to electrify the patient and carry away all disease, pain, and abnormal conditions. No one can shake hands with him or come within a few feet of his aura without feeling a thrill of magnetism that is not only startling but that remains like a tonic for many hours.

Anticipating some questions that may be asked, I want to assure each one of you that there is no form of hypnotism in the healing methods he practices. He does not look into the patient's eyes for a long time, and just one glance assures the patient of the physician's kindness and profound knowledge. He does not stand in front of the patient and make weird and fascinating passes or gestures. He does not ask the patient to go to sleep or close his eyes or think of sleeping, as is

necessary in the performance of hypnotism. He simply allows the great Cosmic power that resides in him and passes through him to pass from his hands into the body of the patient. He has lived his life so that the Cosmic forces seem to be not only willing but anxious to obey his desires, and to serve him, and through him serve those who need help. The moment he gives a little thought or consideration to a patient's desires, an attunement is built up between himself and the patient that causes the patient to feel electrified, soothed, and toned.

There is never any thought in the doctor's mind of money or remuneration. His sole thought with every patient, rich or poor, is how to heal him, and not only make his body well and strong, but at the same time implant in his mind, through his kind remarks, some mental seeds that will grow and develop and lead the patient into a better manner of living and thinking. Every patient that he finally dismisses is cured physically and mentally, and is reborn if ever rebirth occurred in a living body. This is the man whom you are to meet and be in intimate contact with tomorrow for many hours, and enjoy his conduction of a mystical ceremony.

Incidentally, you will find that while he is not a strict vegetarian in a fanatical sense, he does believe that the average individual eats too much meat, or eats it too often, or eats that which is of an injurious or incompatible quality. He is arranging a vegetarian banquet for us tomorrow night that will have a touch of meat in its flavors and sauces, but will be free from the contaminating and injurious effect of meat. And he will show us that such a meal can be highly enjoyable and wonderfully nourishing.

We shall also meet many of the other members of this Grand Lodge in Switzerland, including our good Sorores Kirk and Crespi who entertained some of us at a magnificent banquet some years ago, and who maintain a beautiful symbolical temple of the Rosy Cross right on the banks of this lake where visitors and strangers can make their outer contacts with the organization. I hope I have answered your questions about the Grand Master of this district who is one of the most beloved mystics of all Europe, and a truly great friend of the Supreme Officers of America.

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What Are You Paying For?

This afternoon I want to open our Forum session with a discussion of the comments that have been made by some new members, and more particularly by some who are outside of the member-

ship and who only hear casually or incompletely regarding the methods of carrying on the work of our organization. The most incredible and illogical comment that has been made is this: Because the dues of AMORC are two dollars a month, and in the average month four lectures are received, the members are paying, therefore, fifty cents per monograph, and buying them in this form they are merely buying printed matter.

I do not wonder that some of you in the Forum smile at that statement, and I am sure that ninety-nine per cent of our members would also smile when they hear such a comment being made. Yet there are so many writing to us in this train of thought that I feel it is worthwhile to speak about it and ask the assistance of our Forum members and readers to help dispel that erroneous conclusion.

If it were true that we were simply conducting a printing and publishing business and selling monographs at fifty cents per monograph, there would be a number of months when the members would owe us two dollars and fifty cents for dues, because in that calendar month they would receive five lectures, lessons or monographs. But more important than this is the fact that if the members were simply paying fifty cents for each lecture and buying lectures as they would a book or any other form of printed matter, then what right would they have to expect not only examinations with written criticisms and guidance, but how could they logically demand the answering of their thousands of letters requesting additional explanations, additional helps, and additional instruction? And how could they expect letters of advice in regard to their personal problems, social affairs, family matters and general business help? And by what reason or right could they make requests of the Council of Solace and the Welfare Department in aiding them to take care of emergencies or in asking our help in cases of illness and hundreds of dire situations?

Furthermore, what right would they have to expect a monthly magazine, and many additional pamphlets and aids to study? And why should they expect the privilege of attending a National Convention and sharing in all of the benefits of that Convention without paying for any of them? It is true that at the National Convention all who attend must register and pay a registration fee of \$1.50, but that buys none of the privileges and benefits of the Convention sessions because more than that amount is spent on printed programs, on souvenirs and gifts, on flowers and other entertainment features, and over \$1.00 is spent by AMORC for free banquet tickets for all who attend the Convention. As every member knows, every feature of the Convention is free regardless of the expenses involved.

Then, again, if the monographs or lectures were being sold on a purely commercial basis of fifty cents per copy, what would take care of the delinquencies when members' dues become in arrears? What would become of the expenses involved in many other special features given to the members?

Surely when you go to a bookstore and buy someone's book on psychology at one dollar a copy, the purchase of that book does not entitle you to write a letter every few days or once a week for many months to the author of the book for additional instruction. It does not entitle you to write to him for personal help or to his family or associates for treatments and help in emergencies and illness. It does not entitle your wife to write for aid when she is expecting the birth of a child, nor does it entitle you to write in regard to advice about business and business problems. And the purchase of the book does not give you membership in a fraternity whereby you come in association with other readers of the book, with the privilege of meeting with them, discussing the teachings with them and deriving many personal benefits that the simple reader of a book does not otherwise secure.

We have said over and over again that the dues of two dollars a month do not constitute simple payment for the lectures and monographs. In fact, there is no price put upon the lectures and monographs and they are not sold to anyone. Each monograph and lecture distinctly states on its cover that it is loaned or given temporarily and gratuitously to the student and that the lectures must be returned upon demand or request. There is nothing upon your due card or in any of the literature that says that for your regular dues you shall receive the equivalent of the money in monographs.

There are many many members in the organization who are paying their dues each month and receiving no lectures or monographs. They have voluntarily suspended the receiving of lectures or lessons because they are reviewing or because they are in positions or conditions where they cannot conveniently carry on the studies and experiments. But not for one moment would any one of these members suspend the payment of his dues merely because he is not receiving the monographs. Every member who has been in the organization for more than a year or two seems to frankly state that if all the monographs and lessons were suspended for a year, the other benefits of membership would be fully worth the amount of dues being paid each month.

In other secret societies and fraternities there are monthly and annual dues of almost a like nature, paid by all of the members and yet they do not receive weekly monographs or lessons by

mail nor do they receive a magazine without additional cost, nor do they have the unlimited privilege of appealing for special help in many departments. According to the viewpoint of those who think they are merely buying lectures, these other members in other fraternities paying monthly or quarterly dues and receiving no lectures or monographs are paying their money for nothing and receiving nothing.

I know that it is almost absurd to believe that there are members and that there are outsiders who think that AMORC is merely selling private lessons or lectures at so much per copy. Hundreds of members have written to us at the beginning of vacations or long tours or trips stating that they would like to take a package of twenty or thirty lectures along with them, and they have offered to pay us fifty cents, sixty cents, or seventy cents a copy for the lectures. We have invariably refused, and stated that not a single lecture is for sale and that the lectures cannot be issued more than four or six in advance of the point of study where the member is situated, and that money is not any consideration in connection with the issuance of the lectures.

I hope that this correct viewpoint of the matter will be discussed at the various Chapter meetings and Lodge meetings so that the newer members will become well acquainted with the facts and so that they will know how to discuss this matter with those outside of the membership, and who may be carrying on a campaign of erroneous opinions.

To Those Who Love Cats

If you are fond of cats or domesticated animals of any kind, I am sure you will be interested in this report that comes from Soror Davisson of California. She is in the higher degrees of our study, and having been a member for seven years she believes that in this story can be found elements of psychology or mysticism worthy of discussion. This is what she reports:

"We have always had pet cats around our home, and since my entrance into the first Temple grade, they have, strange to relate, shown the strongest interest in my periods of study and meditation. We have a passageway arranged so that they may enter or leave the house at will, and after my opening invocation I am certain to have a feline audience. There will not be a cat in the house, or in sight out of doors, when I commence my study hour, but by the time I have completed my invocation and seated myself comfortably there is an absolute certainty that I will have from one to four cats clustered around me.

Usually one will get up in my lap, another will lie across my feet, another will venture up on the table with its forepaws stretched out on the lesson or monograph. They do not go to sleep as I continue my experiments or study, but lie looking steadily at me, purring all the while like motors. At first it annoyed me, but I am so used to it now I would miss them if they failed to put in an appearance. One night they even brought a neighbor's cat with them—a huge black Thomas cat with orange eyes. He sat at my feet with both paws on my feet, looking up at me softly tramping and purring happily. The strangest part of all that incident was the fact that my own Thomas cat made no move to fight him as would unquestionably have happened on any other occasion. They also do the same thing during my Cathedral hour of concentration. I have gone rather into details about this, for I would certainly be interested to know if any other member has had this same experience."

Many of us have found that domesticated animals, especially cats and dogs, are very easily affected by psychic waves or mind waves when concentrated upon them, or are attracted by the vowel sounds used in our exercises, or by the auras that develop around us when we sit in mystical concentration. In my own home I have had my own and neighbor's pet cats and dogs come strolling into my sanctum when I have been playing the cello, and especially improvising, or playing some very mystical passages in the lower scale. Very often the dogs will begin to whine or sing with the music. I have had one or two pet cats that perched themselves upon my shoulder during periods of concentration.

Perhaps other members have had similar experiences, and I shall be glad to hear from them. Remember that in Egypt and other countries domesticated animals, and especially the cat, were looked upon as spiritual beings or things having spiritual intellect or, we might say today, psychic development of some kind. We have in our museum the mummies of two cats that the AMORC exploration tour of last fall brought back from Luxor, Egypt. They were found in the ruins of one of the ancient mystical temples along the Nile. This proves that they thought enough of the cat to preserve the body as a mummy as they did human beings.

Now we will not go so far, of course, as to make the ridiculous statements that some persons representing the Theosophical Society or similar movements have made when they have claimed that the soul of some great departed mystic has returned and is now reincarnated in the body of a cat, or possibly a dog. In the first place, the retrogression of a soul to a lower form of animal

body is unnatural and inconsistent with the purpose of reincarnation. Secondly, there is nothing to warrant the belief—although some day we may find such warrant—that the souls or bodies of cats are close enough in evolution to warrant the idea that they are almost human in their psychic development. Certain it is, however, that cats and dogs, and to some degree horses, are more susceptible to psychic and mental thoughts directed to them than most other animals. This opens an excellent field for experimentation and analysis by those of our members who have domesticated animals as pets.

Cause of Color and Odor

The first question we have this afternoon is: "What is the cause of color and odor, in flowers for instance?"

Science has a very definite explanation of the cause of coloring of vegetation, and of odor also. You can find these explanations in so many books and encyclopedias that I do not believe it is worth our time here today to get these books and read the explanations. You can do it at your leisure. I believe that the Frater who asks this question is more interested in the psychic origin of color and odor.

All color comes primarily from the rays of the sun or the vibrations of sunlight. White, as we see it in pure sunlight, is a combination of all colors. This is proven in a scientific laboratory by a revolving disc combining segments of various colors in the same proportion as they are found in the spectrum of the sun. When this disc is revolved rapidly all of these colors blend together and give the appearance of a pure white disc.

Many of you have visited the light and color laboratory here in our Science Building and have seen how we take the rays of the sun and through prisms break it up into a very large spectrum and then through a simple contrivance allow the movement and vibrations of the sun to form these colors into magnificent mystical pictures of landscapes, water scenes, portraits, emblems, weird and fantastic forms and so forth.

All vegetation, including the flowers, derives its colors from these prismatic colors of the sun spectrum. But there is a Cosmic Law and principle involved that is very difficult to explain. Black is the absence of color and should never be considered a color itself. But everything in nature abhors darkness and blackness and seeks to vitalize itself with color. Therefore it is a perfectly natural inclination on the part of the rose and the pansy and the forget-me-not, and even the white lily, to attract to itself some color or a combination of colors. Primitively, all vege-

tation gradually adjusted the electronic elements of its composition into such forms as would attract and give the appearance of color. That is why we never see an actually, absolutely black flower or piece of living vegetation.

I know that attempts have been made to produce what is called a black rose, and I have gone far out of my way in past years to see some of these freaks of nature that have been produced by specialists through long processes of interfering with and utilizing some of nature's laws. But even the blackest of the black roses that they exhibited to me proved that they were not actually black but a very deep purple, so deep that they appeared in ordinary light to be black. When the brilliant sunlight was cast upon their surface, however, in the sheen of reflection in various parts could be detected the very deep purple color. But even these flowers with a little tone of purple in them abhorred the darkness or blackness of their color and very quickly produced other roses that immediately tended toward reversion to the original type and color.

Odor is a result, also, of the arrangement within the living matter of the electrons that compose its elementary cells. It is easier to change the odor of a flower or piece of vegetation than to change its color, but here again any offspring of the adjusted flower will tend to revert to its original odor.

In the making of perfume it is generally stated that an extract is made from the flower or living flowers and this is called an essential oil. This oil is then diluted with cologne water or a refined spirits of alcohol to make perfume.

On our recent tour through Egypt and Europe I took the entire party of tourists through the largest and finest perfume factory in France, at Grasse. Here the manager of the factory, a woman of great experience and a personal friend, at my request demonstrated to the whole touring party how the essential oils were made and then ended up her demonstration by giving every member of the tour party present some samples of the various perfumes. It was in this factory that such marvelous products had been made as the "Christmas Night" perfume and the newest one called "My Sin."

During the demonstration she revealed to us precisely what happens when roses or other flowers are turned into essential oils. In the first place, it takes several tons of the flower in buds and their petals, minus any of the green part, to make about one ounce of the essential oil. The fresh petals with all of their beautiful odor are placed in contact with grease, and the so-called oil in the leaves is squeezed into the grease and this is later refined and reduced to a small quantity of oil.

This essential oil is really the vital, living fluid of the plant and is comparable to the blood in our bodies. That is, the vitalized blood and not the devitalized blood. It is, in truth, the electronic fluid that the Cosmic rays and Cosmic forces create in the plant by adding the vibrations of Nous to the elements that are extracted from the earth by the living plant. When these essential oils are extracted, they are so concentrated in form and odor that the sweetness of the odor is not detected. Only a very strong and really objectionable odor is produced. It is when the oil is broken up with air molecules or molecules of deodorized alcohol that we begin to get the real sweetness of the flower's natural odor.

The art of making perfume is a very old one but still contains so many secrets that there are very few real perfume factories in the world making perfumes from the actual flowers. Nearly all of the popular perfumes on the market are made from synthetic oils or oils that are chemically treated by the mixture of certain chemical elements which artificially produce a simulation of the natural odor. That simulation is only about forty per cent correct at its best, but gives us the faint impression of the natural flower and we are fooled into believing that it is a perfect resemblance or simulation. Therefore you may well understand why the attar of roses, as an essential oil, or any other essential oil, is very costly per drop and why there are so few perfumes on the market that are guaranteed to be made from the natural flowers.

Self Hypnosis

One of our Fratres in California writes and asks this question: "Is it possible in the processes of deep concentration or meditation, when one finds one's self becoming sleepy, to go into a hypnotic sleep and sleep too long or unwisely? Or, is it possible by performing some of the concentration exercises to induce self-hypnosis and place one's self in a semi-hypnotic state where one might sleep too long or miss the result of the experiment entirely?"

Speaking scientifically and with the experience of hundreds of eminent scientists who have made a very careful study of hypnotism, I want to assure our Frater and other members that he is laboring under a great misunderstanding regarding induced hypnosis and hypnotism generally.

The subject of hypnotism is today very greatly misunderstood, but fortunately not to such a degree as it was misunderstood twenty-five or thirty years ago. About thirty years ago the only knowledge that the average individual, including many physicians and scientists, had of the subject of hypnotism was from what they read in popular books advertising mail order courses of study in

hypnotism or most generally from public performances or vaudeville stage performances of so-called hypnotic power.

Needless to say, the public soon became so acquainted with the fraud that was being practiced in these public performances of hypnotism that the average theater would not put such a feature on its program because the people living near the theater either would not come or the audience would get up and leave the theater during the demonstrations. Today, not one of the old-time theater demonstrations of "hypnotism" could find a booking on any but a country-side stage. But there are still some of the old-time foolish and inane books dealing with hypnotism in a popular form being sold for 25c or 50c. The public generally has become too well acquainted with the laws of psychology to believe one-tenth of the nonsense that was claimed for and in behalf of hypnotism.

Everyone who has studied even a little on the subject from a really scientific book, or who has talked with any physician or scientist who has dealt with the subject, knows that hypnosis is not easily induced and that it is never induced against a person's will, and that it is not unknowingly induced.

Answering the Frater's question more specifically, I want to assure him that self-hypnosis is not induced until after a person has been willingly induced in regular hypnosis a great number of times and has developed the habit of going into hypnotic sleep willingly and easily. A person who has never been in a hypnotic sleep can no more induce it himself or have it induced without his cooperation and long and continuous experimentation than can a person untrained in the playing of a cello sit down for the first time and take a bow in his hand and play beautiful music. It is like expecting an individual who has never been taught to swim to start out and strike with the right motions and the right action the moment he finds himself in water. He may manage to keep himself afloat and protect himself from drowning but he will do everything except the proper things to cause his body to swim or move through the water in the right manner. Swimming properly can come only from training and experience. Many animals propel themselves through water the first time they are cast into it, and in this case a protective instinct and knowledge enables them to propel themselves, but it is not so generally with human beings. Certainly it is not so with human beings in regard to hypnosis.

It is true that many forms of the concentration exercises or many of the periods of meditation when performed in the evening after a day of labor or late in the evening, may develop a ten-

dency to sleep on the part of the individual. But this is no different form of sleep than that which would come upon a person if he went to a moving picture theater late in the evening or when he was tired and found he was not interested in the picture and just allowed his eyes to gaze casually upon the fleeting objects on the screen, and gradually went to sleep.

In the first place, it is natural for the body to tend to go to sleep when it finds itself in a comfortable, relaxed condition at the end of the day or after some hours of hard work and when there is nothing to distract the ocular attention or to annoy the hearing or to make the body feel uncomfortable. I think there are more persons who have gone to sleep Sunday morning during a church service than would ever go to sleep performing any concentration experiment in the evening! But the individual who is sitting in a comfortable pew of a church, and who finds himself dozing, does not become frightened—unless he suspects that the eyes of the clergyman, or his wife, or some friends, are upon him. He has no fear of his own safety or of the physical results of his sleep.

This is not so in the case of students of psychological principles who are experimenting with some exercise and find themselves becoming drowsy. Most of them quickly awaken themselves because sleep is not the goal of their program at the moment. But occasionally one of these students not only awakens himself because he does not want to miss the results of his exercise or experiment, but because he is fearful of going into a "hypnotic sleep." He seems to have the idea—based on something he has read or seen upon the stage—that if he becomes drowsy at any other time than when he is in bed and prepared for sleep, that he is going into an unnatural sleep and that this unnatural sleep must be a hypnotic sleep. Such an idea is ridiculous and absurd and catering to such a fear complex only makes the matter worse. The longer we harbor or sponsor or tolerate or give any consideration to a fear idea of any kind, the more power that fear idea will gather to itself and the more it will eventually dominate and enslave us.

There are persons who have a dreadful fear of walking on narrow ledges or near the edges of cliffs or rooftops. It is well that they are cautious in such regards, but the fear idea in their minds is not based upon caution but upon the belief that when they approach near the edge something is going to pull them over or pull them down. They harbor this idea for so many years and favor it in so many ways that they discover they are unable to mount a ladder or to step upon a high elevation that is perfectly safe or to do so many other important things in emergencies.

I have heard of many persons who have a dreadful fear of leaving the lower sash of a window open at night when they are asleep because of the belief that they may get up and walk in their sleep and lean out the window and fall to their death. Generally this idea is based upon the report that someone fell out of a window during sleep and in some instances the report was merely a matter of speculation or guesswork. But such persons go to sleep every night with such a fear. Before getting into bed they close the lower parts of the windows tightly and deprive themselves of the proper air for sleeping and place chairs in front of the windows and the door so that they will stumble and awaken themselves before they approach the window or door. As they close their eyes and border on sleep, their last conscious thoughts are a determination not to get up during the night and a hope that they will not go near the window. Psychologically they are creating the very thing they want to prevent. The last thoughts in their minds as they go to sleep are ones that are apt to take form in a dream state and cause them to get out of bed and approach the window. But such is the power of a fear thought that nothing we might say, or anyone might say, will remove it.

But I do hope that any of our members who find themselves becoming drowsy or sleepy during any of their experiments will awaken themselves by getting up, walking around the room, or going out into the fresh air for awhile and then starting the experiment over again, and immediately abandoning any fearful idea they may have.

The fear of hypnotic sleep is the most ridiculous of all if the individual only knew it. We do not have a fear of what may happen to us each night when we lay our heads upon our pillows and relax our bodies and allow the objective consciousness to close itself up like a book. We take it for granted that we will be safe and everything will be well during our sleep. Why, then, should we have a fear of going to sleep because we are concentrating upon a thought or concentrating upon some vague object in the room or upon a candle flame or upon a symbol on the mirror of the dressing table? Why should we fear any unusual state of sleep if we become drowsy during any experiment that involves relaxation and the quieting of the nerves? That is not the way that hypnotic sleep is induced in the first place, and if a person is not accustomed to going into a hypnotic sleep such a simple procedure as relaxing and concentrating the mind upon a single thought is not going to produce a hypnotic state of any kind.

Practicing Rosicrucian Principles

A good Frater from North Dakota asks whether any of our members have ever found it difficult to try and live their lives according to Rosicrucian principles and yet proceed along life's pathway in a normal and natural manner.

I am afraid that our good Frater has a slightly mistaken idea about the practical living of Rosicrucian principles. If he has carefully read and studied the Rosicrucian Code of Life as it appears in "The Rosicrucian Manual" he will find that there is nothing in that Code that makes the living of it either difficult or fantastic. The Rosicrucian teachings and principles do not call for any peculiar style of dress as with some religious or mystical organizations of the past, and membership in the organization does not call for the use of peculiar oral salutations when members meet in public or even in private as has often been the case with other organizations. There is nothing about the Rosicrucian Code of Life that should make an individual stand out from the average type of individual except his happiness, peace of mind, contentment, and greater control of the affairs of life.

On our Rosicrucian Tour, when we had an opportunity day after day, and hour after hour, to listen to the stories told by members and to watch them conducting themselves in any and all circumstances, we learned of thousands of incidents where members have benefited directly and indirectly through the application of Rosicrucian principles. Business men told us of how they had improved their business activities or increased the patronage of their business or made their business more successful and highly esteemed by adopting and putting into application in a normal and natural way the Rosicrucian principles. Both men and women told us how they had made their home lives more happy, the raising of their children more successful, the spending of hours of relaxation and recreation more interesting through the application of Rosicrucian principles. A great many explained to us how their very presence on the Rosicrucian Tour and their ability to secure the ways and means of taking such a trip were made possible by the application of Rosicrucian principles exclusively.

The application of Rosicrucian principles leads to living a life that is normal and natural, and not abnormal or unnatural. In fact, the more perfectly one adheres to the Rosicrucian principles throughout his life, the more normal and natural will be his life. It is safe to say that in every case where a man or woman has not found peace, happiness, and some degree of success and contentment in his life, he—or she—has not been practicing all or most of the Rosicrucian principles.

It is not sufficient to study these principles and know them by heart or to be so familiar with them that one can expound or deliver a long lecture on any one of them on short notice. No matter how familiar one may be with every Rosicrucian principle contained in every one of the graded monographs, unless some of these principles are put into daily application with sincerity and with fidelity, life is not normal and natural and cannot be so. The individual who applies the Rosicrucian principles from the moment he awakens in the morning until he goes to sleep at night is one who will live a very normal, natural, consistent, happy, contented life without attracting undue attention to himself except by his happiness and contentment.

Hundreds of our members have told us that after a few months of practical application of the principles they have found it more difficult to live in discord with those principles than to follow them carefully and abide by them. It is true that at first the neophyte, the beginner, finds it a little unusual or a little difficult to practice each and every one of the principles he studies or learns, but after a few months it becomes easy and simple because it is all so natural. But no Rosicrucian will ever know what the Rosicrucian principles can do for him and will do for him until he practices them and applies them. No test can be made for just a few days by picking out some of the principles and, out of curiosity or skepticism and doubt, trying a few of them and watching to see what results will come from them. In fact, a great many of the principles cannot be applied separately and isolated from the others. You cannot go through the day and violate a score of those principles and yet practice two or three specially selected ones and expect the day to end with happiness and success.

On the other hand, it is not necessary for a Rosicrucian to arise in the morning and make a program for himself in accordance with each and every one of the monographs and to refer to a notebook every five minutes to see whether he is breathing correctly, eating correctly, walking, working and sitting down correctly, thinking correctly or living correctly. There is a vast difference between practicing the Rosicrucian principles as though they were a penal code of some kind or a form of severe discipline, and putting the principles into use in a happy, willing manner whenever there is an opportunity to live life according to the very best rules.

In the first place, an individual must be attuned to the higher and better things in life if he would have the Rosicrucian principles manifest and operate for him to the greatest extent. He must begin the day by freeing his mind of all hatreds, all angers, all jealousies, and petty destructive thoughts and unkindnesses of attitude.

He must start the day with an inner expression, at least, of thankfulness for life itself and for the day's opportunities to render service to man and obedience to God's laws. Throughout the day he must try and see in everything and everywhere the good that is in the world and the good that is in people. He must attune himself inwardly or in his emotions and general attitude with the constructive, magnificent things of life. He must hold himself receptive to all of the higher emotions, not by sitting down and concentrating for hours at a time upon the incoming vibrations of some specific nature, but by having an attitude of brotherly love, of universal peace, of faith in the laws of life, confidence in the integrity of mankind, and a sureness of the operation of the higher or divine laws. He need not enter into pious prayer every hour of the day but still there can be in his heart a song of love and a song of righteousness that he senses only when he is relaxed.

He need not be militant in his application of every one of the Rosicrucian principles, but he must at least think and act consistently with them. He cannot eat the wrong kind of food or eat it in the wrong manner meal after meal, and then depend upon the application of some Rosicrucian principle each evening of the week to overcome and correct the ailments of his physical body. He cannot go to his business or deal with others with an attitude of "I will do them first before they do me" and then expect to have a contact with the "Cathedral of the Soul" in the evening to make the day's slate clean and wholesome. He cannot expect to be selfish or mercenary, greedy or unsympathetic in dealing with people, and yet when he wants something for himself of an extraordinary nature command that the application of one the Rosicrucian principles bring him a Cosmic demonstration of benevolence or peace. He cannot expect to go through the hours of the day with a grouchy, unhappy expression, and then when he is face to face with an important matter, smile and attract a Cosmic blessing.

I have found from my contact with many hundreds of successful, happy Rosicrucians that it is those who are joyful and faithful and keep in mind the Rosicrucian principles each day of their lives who find life abundantly pleasing and successful, and human beings unusually kind and considerate to them.

And a true Rosicrucian will not measure the success of his Rosicrucian applications by the number of dollars and pennies that are in his pocket at the end of the day or in his bank account at the end of the week or the month. He will not measure the benevolence of the Cosmic by the grains of sugar he finds in the sugar bowl each day, or a precise materialistic increase in his worldly affairs. The Rosicrucian must realize

that there are men and women in this world today who are abundantly happy, at peace with the world, healthy and successful in all of the important things of life, who have no money at all and who have very few material assets by which they can measure the degree of happiness and success in their lives.

If an individual was suddenly to be abandoned upon an isolated island in the sea — much like Robinson Crusoe was — he would find that he must look for his happiness, contentment, peace and growth and development in others things than money or material possessions. And yet, thousands of those who are studying the Rosicrucian philosophy and who think they are making a fair test of the Rosicrucian principles are inclined to measure the success they have attained by the material improvements in their lives. Most of these persons ignore wholly any improvement that has come in their health. They take that improvement either for granted, and give it little thought, or look upon it as a natural thing that might have come to them without the application of Rosicrucian principles. Those in business or employment are apt to think that the present fair and dependable economic condition in which they find themselves is a result of their normal activities and in no wise a special blessing.

The greatest mistake that the average individual who is still young on the path makes is to look upon every disappointment, every unrealized hope, every unfulfilled desire, as an indication that the principles he has been practicing are not bringing him the results that they should bring. Such persons overlook the fact that it would be unlikely that the Cosmic would grant or fulfill every desire, every expectation, and really every need of every individual. If the Cosmic were to grant and bring into realization immediately all of the outstanding desires of the average individual in a very short time, that individual would soon lay aside all of his philosophical studies, all of his mystical practices, all of his application of Rosicrucian principles, and decide that he no longer had any need for those studies, for those things that contributed to his psychic, mystical or philosophical development.

It is because each one of us lacks some things that we wish for very greatly, and because there is an absence of some things which we really feel we need, that we go on with our efforts to improve ourselves, and that we proceed with our studies and our application of the principles. Handicaps and the lack of things test our endurance, test our faith, and most of all test our determination to win and succeed. But certain it is that each of us is incapable of judging correctly as to what we really need and what constitutes a necessity or even a luxury. The fact that we are not bringing out of the Cosmic or bringing into

our lives in some mystical or mysterious manner the things that we think we should have is not a proof that the system we are using is at fault, or that we are making no progress in our development or mastership. The real test of success in life cannot be measured by material standards, material possessions, or material influences, and certainly not by a realization or reception of the things for which we always ask.

As we have pointed out several times in our lectures, when a severe illness suddenly overtakes an individual and places that individual flat on his back in bed in a hospital or sanitarium and the doctors and nurses indicate that his very life is at stake, then there comes into his consciousness only one dominating and all-absorbing desire. He wants life. He wants normal health. It does him no good to have his relatives or friends tell him that his stocks in the stock market have increased in value. It does him no good to have someone tell him he has won an automobile in a contest and that it is a magnificent car, now standing in his garage waiting for him to drive it. It does him no good to be told that the last installment on his home has been unexpectedly paid and that his home is now free and clear of debt. It does him no good to have his tailor tell him that he will make a new suit for him now at a greatly reduced price. It does him no good to be told that many material conditions in his life have been improved while he was ill. It means nothing to him to be told that things that worried him in the past are now all cleared away. He may have increased funds in the bank, a larger number of clothes hanging in the wardrobe at home; he may have a newer and larger house, a better and more profitable position waiting for him, but there is only one thing in the world for which he now longs, for which he prays and hopes and even concentrates with all of his mystical knowledge and religious faith.

That one thing is simple health. Yet six months ago, when he was in perfect health, he very probably looked upon his lack of other things as being the most horrifying facts of life, and considered his health as an unimportant blessing or perhaps no real blessing at all, but simply something that nature gave to him as it gives to all beings. And the sad thing about it is that if God and the Cosmic bring back perfect health to him and restore him to a normal physical condition, six months from now he will no longer pray to God for a continuance of health, nor even thank God and the Cosmic for the good health he is enjoying, but will concentrate all of his attention, all of his hopes, and all of his aspirations upon the acquirement of the same material things that right now mean nothing to him, and which he would sell for a song in order to have one day of good health.

The next mistake that the average individual makes is in saying, "Yes, it is true that I now have perfect health and am enjoying health abundantly, and I am daily thankful for it, but I cannot attribute this good health to the practice of Rosicrucian principles or to being a member of the Order and abiding by its teachings, nor to my concentration on the better things of life and my harmonizing with the Cosmic, because I always have had good health, and the health I have today is identical with that which I had long before I ever heard of the Rosicrucian teachings or joined the Order, or put into practice any of its principles." The fact that one has enjoyed perfect health for ten, twenty, thirty, forty or fifty years is no assurance that that perfect health will continue. The man who was ill in bed and praying for health and ready to sell all of his worldly possessions for one day of normal health may have enjoyed perfect health for forty years before his illness.

Not one of us knows definitely how much ill health we constantly avoid through the practice of Rosicrucian principles and through Cosmic attunement and especially through harmonizing ourselves with the ideals and principles of the Rosicrucian Order. Our perfect health today, which we may take for granted and assume to be a natural, logical part of our earthly existence, may be due solely to the practice of the Rosicrucian principles during the past year, past six months, or past two years, and to our increasing daily attunement with the Cosmic. Not one of us can say for a certainty what our lot in life might have been today if we had not contacted the Order a year ago or six months ago. Our material affairs may not have greatly increased but we may have avoided great losses. Our happiness in life may not have been greatly increased in the past two years, but we may have avoided many sorrowful pitfalls and many greatly depressing experiences that would have led into permanent despondency.

Certain it is, however, that the individual who practices the Rosicrucian principles more or less consistently and without extreme indulgence in any one of them, and who lives a life of happiness and contentment because of his attunement with the Cosmic and the ideals and purposes of the Order, is in a more fortunate condition, no matter what his material state may be, than one who does not so live. And for that, each one of us should be thankful daily. In other words, we should be thankful for what we have, regardless of what it may be, not simply taking the philosophical attitude that it might be worse or it might be better, but because we have life itself and a continuous opportunity to improve that life, slowly and in ways which may not be manifest at all times, and because we are creating and

building a better future. The true Rosicrucian who in his heart adores and respects the Rosicrucian principles and ideals, and never allows himself wilfully to wander away from them or disrespect them, is sure to have greater contentment, greater peace, greater happiness and ultimately greater success in this earthly life than one who has never learned of these things or who, having learned of them, applies the principles and the ideals only in a casual, curious manner to see how they manifest, if and when they do.

Is Religion a Necessity?

Our next question comes from a Frater in Kansas City who asks, "Is it necessary for a person to adopt one of the religious systems established in the world today, and live strictly in accordance with it, in order to be a good man, a godly man, or a happy and successful individual?"

In answering this question there is one point that I think should be taken into consideration first of all. Our Frater refers to one of the established, recognized, or adopted systems of religion. He should know, and probably does not realize, that every so-called system of religion or religious creed, code, or church, is a man-made institution or a man-made device. Religion itself, free from any system or any sectarian creed, is a divinely made thing that resides in the hearts of all beings. Now I do not mean by this that a religious system should not be adopted by an individual or that a religious system is a useless thing, nor do I mean that real religion can be found without attending churches, and therefore churches are unnecessary. But anyone who approaches the matter of religion with an idea that its exemplification, its perfection, and its transcendental benefits are to be found through the adoption of a specific sectarian creed only by regular and devout attendance at a church is making a serious mistake and is in fact preventing that system and that church from giving him the utmost of benefit.

The churches do not generally and publicly say so, and ministers and priests have not often expressed the idea that a religious system and a church can give back to the individual only what he puts into it; but the individual who expects a religious system or a church to supply him with what he has not created and established in his own body and mind, and what he does not bring in his open hands to the church door, is going to be greatly disappointed.

When an individual has allowed the divine element of religion within his heart and mind and the inspiring thought within his soul to express themselves and tone his mode of life, he is then ready to associate himself with that religious

system and unite with that church which harmonizes with his interpretation of his inner thoughts and emotions. But, if the individual has not reached an almost uncontrollable degree of religious, emotional awakening and has not become truly spiritualized in his understanding of life and his relationship with God and man, he need not expect to find his religious requirements fulfilled by adopting any one of the religious creeds or joining and attending regularly any one of the many churches.

Man can live happily, successfully, and in a godly and truly divine manner without adopting any one of the religious systems, and without attending any of the churches. But he will find his religious development, his religious progress, and the influx of spiritual peace and power greatly hampered and limited by his lack of association with a harmonious religious system and institution. Man cannot live happily and successfully and enjoy all of the many divine blessings and benedictions of this world without allowing the religious and spiritual side of his nature to manifest itself and tone and color his method of living.

Religious emotions, instincts, tendencies and desires are certainly among the most primitive of human experiences. The desire for religious understanding or its equivalent in the primitive consciousness is one of the first indications of human evolution. Those primitive early religious emotions and instincts may be erroneously interpreted by the objective consciousness or by the brain and intellect of the individual as it was with many of the pagan tribes, but it is something that must be appeased, something that must be evolved and given consideration, or the individual becomes undeveloped and remains immune to civilization.

Religious instincts and religious tendencies, therefore, are the most natural and normal of human emotions and human qualities. But there comes a time in the life of the evolving individual when the religious side of his nature seeks companionship and at the same time seeks knowledge, seeks development, and seeks a wider range of comprehension and indulgence. This is the point where the individual considers the advisability or necessity of adopting a religious system such as one of the sectarian creeds or the affiliation with a church. Or, he may find the necessary religious schooling or awakening, development and understanding, in such a system and organization as that offered by the Rosicrucian Order.

Despite the fact that we very consistently, logically and persistently state that Rosicrucianism is not a system of religion or a sectarian creed, to many thousands of sincere and devout Rosicrucians the Rosicrucian system of instruction and development and code of living constitute their religion. Many of these persons are affiliated with churches and quite a few are devout followers of some sectarian creed; but nevertheless the Rosicrucian system of development and method of living comes first, both as a school of intellectual unfoldment and spiritual development. To many thousands of other members the Rosicrucian system is secondary only to their church and their sectarian creed. In both cases such members are happy and contented, and far more peaceful and happy and successful in their lives than those who have consistently quelled the rising voice of religion within their hearts and the demands of their souls and have closed their eyes and ears to everything that churches have to offer and to everything that institutions and organizations such as ours have to offer.

Man is not complete in his earthly existence, nor complete in his original creation, until he allows the spiritual side of his nature to awaken and develop. But this must come first, and he must be conscious of the spiritual awakening within him before he can approach either church or mystical institution and find in them the help, the inspiration, the guidance and the peace that they can offer or assist him in developing.

Rare Postage Stamps

May I express a wish to our Forum readers by stating that I am very much interested in collecting and preserving the rare postage stamps that come to us from many parts of the world, and I am trying to gather together as many of the old stamps that were rare—or are rare today—but are *historically* old and obsolete, as I can secure. If any of our members in the past have made collections of stamps or started a collection of them and abandoned them and have on hand some duplicates of rare stamps or can secure in their countries, or here in America, any American or other stamps that are old or at least of a vintage earlier than 1900, I shall appreciate having them sent to me, if the members can afford to spare them and donate them to our collection.

Please address them to the Emperor's Secretary.

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No. I

TOWARDS DEMOCRACY XXV.

Apart from all evil—from all that seems to you evil—
your Soul, my friend, that towards which you aspire, which
will become you one day—your true Self—rides,

Above your phantasmal self continually.

Do not fear: it is there.

Through all the baffling and confusion, through all the
seeming haphazard and labyrinth darkness of life, it is
there—overseeing; quietly selecting, directing, ordaining.
It is lord of all.

If there were chance, it were evil: but there is not.
The soul surrounds chance and takes it captive:

And all experience—what you call good and what you
call evil, alike—it takes and greedily absorbs, nor ever
can have enough.

—Edward Carpenter.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

I think that our Forum members and Forum readers will enjoy this issue of the Forum magazine more than any that have been issued recently. It just so happens that at the recent Forum sessions the questions asked or submitted were of a different and important nature, so that our Forum sessions were really highly instructive along many unique lines.

Our Forum members will notice that many of the articles reported in this issue of the Forum magazine are longer than those that have been published heretofore. It simply means that the questions submitted in the Forum sessions of the last two months were so important and of such a valuable nature that we deemed it worth-while to discourse at greater length upon the subjects and to take complete notes of the discussions and publish them in their entirety in this issue.

I hope, therefore, that every member of the Forum will read this issue very carefully from cover to cover and then show it to some other bona fide member so that those who are not yet readers of the Forum magazine may derive some benefit from this issue.

And may I suggest that in reading this issue of the Forum, each member of our Forum family sit down in some room where he or she can be quite alone, and then read the articles out loud in a soft voice. Reading to one's self by uttering the words will give a tone value and a keener appreciation of each thought expressed in our discussions and the answering of questions. Read slowly. Stop at each period and think for a moment before going on to the next sentence or the next paragraph, and all the while try to visualize yourself sitting in our Forum session, hearing the questions asked and the answers given. There is so much of great value in this issue of the Forum magazine which should be well understood by the members in any and all degrees that I hope it will have a very careful reading by a great many members.

Incidentally, this issue of the Forum magazine will go through the Rosicrucian printing plant, and especially through the binding department and its elaborate machinery, at the time the Convention delegates and members are visiting the Rosicrucian printing building. They will see its pages going rapidly through various turning and twisting sections of the equipment, whereby the pages are put together and then fastened with the steel wire and piled in stacks as they come

forth from the machine. This issue will therefore serve as a souvenir to those who visit the Convention.

And do not forget—call the attention of this Forum magazine to those members who have not seen it so that they may realize what a special service and special help this magazine represents in their efforts to understand and master the Rosicrucian teachings and principles.

Sincerely and fraternally,

H. SPENCER LEWIS,

Imperator.

Bacon and Shakespeare

May I be permitted to say a little something this afternoon about one incident of my recent tour through Europe? Every time I go to Europe I visit London for various obvious reasons, principally to visit the Grand Master of England, the Lodge in London, the large and successful Sunshine Circle of Rosicrucians in London, and many advanced mystics and workers in our Order. And then, of course, there are the many ancient and historical places connected with Rosicrucianism, and among them the familiar haunts of Francis Bacon.

But I always make it a point to attend one of the meetings of the Bacon Society of England, of which I have had the pleasure of being vice-president—the only American vice-president—for many years. And on the occasion of each of my visits, the organization has a special program, in the course of which I have the pleasure of delivering an address or lecture dealing with the subject of Bacon's connection with Rosicrucianism. On this last occasion, during the first week of April, the meeting was held in a room and in a location formerly associated with Francis Bacon's Rosicrucian activities. I met there many eminent characters who are working diligently to solve the problem of the Bacon-Shakespeare controversy. There is considerable mystery regarding the authorship of the Shakespeare plays and there is much more mystery regarding the life of Shakespeare and the life of Bacon. In fact, Bacon's life is one long drama of mystery, beginning with the mystery of his ancestry and his birth and ending with the mystery of the time and place of his transition.

But here today, after two months have passed since I visited London, I receive a newspaper report that comes from London regarding the plan of one of the English Bacon Society members to have the dusty old crypts of Westminster Abbey searched for the tomb of Edmund Spencer, Elizabethan poet who passed through transition in 1599, and who was buried in the Abbey near his beloved friend, Chaucer. It is expected that in the coffin containing the remains of the body of Spencer will be found those relics and those certain pieces of sealed manuscripts that have been long known to exist somewhere, and more than likely contained in this casket, and which will reveal certain facts regarding the life of Bacon and others associated with Bacon and Spencer and who are really active in the mystery drama.

Some day the mystery of both Bacon and Shakespeare will be solved and then we shall learn the truth regarding the authorship of the plays now attributed to Shakespeare. Certain it is that the solving of these problems will bring to light a great mass of matter of import to all Rosicrucians.

Manly Hall and Rosicrucianism

Because of the many questions that have been submitted to the Forum in the past month regarding the lectures and claims set forth in the advertising and circular matter issued by Mr. Manly P. Hall of Los Angeles, we feel that it is only fair to our readers to privately make this following statement and answer their specific questions.

Mr. Hall for many years has been touring the United States as a public lecturer, sometimes following his public free appearance on the platform with private classes at very high tuitional fees. It is not what he is doing or what he pretends to teach that interests us, for such lecturers and self-appointed teachers have come and gone by the score in the past twenty years. Nearly every one of them has taken opportunity, as has Mr. Hall, to make derogatory remarks regarding the integrity, the stability, the honesty and the authenticity of AMORC. Yet nearly all of them have passed by the way and have gone into oblivion, and their highly featured programs and plans have completely failed, while AMORC has continued to exist and to grow.

Sometimes we think that the deliberate and exuberant criticisms of AMORC made by these traveling lecturers have done much to make AMORC better known and to redound to our credit inasmuch as persons in the audience, hearing an unknown organization belittled and belittled with mud during lecture after lecture, decide that perhaps a little investigation should

be made, or that perhaps they are unacquainted with something they should know about. And so much of this criticism has resulted in individuals making inquiries about AMORC and finally discovering that bias and prejudice alone were responsible for the unfair and untrue remarks that had been made. In such cases, of course, the individuals lose all faith in everything that is claimed and said by the lecturer, and their confidence and trust is directed toward our organization instead.

However, all of that is beside the question. We are not accusing Mr. Hall of being a serious or an important enemy of AMORC, and most certainly we cannot classify him as a friend.

But when Mr. Hall advertises widely that he is going to lecture on "The Secret Rites, Rituals and Teachings of the Rosicrucians and Freemasons," or "The Mystical Elements of Freemasonry," or "The Secret Brotherhood of the Rosicrucians," and on Bacon and Shakespeare and similar subjects, thousands of our members and many more thousands of friends of our members and still more thousands of sincere seekers begin to ask a few pertinent questions. First of all, they ask, "Is Mr. Hall a member of the recognized Rosicrucian Brotherhood and a member of the Freemasonic Fraternity, and is he a recognized authority on the lives of Bacon and Shakespeare?"

So far as the authentic and recognized Rosicrucian Order is concerned, we can definitely say that he is not known in Europe or in America as a member of the AMORC or any other branch of the recognized Rosicrucian activities throughout the world, nor has he ever been such a member. As to whether or not he is a Freemason, I am not qualified to say, although it is seriously questioned by those who are capable of making certain tests. But that is entirely beside the point of my present argument. As for my knowledge about the lives of Bacon and Shakespeare, from things I have read that he has written, he evidently knows less about Bacon than anyone I have ever known who claimed to be ready and prepared to speak or lecture on the subject.

Mr. Hall has written some books with titles which lead the reader to think that he is going to find many secrets revealed. Mr. Hall still has the old-fashioned and strange idea that "Christian Rosenkreutz" founded, established, invented or created the Rosicrucian Fraternity and first introduced it into Germany. And he has many other ideas about Rosicrucianism that are just as strange as that. He presents an interesting program in his circular matter and he certainly awakens the interest of a sincere seeker who has never heard of him before, and all are agreed that during the course of his lectures he expresses some ideas in such superlative and flowery lan-

guage that one is not quite sure what he means; but as for revealing any secrets or telling the average seeker anything he does not know that will lead him to a real path of development and unfoldment, I have yet to hear of any real investigator who would endorse him as either a lecturer or a teacher.

Now I trust that none of our members are going to think that Mr. Hall is injuring the AMORC organization and that that is why we are making these remarks of a critical nature. Our members have asked what we knew of him and what we thought of him and I am trying to be frank and yet conservative. We have never lifted a finger of protest against the many erroneous statements Mr. Hall has made, although on occasions some of our members who could not remain reticent and silent during his unfair diatribes against AMORC have listened to his speeches and protested. Mr. Hall and a hundred more like him making the same statements across the country could not do any real serious injury to AMORC unless they went far enough to indulge in incriminating charges which they happily evade doing. But we do not like to have our members and their friends go to the Manly Hall lectures and spend even a small admission fee or the carfare or gasoline to journey to the lecture and get a seat inside, if they are expecting any real knowledge or any real help. If they are seeking some form of entertainment, or want to study a man who is volubly lecturing on a subject of which he knows nothing, then Manly Hall proves quite satisfying and perhaps not at all disappointing.

Remember that when a public lecturer cannot identify himself with an authentic and recognized organization that is promoting the subjects upon which he lectures, you may look with suspicion upon the authoritativeness of his discourse. Freelance speakers do not go out and lecture in behalf of the teachings or postulations or activities of some philosophical or other school and do so freely and of their own accord, unless they have books for sale or some means of commercializing their activities, and that is precisely what Mr. Hall is doing, and I hope that no persons will be deceived into thinking that they are receiving any help in their studies with AMORC by attending his lectures. Otherwise Mr. Hall has our complete permission to continue his talks on Bacon, Shakespeare, Freemasonry, Rosicrucianism, Theosophy, and what not.

One of his subjects is claimed to be a revelation that black magic still exists in the modern world. When any individual pretends to lecture on such a theme with sincerity, he must be either self-deceived or is attempting to deceive his audience. Furthermore, by claiming that black

magic ever existed, let alone existing in the present day, he is contributing to the fear complexes, the sufferings, the anguish, and the heartaches of many individuals who do not understand. It is this phase of the work of Mr. Hall that we greatly regret and wholly condemn.

Immortality and Embalming

This morning I want to open our Forum session with a discussion of an interesting proposition that is being offered to the American people through circular matter being widely sent by mail to every individual and every organization interested in philosophy, religion, and universal brotherhood.

This unique form of propaganda is carried on under the printed title of "Immortality Now." It is the strangest title and the most ambiguous and indefinite form of propaganda that has ever come our way. But there is this much to be said about it: It is neither indefinite nor vague nor ambiguous in what it will lead to. I will touch on that in a moment.

The claims set forth in this propaganda, summarized in an intelligible manner, are that if a human body is embalmed immediately after transition of the soul, the embalming interferes with the immortality of the soul; secondly, that the best substitute for embalming is electrical refrigeration of the body so that the body may be "preserved" for three and a half days before burial; thirdly, that embalming "disturbs the ego in its review of its earth experience;" fourthly, that electrical refrigeration for three and a half days "preserves the body in a scientifically sound, modern, hygienic method which will satisfactorily solve the problem."

Now let us look at these strange and surprising claims. In the first place, we notice that the arguments offered in this proposition involve several elements: Number One, the ego. Number Two, the soul. Number Three, the body. Number Four, immortality. Number Five, rebirth or reincarnation. Number Six, preservation of the body.

When you itemize these elements as I have just done, you see that there is a strange mixture of terms and conditions. Why, for instance, is a distinction made between ego and soul? Secondly, why are rebirth and immortality spoken of in two different terms? In the next place, what is meant by "disturbing the ego in its review of its earth experiences"?

Apparently the whole aim of the proposed "electrical refrigeration of the body" is to "preserve it" for three and a half days. I would like to ask the simple-minded persons back of this proposition just what is "preserved" by electrical

refrigeration after the transition of the soul. Are they thinking in terms of the purely material elements of the human body? Are they claiming that by preserving the flesh and the bones and the cells of the tissue, and the cells of the blood in a frozen state, that they are in any wise preserving or protecting or helping the ego or the soul, or the ego and the soul? After the transition of the soul or the separation of the soul from the body, what is there left in the lifeless body that needs preservation for three and a half days? Surely the soul does not linger in the body during the first three and a half days, and if the soul lingers at all, why limit the preservation of the body to three and a half days?

There is a well-founded belief on the part of all advanced mystics, and those who have made a careful investigation, that the soul lingers near or hovers over or continues to be close to the environment of its earthly body for a few days after transition. During this time it is said that the soul is "earth-bound." It is not bound to or attached to the physical body except by association of ideas. We might say, with more exactness of fact, that immediately following transition the soul lingers in and around the home or the location of the family and the loved ones who are in sorrow and grief. It appears that the soul during these few days after transition attempts to make itself felt or seen or sensed in some way by the grieved ones, with a desire of soothing their sorrow, and impressing upon the consciousness of the sorrowing ones that the personality or the ego or the soul or the self of the one who has passed through transition still exists. It is this tendency or desire and ability on the part of the separated soul to make itself known that has given the world ample proof in past centuries of the "immortality" of the soul. In fact, it is because of the fundamental inherent and divine quality of immortality of the soul that it separates itself from the body when the body can no longer normally and naturally hold it, and lives a separate existence.

Once the soul has withdrawn or separated from the body, nothing that happens to the body can really affect the soul except in sentiment. It is natural to believe that the soul, immediately after transition, would be made unhappy by any unnecessary, wilful, unkind torture of the body. We might believe, logically and reasonably, that the soul, while still in the environment of the separate body, would feel grieved at seeing any unnecessary and wilful and unkind treatment of the body, purely for sentimental reasons. But there could be actually no "injury" to the soul by any such treatment of the body. If there remained the least attachment of the soul to the body, or the least spiritual or physical connection

between the soul and the body, there would be no complete transition and no so-called death of the body. Either transition is complete and the soul is separated from the body, and the body is therefore lifeless, or there is a state of coma or incomplete separation when the body is not "dead" and is not wholly lifeless.

We know that there have been many thousands of cases in past history where a person suffering from disease of certain kinds, or from a sudden accident, has appeared to be "dead" and it has seemed to physicians and friends that the soul had completely separated from the body, and yet there was still some life in the body and the soul had not separated. And after burial of the body, life strengthened in the body once more because the soul had not completely separated and the body was later found to have turned itself and moved itself in the casket. Certain it is that in cases where the soul has not completely separated itself and the body is only in a coma, the performance of embalming would bring actual "death" by separating the soul from the body and bringing an end to the coma. One of the arguments offered in behalf of embalming is that if a mistake has been made in believing that death has come to the body, and if the person is in a state of coma that might last for months and eventually the body become enlivened again, embalming would prevent the horrifying incident of a person coming back to life and finding himself "buried alive" and gradually suffocating and starving in a casket beneath the surface of the soil.

I will grant you that it is all a very horrible thought, and the idea that any one of us might possibly be mistaken for "dead" and buried alive, so to speak, is not a pleasant one. And the idea that the process of embalming would put the final touches to our existence and actually produce "death" is not a pleasant thing either.

If this new proposal of the "Immortality Now" proposition were to forestall the embalming for three and a half days, or prevent any process that might bring death in a sleeping body, we would say that there was some sane and logical and good reason for the whole proposition. But please note that this proposition merely substitutes "electrical refrigeration" for embalming. Do you think that the person in a deep coma and who might come back to "life" again will be insured of this return to normal life by being frozen into a solid mass of matter for three and a half days? Between the two processes of being "killed" while in a coma, I cannot see that there is much difference between being embalmed and being electrically refrigerated. In neither case would a person survive if there were any physical life left in the body. As for "disturbing the ego,"

I think that being electrically frozen would disturb whatever sentiment there remained in the ego of a lifeless or semi-lifeless body just as greatly as would embalming.

What, then, is back of this propaganda? Certainly it cannot be that the plan is being promoted merely to bring joy and happiness to the ego of mystics or an easier opportunity to enter into a spiritual state immediately after transition. Persons and firms do not spend money in a nation-wide campaign of this kind unless there is something back of the proposition. So when we come to the last paragraph of the plan, we find that it is a movement to have religiously inclined persons and mystical persons and others who are concerned about their "ego" and its ability to remain immortal and to be reborn, join a movement demanding that undertakers and morticians buy a certain form of electrical refrigerating apparatus, and install it in their funeral parlors and use it in place of embalming. Thus a sacred matter that is serious and mystical to many thousands of persons is to be commercialized by a group of persons who want to turn the sacred subject into a sales argument in behalf of "a scientifically sound, modern, hygienic method of electrical refrigeration."

We have been asked to support this new idea and to try and have our members sign coupons demanding that their bodies be "preserved" by refrigeration after transition. We certainly would not insult the intelligence of our members by asking them to support such a commercial proposition. But thousands of our members may hear of the plan and think that the argument in behalf of "disturbing the ego" and assuring the body of rebirth is based upon soundness of fact and to prevent that I have thought it worth-while to introduce the subject for explanation here this morning.

Magnetizing Water

In recent months members of our Order who have reached the highest degrees and have therefore developed very strong and energetic auras, and have also developed a strong and powerful quality of healing power throughout their bodies, have written to me that in repeating the experiment—contained in one of the lower degrees—of magnetizing a glass of water, they have had some most remarkable results. During our Rosicrucian tour I had a number of members of various ages and degrees of study in our Order experiment with me or in front of me with the magnetizing of a glass of water. I found that what had been reported to me by the most advanced members or members in the highest degrees and what I had learned from my own work with the glass of

water is a logical result of the inner development. In the cases where the aura has greatly developed and the healing power has become intensified through continued practice of the experiments in the various degrees, and through proper thinking and encouragement of the psychic development, the radiating power from the finger tips, the palms of the hands, while holding the glass of water, causes a very thin glass to crack and crumble in many pieces.

Quite a few members have said that they were very fortunate indeed in not cutting their fingers or having the water spill on their clothing. But all of them say that when this unusual power manifested itself, the thin glass which we recommended seemed to crumble and crack in many pieces.

Of course the members in lower degrees, and especially those who receive the instructions in their regular monographs regarding this experiment and try it for the first time need have no fear of the glass cracking because it takes many months of development and progress before the psychic power in the body reaches a degree of intensity that would affect the glass. It is preferable for the beginner and those experimenting with the magnetizing of water for the first time to use a thin glass like an ordinary table glass. But those members in the higher degrees, and those who have developed a great degree of psychic power and who find the thin glass becoming very brittle and cracking, may use a thicker glass because the energy from their hands will reach the water through a thicker glass and will produce a magnetic quality in the water just as readily as when a thinner glass is used.

Of course, members who have not had the proper instructions regarding the magnetizing of water, or who have not reached this point in their regular lessons and monographs should not attempt to experiment with magnetizing water because it is not the simple process that it appears to be, and failure to magnetize the water will only bring discouragement. The remarks I am making here about the breaking of the glass or the magnetizing of the water are intended for those who have received the monographs containing this experiment and are practicing the instructions in the proper way as part of their weekly experiments.

Throughout our recent cruise, and in contacting members in many cities where we visited, I found that remarkable cures have been made from drinking this magnetized water. Certain it is that it has a remarkable effect upon the kidneys, the bladder, and even the bowels. It strengthens the tissues and walls of these parts of the body. It acts as an excellent cleansing medium, purifying and making the system hy-

gienically correct. In most cases it acts as an excellent germicidal or prophylactic agent. But it also has a very fine effect upon the blood and seems to be a general tonic to the entire system.

The drinking of the magnetized water just before going to sleep at night seems to produce sound sleep and a very peaceful sensation during relaxation. Of course, we all know that it helps to bring about a high degree of esoteric or Cosmic attunement.

A great many have reported that the drinking of a glass of magnetized water during the day or evening when a person has a headache or is tired or weary seems to produce a feeling of rest, or renewed energy, in ten or fifteen minutes, causing the headache and tired feeling to disappear.

Of course, if the magnetized water is drunk too frequently, that is, once or twice a week, the system may become so accustomed to it that the surprising effects or perhaps even the beneficial effects may become minimized. So the magnetized water should really be used only when the physical and mental systems are tired or depleted, or when the entire physical system needs a tonic. This should not be more than once or twice a month.

Of course, if there is a tendency toward any disease developing in the body, the drinking of one glass of the magnetized water will have an excellent protective effect, causing the blood and the other energizing powers of the body to bring back normal health. But again it must be remembered that too frequent use of this magnetized water will minimize its greatest effectiveness. On the other hand, there can be no harm in the use of the magnetized water even if used too frequently.

Between Incarnations

Of all the many questions that have been asked through this Forum, and otherwise in our correspondence in the past twenty years, dealing with the subject of reincarnation in all of its phases, and in connection with all of its laws and principles, the one most interesting of all in recent years is the one that I received today from a Soror in Barstow, California. She asks this: Why is it, or how is it, that while so many of us throughout the organization remember and have faint glimpses of what we were and what we were doing on earth in some or one of our past incarnations, none of us seem to have any recollection of what we did in the spiritual world or wherever we were in the interims between the passing from one earthly incarnation into the next earthly incarnation? With what were we occupied? What were we doing and learning and how were we

existing in those years spent between transition and eventual rebirth on earth?

First of all, let me say that I am going to ignore entirely any of the claims, beliefs and intimations presented by and on behalf of the spiritualistic movement or spiritualistic church throughout the world. I am going to ignore those very questionable books that have been written and sold claiming to give a picture or a description of how we live and what we do while in heaven or in the spirit world.

I do not want to appear facetious or seem to indulge in satire and comedy in connection with a serious and sacred subject like this, but if I may be permitted to speak as an individual who spent twenty years or more investigating the spiritualistic claims in seances of all kinds, and through all kinds of mediums—and not speaking now as a representative of the Rosicrucian Order—I want to say that I do not think I have ever read so much inane, foolish, ridiculous and absurd matter as I have read about what we, as spiritual beings, do in our periods of residence in heaven or in the spiritual world after transition. Some have claimed that many of us are busy laying bricks and building buildings, others digging ditches, and others carrying on general commerce, and I have noted with regret that the women found no relief from household duties and even the washing of dishes, the making of beds, and the sweeping of floors. All of this is so absurd that it is unthinkable to believe that thousands—perhaps millions—accept this sort of tommyrot as a possible explanation of what the soul of man is doing with an immaterial body around it, in the period of heavenly existence.

In the first place, if we believe with any degree of sincerity that the soul is immortal and separates itself from the physical body at so-called death and rises (not descends) to another plane of existence that is called heavenly, spiritual and divine, then we must assume as part of our belief that there is a divine and spiritual purpose for the continued existence, conscious or unconscious, of the soul, after its separation from the physical body. Now how could this divine purpose, this divine scheme, have anything to do with a continuance of physical labor and the carrying on of earthly interests, earthly activities, and earthly habits and customs? In other words, where would there be any divine, spiritual, or transcendental experience or benefit to the soul clothed in an electronic body or a semi-material body or a spiritual body continuing to do the same kinds of things that it did on the earth plane? There would be no purpose in the process of transition and the ascension of the soul to a heavenly or divine world if the soul were to continue the same experiences there that it had here on earth.

In the first place, we must remember—and this is something which so many believers in the spiritualistic doctrines seem to overlook—that here on the earth plane during our earthly existence it is not the soul that washes dishes and lays bricks and makes beds and does the cooking and operates trolley cars, sells real estate, and digs tunnels, but the physical person and the physical body, contending with and trying to master and overcome physical conditions while at the same time meeting and fulfilling earthly materialistic obligations. In other words, while we are here on earth we are living as dual beings. There is the soul within us that is crying for, and striving for, and partially succeeding in attaining and acquiring spiritual knowledge and spiritual qualities. This soul, however, is clothed or imprisoned within a physical material body. This physical body also makes its demands and has its wants and its obligations and its necessities.

Unfortunately, with the average individual throughout the world, the requirements, the desires, the tendencies, the “urges of the flesh” dominate the individual and control and determine all of that individual’s earthly activities. Such a person gives little heed to the crying and whispering voice of the soul and allows the soul so few of its natural indulgences and desires that the soul becomes an imprisoned, sleeping, almost suffocated and lifeless thing within the human body. In the ideal form of earthly existence, such as we are striving for as Rosicrucian students, both the soul and the body should be given at least equal opportunities for functioning, for exercising their natural tendencies and birthrights, so to speak, and equal opportunity for fulfilling their missions in life.

The so-called fakir in India and in parts of the Orient who denies and negates and dethrones and belittles his physical body and tries to live a wholly spiritual or esoteric life while here on earth is just as wrong and in just as much error and really just as sinful in meeting the obligations of the divine scheme of things as the brutal, vulgar, sordid, uncultured individual who lives a wholly physical and earthly existence, allowing his physical body and objective consciousness to indulge in anything and everything, and denying his soul any and every opportunity of developing or expanding or even functioning in a normal manner.

The person who will make the greatest advancement, the greatest progress in spiritual as well as physical unfoldment and development, is the one who allows both natures of his being to function equally or nearly so, and who will allow his soul to have just as many indulgences, just as many privileges and functionings, just as many enjoyable forms of experience, as he allows his

physical body. Just as he will find pleasure in giving his objective consciousness entertainment through music, plays, dramas, dancing, reading, sightseeing and similar things, and will satisfy the desires of his physical body through the pleasures of the flesh and through eating and drinking, smoking, resting, exercising, sleeping, and so forth, so he will allow his soul to find its form of joy, happiness and peace in reading about and studying about the higher things of life, in expanding itself during periods of physical relaxation and meditation, in reaching up out of the physical body into space and attuning itself with the Cosmic, and in prayer and the enjoyment of color and harmony and things of beauty and inspiration.

In other words, a person who is on the proper path of development and unfoldment here on earth will see to it that the spiritual side, the soul side of his existence, has some opportunity every day for the sweet, beautiful desires and wishes that come constantly in an increasing form as the individual progresses and advances. The sure road to “hell” and all the brimstone and fire of the purging processes of the universe is traversed by the person who denies his soul any expressions, any indulgences, or any opportunities to expand or to reach outside of the physical body.

But this physical body while on earth does have certain obligations and duties that are not always associated with purely physical pleasures of the flesh. In the universe and scheme of things God decreed that man while on earth should “labor by the sweat of his brow” to till the earth, to assist nature in its bountiful gifts of agricultural and food productions, in protecting his offspring, and in fact in replenishing the earth and multiplying the existence of beings on this earth plane. It is his duty to labor, to work, to produce and to use his physical body in carrying out the physical and material requisites of earthly existence.

After transition, however, the whole scheme is changed. The separation of the soul from the body is most certainly a definite principle of the separation of the necessities, desires and requirements of the two parts of the individual. Transition is the first stage of separating the soul from the body and giving each of them their privileges and rights in their individual dominions. The material body returns to the dust of the earth and continues its proper and natural functioning of worldly, material evolution, assisting in the fertilization of the ground and the rebuilding of new material forms. The soul, on the other hand, begins its independent cycle of purely spiritual functioning, separate and distinct from anything of an earthly nature.

If there were no necessity in the scheme of things for the soul and the body to become separate and have their separate and independent functionings, and an opportunity for the soul to evolve and grow as well as for the physical body to start a new cycle of evolution, then there would be no need for transition and no need for that great change which starts the body on its earthly cycle and the soul on its spiritual cycle.

The claim, therefore, that after transition the soul takes up the activities that the body had on earth, and has no separate spiritual existence that is wholly spiritual and immaterial, is an absurd and ridiculous proposition.

As I said a moment ago, it is not the soul here on earth that builds and digs and works and labors, but the physical body. Why, then, after transition, should the soul find it necessary to continue these earthly occupations, these earthly duties, these earthly obligations, none of which it had to attend to or perform while it was in the physical body on earth? Yet, according to the claims of practically all spiritualists, and according to the claims of hundreds of writers who have written these strange books on what they have seen or discovered in heaven, it would seem that our souls are just as busily occupied in heaven or in the spiritual world with purely material things as were our bodies occupied with them here on earth.

Having thus expressed my personal opinions and beliefs in regard to this phase of the matter, let me now speak from the Rosicrucian point of view about the life of our souls between the time of transition and rebirth. As to why we do not recall what occurs in these periods of spiritual existence, while we can recall what occurred in the previous earthly existences, I can only say that in the first place we do not exist in the spiritual world as the same type of individuals as we exist here on earth. For that reason our recollections would not be of individual experiences, but rather of the Divine Consciousness in us functioning in a purely spiritual sense.

In other words, despite what many writers and fanatics of spiritualistic ideas have claimed, after transition our souls do not ascend to the spiritual world as Mr. Jones, Mrs. Jones, Miss Jones, Tommy Smith, Johnny Brown and so forth. Nor do our souls ascend as old men or old women, young children, or middle-aged persons. Nor do our souls ascend as laboring people, poor people, wealthy people, persons of high social standing or low social standing. Our souls ascend and exist in the spiritual world as a part of the universal soul and the consciousness of God.

In that spiritual existence our souls do not exist as separate and distinct entities in the same sense that our bodies exist here on earth. In the

spiritual world all of us, as souls, are united and blended into one universal soul, or as some call it, "the over soul."

This does not mean that we lose all consciousness of identity. We are conscious of the fact that we exist and that others are existing, but not as separate isolated and completely independent beings.

I know it is disconcerting in a way to think that two persons who dearly love each other here on earth will not find themselves as the same type and kind of lovers when they cross the borderline and ascend to heaven. But on the other hand, I do not want my words to imply that two dearly loved ones will no longer know each other or be lovers in the spiritual world. Two such persons will find their souls mutually attracted toward each other with that same kind of spiritual attunement and blending of natures that they experienced here on earth as ideal lovers. Remember that in an ideal love, it is not the union of the bodies that constitutes a permanent joyful, peaceful marriage. It is the attunement, the blending, the harmonizing of the natures and souls of the two individuals that makes for a permanent and true marriage. When the bodies are released and the souls escape to "heaven," this attunement and attraction of the spiritual natures remains, but the two lovers, the two beloved ones, will not realize or think about the fact that they once were man and wife, or mother and son, or father and daughter, or brother and sister. Those earthly terms and relationships that are purely of the flesh and blood are given no thought because we are unconscious of those things. But we will be conscious of the fact that among the many souls that we seem to contact and of which we are a part, there are one or two or three with which we seem to feel an attunement and a spiritual beauty and harmony that makes for peace and happiness.

But as for our duties and obligations and occupations in that spiritual world, they are not things that we can remember or even should remember. We are dwelling in the consciousness of God, and occupied in harmonizing with and absorbing the wisdom, the purity, the love, the mercy of God's consciousness. These are things that we cannot interpret in words or remember in thought forms. Therefore, the only remembrance we can bring back in our next incarnation regarding the interim spent in the spiritual world is a remembrance of peace, harmony and love. But we do not remember these things as individuals, but as a part of God and a part of the divinity that dwells within us.

The Basque People

Because of the recent civil war activities reaching into northern Spain, there has been much in the newspapers regarding the strange people living in the foothills of the Pyrenees and known as the Basques. The name has seemed rather new to a great many, and even newspaper editors and magazine writers have turned to encyclopedias and other sources of information trying to find some facts about the Basque people. The more one searches into their history or their origin, the more mysterious they become. A great many of our members have written to us about them and we are glad to give whatever information we have.

For many centuries they have been known in our records and other similar records as a very mystical class of persons, or deriving from a very early mystical race or group of individuals. The information available to us does not throw any light upon their real origin, but we have some facts regarding their present day and immediately past activities, customs and habits.

Most of the telegraphic news coming to our Western World at the present time regarding the war activities comes from the city of St. Jean de Luz. This name, literally interpreted as St. John of the Light, always arouses some interest in the minds of mystics because the name is quite symbolical. To see such an old and mystically named city mixed up in war affairs seems so incongruous and so sacrilegious that many of our members want to know more about the city itself.

Some years ago my wife accompanied me on a special tour into the Basque country, and naturally we made St. Jean de Luz our headquarters for an extensive investigation. We found it one of the coast towns in the foothills of the Pyrenees right at the mouth of the river Nivelle. At the time we visited it, it had a population of about six thousand. It is a very ancient port of considerable importance, and a home for mariners and fishermen. In fact, it was from this city that vessels first set out for Newfoundland back in 1519 and 1520. A number of great national conventions or congresses have been held in the city, and in 1660 the Treaty of the Pyrenees was signed in this city. Strange to say, at that time the population was fifteen thousand or more.

One of the interesting things which we especially wanted to see in the city was a Thirteenth Century church believed to have been built around 1210, according to some old mystical records, or around the time of the Crusades in France, and it was built as a principal secret meeting place for Knights of the Temple and the Rosicrucian Knights, both of which organizations were united, and of which Columbus was a mem-

ber; and even his father had been associated with these knighthoods. In this old church, which has a large gallery around it that distinguishes it from other strictly Roman Catholic cathedrals, there is a wonderful organ, one that is larger in many respects than any other organ in Europe, and which rises from the ground floor high up above and beyond the gallery. We were fortunate in securing the cooperation of an organist connected with the church who was a descendant of the old mystical brotherhood, and he played the organ for us and its tones were simply marvelous. We found carvings and markings and symbolical inscriptions in this old cathedral showing that it had been used very seriously and regularly by the knighthood, and was originally not intended to be a Roman Catholic cathedral but, we might almost say, a non-sectarian cathedral.

We found many other mystical things about the city, showing that it had been really a headquarters of the knighthoods for a number of years, and that they had taken rare records to the place and had a secret archive in the crypts or cellars beneath the cathedral and in the fortified building in another part of the city, of which only a few ruins remain. But there are a number of sacred shrines in the city still standing which are truly sacred to Rosicrucians and mystics of all kinds. Descendants of these knighthoods still live in St. Jean and hold secret meetings there.

We found the natives in the city and around the countryside typical of the Basque people, very friendly and intelligent, rather religious and certainly very spiritual and mystical, with distinct costumes and many original and distinctive customs and habits. They were happy, more or less carefree, very musical indeed, and we enjoyed a musical performance in one of their own strange kind of theaters where we found their costume dancing, their singing, and forms of entertainment very enjoyable but quite different from anything else we had ever seen or heard.

The Basque people have always had a very wonderful reputation as mystics and as pious people without hypocrisy or insincerity. Fundamentally, they are an unusually honest race of people devoting themselves mostly to agriculture, although they manufacture some artistic types of unique clothing or dresswear. The Basque hats have become quite well known throughout the world and are imported by many countries and especially France and England. They are typical of the beret type of headwear. The women are charming in their appearance and complexion, in their magnetic personalities, sweet voices, pleasant mannerisms, and extreme cleanliness. The men, of course, are very industrious, and as a race the Basque people have fought very hard to maintain their own provinces as independent and neu-

tral in all worldly affairs. Many nations have respected their independence and contributed toward a protection for them against the inroad of other nations, politically and socially. Today they are victims of circumstance and victims of war-ridden conditions around them, much as Belgium was in the great World War. It is horrifying to think, however, that these people are losing their homes, their lands and everything that has been dear to them for centuries through no attitude of their own. Undoubtedly it is a Karmic condition which they earned sometime way in the past, and we hope that when the present Karma is paid or adjusted the Basque people will again arise to the same glorious—though certainly not materialistically wealthy—status in which they have existed during the past centuries.

To think of these sacred shrines and cathedrals and other things in their city being bombarded or razed through warfare is discouraging indeed.

Because of their method of living and their mystical qualities, there was a popular idea for many years that the so-called gypsies who tour around the world were from the Basque country and were really members of the Basque people. Some investigation has shown, however, that while many of these so-called gypsies did depart from the Basque countries on their tours throughout Europe and even to America, they did not originate in the Basque country, but passed through it and remained there for a time because they found the Basque customs and habits, and even style of clothing, easily adaptable. The so-called gypsy whom we see in musical comedies, plays, paintings, and of whom we read in stories, does appear in dress costume and personal adornment much like the people of the Basque country. Undoubtedly the gypsies of the past fifty or a hundred years have purchased and used the costumes and clothing of the Basque people because they found them so colorful, so ornamental and distinctive, that the wearing of them helped to identify them in their journeys throughout the world. But the so-called and reputed bad habits of many of these wandering gypsies, especially the reputed or alleged dishonesty and unreliability, would prove that the gypsies were not really descendants of the Basque people and had not adopted the Basque habits along with the Basque clothing. Probably the gypsies also learned or acquired their wonderful singing and dancing abilities and love for music from the Basque people.

St. Jean de Luz is near the city of Biarritz, the famous Southern France fall and winter beach resort, but it is also near that very wonderful city of Pau, which is situated up on a high plateau of the foothills of the Pyrenees. Pau was the location of the wonderful chateau of Henry

IV, King of Navarre. He later became leader of the Huguenots, and was one of the representatives at an international Rosicrucian convention. He was a very great leader of the Rosicrucian Knights and the Knights of the Temple, and it was unfortunate that his non-Roman Catholic position led him eventually into the religious wars, which was not typical of the Rosicrucian spirit.

Strange to say, when the various castles and chateaus of eminent lords and kings of France were seized because of their participation in the protection of the heretics or the non-Catholics, the wonderful castle of Henry IV at Pau was overlooked. It was not taken over by the church. It therefore remains intact today and, being upon a high plateau, the view from its gardens overlooks the nearby Pyrenees and is one of the most scenic places in Southern France. My wife and I have spent many days in the shadows of that chateau and have been through every one of its rooms, and have taken photographs in it. The old original furniture, including the original beds, chairs, tables, dining room and kitchen equipment, rugs, ornaments, pictures, and armor remain intact. The whole section of Southern France between Pau and St. Jean de Luz is spotted with Basque influence and Rosicrucian mysticism and Rosicrucian ideas. Any of our members ever visiting Southern France should certainly visit Pau and St. Jean. The best way to reach it is by train from Paris to the city of Bordeaux where a few hours or a day or night can be spent, then taking the train for a very short ride either to Pau and then St. Jean, or St. Jean and then to Pau. The climate is very warm in the summertime but the months of September, October, and April and May are delightful, and even the winter months are comfortable.

Immaculate Conceptions

We have a very interesting question this afternoon from a Soror living in Australia. She says she has been intensely interested in reading *The Mystical Life of Jesus*, and one of the points that has aroused considerable speculative thoughts in her mind is in connection with the principle of divine conception or immaculate conception. She asks this very interesting question:

"Could it be possible that in time evolution will so perfect vast numbers that it will be quite the usual thing for conception to take place in such a manner? Even today, vast numbers would hail motherhood with delight if such could be."

The first part of this question deals very speculatively with a hypothetical matter that can only be answered by guesses and probabilities. In that we mean to imply that it is highly probable that

the human race could advance and evolve to a degree where immaculate or divine conception could take place; for after all, nothing is impossible with God, and that which is a miracle today, or was in the past, could become a very natural and average occurrence tomorrow. But the big question arises as to why such a form of conception should ever take place, no matter how far and how greatly the human race might evolve. What would be gained by any such change in the average scheme of nature's ways? It is the unusualness or the uniqueness of divine conception that gives it significance, and in a sense usefulness in the scheme of things. It is because such a unique conception is a divine sign of special divinity that it has a place in God's ways. If it were to become more frequent or commonplace, it would not only lose its significance or importance, but its usefulness to the guidance and salvation of man. So we doubt if man will ever evolve to that degree, or if God will change his plans to that extent.

In commenting, however, upon the second part of the question, I want to say that here we are face to face with a high degree of improbability. I question very seriously the statement that today there are vast numbers of women who would hail motherhood if it could be brought about through some process of immaculate, divine or non-human conception. I state this, of course, as a man, and with no way of feeling within me the emotions of womanhood or contemplative motherhood. But I do speak from the experience I have had with thousands of mothers who have consulted me about motherhood, and who have expressed their high hopes and joys in connection with the imminent manifestations of motherhood. And I speak also from experience through correspondence with many hundreds who have discussed with me the reasons why they could not bring themselves to adopt a homeless or orphan child even though they desired a child and had all of the financial, social, and other facilities for raising and caring for a child.

To speak frankly, we must keep in mind that motherhood is something more than a process of conceiving and incubating. What makes the average normal mother love her child is not only that it was born of her flesh and blood, and is a part of her very self, but that it is also a living image, spiritually at least, or in character and nature, of the man whom she loves and to whom she is married. Even the latter part of this statement may not always be true, for women have tenderly loved and cared for children of the men they loved, even when they were not married.

That which makes many a woman, young and old, sincerely and tenderly desire a little child is the thought that it will be in every physical, chemical, mental, and spiritual sense a blending

of her own nature with that of the man she loves, admires, adores, and respects. Such women say that they want the child to be "their child." Many thousands of cultured, refined, spiritualized women, and especially those who love their husbands deeply and sincerely, have frankly said that the one great joy which they anticipate in giving birth to a child is that they will have that child through the fatherhood of the one man in all the world whom they have selected to be their life companion. Such women very often love the child more because it is "his child" than because it is a child of their own. Yet, just as many, many more thousands of women would hesitate to love so deeply and sincerely a child of their husband by another marriage, so many thousands of women would find it impossible to love so tenderly and deeply a little child that was not the blood of either one of them, but of an unknown or unrelated couple.

It is possible to believe that there are those esoteric or religious types of women who might feel highly elated, divinely honored, and Cosmically blessed if they could have a child through immaculate or divine conception and without human fatherhood. But certainly they are in the vast minority, and unquestionably the love which that type of mother would have for her child would not be identical with the love that the woman has for the child who she knows is a reward of a spiritual as well as physical union with the man she loves. In the one case the mother would love the child because of its divinity and would undoubtedly train and look upon that child as a divine being uncontaminated by human love, and requiring neither human affection nor human consideration. And it is very doubtful whether such a child could ever supply to the mother that satisfaction and that joy which come from knowing that the little one represents the love, esteem, and respect of an earthly companion.

No, I doubt very seriously that we can find "vast numbers" of women today who would hail motherhood, or even accept motherhood, in purely an earthly and human sense—or possibly in any other sense—if such motherhood were the result of divine conception.

The Source of Good and Evil

Another interesting question this afternoon is from Frater Cross in Pennsylvania. He says that for years he has noticed the Emperor infer in his writings and lectures that there are two forces in the universe in opposing action—good and evil. He says he can see this point and understand it clearly, but what he cannot understand and what the Emperor does not attempt to explain

is the source of the evil force. He says that he cannot find that there could be any other source for this evil force than a project of man's own invention. He would like to have the Emperor's comments.

Now it is very true that in our lessons and lectures we are given to understand that there are two opposing principles, potentials, and forces throughout the universe which we may briefly classify as good and evil, or negative and positive, or light and darkness. And it is true that in my personal comments and writings I have followed the Rosicrucian ideas in this regard. Naturally we do speak of the source of the good force and associate it with the source of light, the source of love, and the source of life. But we cannot name a source of the evil forces throughout the universe because evil has no source—either man-made or Cosmically made. Evil is negative.

As an analogy, we might say that evil is comparable to good, as darkness is to light. Light has a source, but darkness has no source, because darkness is the absence of light, and the negative is the absence of the positive. Evil is merely the absence of goodness; nothing creates evil because it is uncreated. Good is created, and where there is no goodness created there exists evil, not because of an opposite creation, but because of the lack of creation. Where there is no goodness, there is a negative condition which is evil, dark, and destructive. Good is constructive. Good is life. Good is God. God is love. The opposite to all of these things is the lack of the positive, and not the positive existence of a negative thing. This is not merely a philosophical interpretation and discussion of these points, but an absolute, scientific explanation. Black is not a color, nor is white a color. White is all colors harmoniously blended; black is just the absence of any color, and not the existence of a distinct color in itself. There is a source for white and color, but there is no source for black or darkness.

Let our Rosicrucian students and members keep this in mind and remember that where we find evil in an individual, or in a principle, it is due to the fact that there is an absence of goodness, an absence of love, an absence of Godliness, and not the presence of a positive evil power. Therefore, all that is needed to dispel darkness, to dispel evil, death, and destruction is to focalize upon the darkness or bring upon the negative condition the radiant, stimulating, scintillating, vitalizing beams of God, love, light, and life.

But disseminating these positive elements we not only dispel darkness but do away with evil. But we must remember that even though evil is negative, and essentially nothingness, on the other hand, it has its place in the scheme of things because it does constitute an opposite condition

which must be overcome, or a lacking condition which must be filled. In the effort of light, life, and love to dispel darkness, and to overcome the vacuum and fill the emptiness, light, life, and love will grow stronger. Therefore, in our natures and in our methods of living and thinking, the more we try to dispel darkness within ourselves and around us, and the more we try to overcome the emptiness and nothingness of evil, the stronger grows our power of goodness and godliness, and of light, life, and love.

A Sweet Transition

I want to call your attention this morning to the high regard in which our organization is held by so many persons who have reached middle age, and who have been members with us for many years. As is to be expected, our organization is old enough and a portion of our members have reached that period in life where transition is probable as a result of sudden and unexpected severe illnesses, even though everything we know how to do, and everything that the sciences can do, is applied to try and prevent transition.

But it is when these members are face to face with the probability of transition that they seek spiritual solace in the teachings and principles of the Rosicrucian Order as well as therapeutic and healing aid. When they finally feel that the Great Experience is close at hand, they often express to members of their families and even in scribbled notes to us, how they feel toward the organization and its teachings. It is from these letters that we gain a very good idea of the peace and spiritual joy that the organization is bringing into the lives of many of its members.

Just as an example of the kind of letters we receive from time to time, I want to quote from one that arrived in the mail this morning. Our good Soror Ring of New Jersey found herself in a condition where she was thoroughly convinced that transition was close at hand, and she wrote a note to her son and had it placed in the trunk where she had preserved her lectures and monographs. Right after her transition, her son found this letter and shipped the package of the lectures, lessons and monographs to us with a copy of the note for us to read. This is what she said in the note to her son:

"My dearest Boy—Ed:

"In case of my death—I have taken an oath that these papers should either be destroyed by fire or sent back to my Order *unread*. I wish you to write to the Emperor, Dr. H. Spencer Lewis, of my demise, and return this package of lectures and lessons or inform him of its destruction.

"Knowing I can depend on you and trust you to do this—I am content to keep them so that I may refer to them at will.

"The teachings of the Rosicrucian Order, AMORC, have been a great comfort to me. I love its teachings and have faithfully promised that these lessons shall not be talked of nor allowed to be read by anyone not of the same degree.

"Thank you my dear boy—

Your Mother."

The son informed me, in an accompanying note, that he wanted to preserve his mother's letter as a last memento of her life, and he also assured me that he had complied with her wishes and that not a single package or individual piece of the monographs, lessons or lectures had been examined by anyone.

Certainly the thoughts expressed when an individual is face to face with transition represent the most sincere and the most convincing beliefs of the soul and mind. When this good Soror said that the teachings of our organization had been a great comfort to her, she was expressing one of the fundamental ideals and purposes of the organization. While we have health and vitality and the ability to carry on in every normal way, we may look to the Rosicrucian teachings for great mastership and we may be anxious to have the principles bring into our lives material blessings, earthly joys, and scores of other benefits regarding which our members often argue and contend; but when life itself is ebbing away, when we are face to face with more important matters than the material successes and pleasures of life, we look to our religion or our school of philosophy or our fraternal organization for something more than these things. We want to find in it that great comfort which will appease the inner and deep longings of the soul itself. It is at such a time that we give no thought to whether the teachings of the Rosicrucians reveal the secret of transmutation of grosser metals into gold, or whether the teachings enable us to make a greater success of our social and business activities, or whether we gain great intellectual understanding of the earthly and Cosmic sciences. Our anxiety regarding the specific terminology of words and phrases, the authenticity of some declaration, the intrinsic value of some formula that deals with material problems fades into insignificance in the face of the one great outstanding fact that our soul cries aloud to us—"The sense of comfort, of sympathetic understanding, of spiritual attunement and divine peace that not only seems to reside within us but surrounds us like a great spiritual aura attuning us with the transcendental world and the souls of all beings." This sense of comfort and peace becomes then the

greatest blessing of life and the richest reward of faithful and loyal attention to the ideals and principles, teachings and experiences of the organization.

And we may note from this typical letter how those who derive such great comfort, such sweet and joyous peace from the organization, are those who have given to it those very qualities. Note in this case how this dear woman was anxious all through her membership to fulfill her promise of protecting and guarding the lectures and monographs against profane and improper reading or handling. Note how she was striving to live up to the principles of the organization. Note that the very spirit of the letter to her son was not only one of appreciation and not only one of comfort and joy in the face of what must have been or what would have been a sad experience in separating herself from her loved one, but there is the spirit of loyalty, fidelity, and the anxiety to see that even after her transition the promises she had made and the integrity of her membership be maintained and fulfilled. Notice that this spirit had touched the son, and that he reverently as well as sincerely followed out his mother's wishes and obligations.

How many of our members are taking the same precautions, and striving in every way to see that their lessons, their monographs, and their private papers are protected? How many have made sure that in the case of unexpected transition or at the end of a long illness, their promises to the organization will be carried out so far as the return of these papers and lessons or the destruction of them is concerned? How many of our members have made wills or left some properly worded and signed testament instructing others how to dispose of their belongings? Every few months we hear of serious problems that face the loved ones of one who has passed through transition because of the absence of such a will or document. Valued property, money, transferable bonds and negotiable papers are jeopardized and lost because of this lack of attention to an important incident of life. In some cases the very homestead and all its furnishings and many other valuable things have gone to the state or to unknown persons while others have been sorely neglected simply because no will had been made, no arrangements provided for proper transfer or gift.

If you have never made a will or arranged for what should be done after your transition, why not write a letter addressed to the Legal Department of AMORC at Rosicrucian Park, San Jose, and ask for information regarding the best way to prepare a will or testament and to arrange for the disposition of your property after your transition? Some simple advice and some

very important suggestions will be given to you gratuitously by our advisors and you will thereby be able to protect your best interests and the interests of those who may be dependent upon you.

It is never too early to make such a will, and it is often too late when the Great Moment arrives. Even if you have no wealth of a material nature, no home, no property, no stocks or bonds, you may have some jewelry, some mementos, some books, some valued little things that your loved ones may greatly appreciate, and yet, these things may be taken from them or kept from them by a legal procedure or the claims of others. Think this over, and make proper provision now while you have time to give your very best thoughts to what you want to have done after your transition.

The Tower of Babel

I want to show all of you assembled here today an interesting photograph that was sent to me by a Frater, Dr. Carr of Massachusetts. It is a picture of the ruins of the so-called "Tower of Babel" adjacent to the ruins of Babylon. The picture was made by Frater Carr on one of his trips to Babylon in 1929.

The story regarding this tower which our Frater learned firsthand from the people living in the district is quite different from the story given to us in the Christian Bible. I want to say right at this point that when such remarks are made in our Forum as I am now going to make, it is not with the purpose of casting any aspersions upon the truthfulness, accuracy, or good intentions of the modern versions of the Christian Bible. Nor am I trying to open up any controversies regarding religious teachings. But I do want to point out from time to time some of the things that I have pointed out in my book dealing with the mystical life of Jesus and which I have put into my new book dealing with the secret teachings of Jesus.

After all is said, the Christian Bible is undoubtedly the word of God. But that word, or the words in the various books of the Bible have been translated and interpreted by man, with all of the human fallibilities and with all the weaknesses and misunderstandings that constitute human nature at the present time and which were of even a greater degree in the past times when the original versions of the Bible were translated. And in addition to the errors which crept into the translations and interpretations, there were the natural human errors that crept into the original manuscripts as written by the disciples and those who followed the disciples.

We are not surprised when we learn that some reporter or visitor attending an important meeting or convention, goes to his home and the next day or the next week attempts to write down what he remembers of the various speeches made, and makes some errors in his interpretation of what was said. We say it is only natural that such errors should be made. Why, then, should we think it almost impossible for any errors to exist in the Books of the Christian Bible? Very little that Jesus ever taught during his lifetime was actually written by Him or left in any written record made by Him. Nothing that he ever said in His public discourses or private teachings was taken down in writing carefully and at the same time His statements were made. There was no system of shorthand or stenography and there was no rapid method of writing. All writing was done slowly and in a cumbersome manner with the crudest materials. When a manuscript or record was to be made, it required the preparation of sheepskins or parchments of various kinds, the preparation of special inks and quills, and careful and tedious arrangements for the writing and the costly preservation of the scrolls. Usually such writings were prepared by the inmates or members of a monastic Order or secret school working in their study rooms or workshops at quite a distance from the place and time where and when the speeches were made or the incidents occurred. This certainly allowed a large portion of the human equation to enter into the making of documents from which later translations and interpretations were made.

And when we consider that these original documents were written in Greek or Hebrew or other languages in which there were many words that had several meanings and interpretations, we can see how easy it was for those coming to the task of translating them hundreds of years afterward, to misinterpret or mistranslate the precise meaning of some of the words and terms.

In each age and time of civilization the spoken language of each nation or tribe had many words and signs and symbols that had different meanings at different periods of the nations' or tribes' development. Gradually certain words became obsolete, while other words changed in their significance and general application, and many other words remained dual and triple in their meaning and use. Persons living several hundred years later would not know and could not know what localized and periodical interpretation or meaning some of these words had at different times in the past.

Take our own English language at the present time, as an example. There are many words in the English language which today have certain vulgar, profane, vernacular and specific meanings

not given to these words a century ago, and which will be obsolete and untranslatable a hundred years from now. We still say that the great trans-Atlantic ocean steamships "sail" on certain dates of the month. Persons living two hundred years from now, and reading the newspapers about the ship *Queen Mary* or the *Normandie* "sailing" from New York on a certain date would be justified in interpreting the word to mean that the ships had sails and were propelled by the wind and upon the basis of that interpretation of the phrase or the word would proceed to describe the ship as a sailing vessel. They would not know that that was a vernacular term or an erroneous use of the word in our present period of time.

Here in California we call the twenty-five cent silver piece of our American currency "two-bits." It is almost a localized and a temporary term for that piece of money. But persons living several hundred years from now in reading some manuscript to the effect that a person purchased something by giving the shopkeeper "two-bits" would be justified in interpreting it as meaning that two little pieces of silver or two little pieces of metal much like the "widow's mite" were given in exchange. They would have no way of knowing, even by reference to the then existing dictionaries, that the words "two-bits" were used locally and only during a certain period of time to mean the silver coin valued at twenty-five cents.

I could quote hundreds of similar instances to be found in our every-day language. A few years ago the word "shoe" was popularly used to describe a part of an automobile wheel equipment. Yet that word might be easily mistranslated in the future. We speak of the owner of an automobile "driving" his car, and we even refer to the car as a "boat." Such terms could be easily mistranslated or misinterpreted.

Speaking in the terminology of buildings and structures such as the "Tower of Babel" we commonly refer to our tallest buildings as "skyscrapers." Think how erroneously and truly deceptive that term might be translated by persons two or three hundred years from now! Imagine reading in some future book that the very tall buildings in New York and especially the Empire State Building, must have scraped the blue heavens and rubbed against the foundation of the Kingdom of Heaven in the sky! Yet from the term used, such an interpretation and conclusion would be logical.

All of which brings me back to the photograph I have here in my hand. Our good Frater says that the people living in and around the Tower of Babel in Babylon say that the story in the Christian Bible to the effect that the word "Babel" means a confusion of tongues is absolutely erroneous, and that at the time that the

tower was built, the word "Bab-El" meant in the Babylonian tongue a "Temple on the Hill." The story of its origin was that the fighting men living in the mountains of that region had adopted the system of building their temples and the towers of temples and other buildings on the highest hill near them, and when they captured a city in the plains they selected the highest hill of that district for such a purpose. Those of us who just completed a tour through twenty or more countries of Europe, Asia and Africa noticed everywhere that during the time so many Roman castles, forts, temples and other similar buildings were constructed, they were invariably put upon the highest mountain or hilltop in each district with a wall around them so that those living in them or caring for them could easily survey the surrounding country and observe the approach of friends or enemies.

But when the interpreters and translators of the ancient Scriptural records tried to interpret and translate the meanings of words and terms that had been used centuries before, it was natural for them to associate the word "Babel" with another word of similar meaning, and to come to the conclusion that it had something to do with a confusion or mixture of languages and to assume, therefore, that this tower was built in the manner and for the purpose described in an incident relating to the confusion of tongues.

Recent discoveries and newer translations in Palestine and in connection with the holy places of Jerusalem and Palestine have revealed a number of similar mistranslations and erroneous interpretations. And these are justifying a new edition and a new version of the Christian Bible. But as time passes and we become more and more acquainted with the languages of the past and the customs and habits of the people and their localized use of certain terms and words, we probably shall find it necessary to rewrite, reinterpret, and retranslate the Bible many, many times.

This shows us how futile it is for the clergyman or the priest, the rabbi or the philosopher, to attempt to base a long discourse and an argumentative discussion upon some text from the Bible wherein every word is taken literally and given an interpretive translation and significance distinctly its own. In the first place, we have no assurance that the words published in the Bible are precisely the words that Jesus the Christ or His disciples actually used, and in the second place we are rapidly learning that those words may have had entirely different meanings in the days in which they were used from what they appear to have had in later times. It is only the spirit of a thought and the partially unveiled truths to be found therein that can be relied upon. Balancing words against one another, and insist-

ing that the limited meaning resulting from the quoted words represents the only truth contained therein, is one of the serious errors that has been made by the church and by the state, by mystics and philosophers, by the law and the sciences, throughout the ages.

For the Sake of Your Health

This morning I want to make a recommendation to our Forum members and I hope that it will be published in our magazine and reach all of our members. You know how consistently we dwell upon the fact that good health and a normal body and mind are necessary for any degree of natural psychic and spiritual development. We are aware of the fact that an abnormal mind or an abnormal body can greatly aid in the development of abnormal and unnatural psychic and spiritual abilities. The various sanitariums, psychopathic asylums and hospitals throughout the world are filled with persons who have developed an abnormal degree of "psychic" or psychological attunement and who are laboring under "psychic" delusions, illusions, hallucinations, and so forth. All of these unfortunate persons are victims of an abnormal body, an abnormal mind, or extremely poor health. In each and every case the health has broken down first, the mind has broken down secondly, and a peculiar mental state has resulted which these individuals and many of their unthinking friends call "psychic" or "spiritual."

And we have consistently and persistently advised our members in their lectures, lessons and reading matter that any abnormal way of living—including abnormal diets, extreme degrees of fasting, and other strange practices—do not lead to a normal and natural form of psychic development or spiritual unfoldment, despite what fanatics in India, Africa, Europe or America have written and have promulgated.

We want our members to be normally healthy and natural in every sense, and we look upon a normal, natural body and mind as the first essential to proper development and the attainment of happiness and success.

No matter how many of nature's laws you may become acquainted with, or how many of them you may master *intellectually*, or how much time you may devote to attuning your inner self with the great Cosmic force and the Divine Mind of the universe, you cannot put these laws and principles of your studies into proper practice and you cannot become a master of yourself and of nature's forces unless you have a fairly normal healthy body and mind. I do not mean by this that you must be one hundred per cent perfect and one hundred per cent normal in body and

mind. I do not know of, nor have I met, anywhere in the world, more than one or two persons whom I found to be approaching a one hundred per cent degree of normality in body and mind. We all have our physical weaknesses with the resulting effects upon a normal standard of mental processes. But certainly we should be more than fifty per cent healthy and normal in order to get the utmost out of life and especially to become masters of our own worldly and spiritual affairs and apply the laws of God and nature in improving our present status and directing our destinies.

All of the foregoing explanation is an introduction to a recommendation I want to make. For some years we have been carefully reading and watching various magazines that come to our editorial rooms. We receive over one hundred of the various instructive educational magazines in every class of human interest, and some of them are lop-sided in their editorial opinions and tend toward either psychological, metaphysical, or physiological extremes, while a few are sane and sound and thoroughly reliable. One of these good magazines I want to recommend. It is the "Health Digest" published at 139 East 36th Street, New York City. Dr. Joseph F. Montague, a medical physician of excellent training and understanding, is Editor-in-Chief of the magazine. He is not one of our members although he should be.

Not one of us here at Headquarters has any connection whatsoever with this health magazine or with anyone connected with it. But the magazine does contain more helpful, inspiring, and truly sane and rational health articles than we have found in any other publication, and its pages are conspicuously free from advertisements and discussions of sex problems, sex literature, and other kinds of disgusting suggestions generally carried for the sake of commercialism. This magazine has a very large circulation throughout the United States and Canada and I believe it is sold at the larger newsstands and bookstores. But my recommendation is that you write to the magazine and get a copy by sending them 25 cents for a current copy, if you cannot find it on the newsstands, or send them \$3.00 for a year's subscription.

The magazine is of pocket size like many other "Digest" publications now on the market, and this makes it easy and tempting to read. I hope that all of our members will act upon this suggestion.

How to Send Telegrams

I want to make another recommendation this morning to all of our members, and that is in regard to sending us telegrams. We have gone to

a great deal of expense to make our telegraphic service both efficient and prompt. There are several reasons for this. Ninety per cent of our telegrams do not have anything to do with ordinary business matters, nor are they business telegrams such as are received by business firms generally. Of course we do have such business telegrams from publishers and representatives and commissioners in various parts of the country but most of our telegrams have to do with welfare work, with sudden illnesses and emergencies on the part of our members, and especially in connection with expected childbirth when we are notified to render the special service that we give at the time of the coming of the child.

In order that these emergency and health telegrams may reach us in the shortest time possible, both day and night, we established a long time ago a regular telegraphic department with a telegraphic clerk. We have augmented this department in recent months with a regular teletype machine whereby the incoming telegrams are automatically written on a tape or paper that travels through the machine and gives us the message direct from the telegraphic office, and we can send replies by writing them on this machine as one would write on a typewriter. As the words are written they are automatically transmitted over wires direct from the telegraph office. This machine and the services of a telegraphic clerk save many hours in the receiving and sending of telegrams.

But in order that this service may be used, it is absolutely necessary for our members to send us the telegrams via the "Postal Telegraph Company." If the telegrams are sent by the Western Union or any other telegraph company they are not received here at Headquarters as promptly as when sent by the Postal Telegraph Company. For years we have found the Postal Telegraph Company service to be quicker, more prompt, and more efficient in many ways than the other telegraph companies. We do not say this in a way to belittle the service of other companies, but it just so happens that in this central part of California, and in California generally, the Postal Telegraph Company is able to render us quicker service, and now with this teletype machine connected directly with the Postal Telegraph wires and not with any other wires, telegrams to us should be sent during the day, night, or on Sundays, by the Postal Telegraph Company only.

And remember, if you live any distance from a Postal Telegraph Company office you can always telephone your telegrams to the nearest Postal Telegraph office or call them on the phone and have a messenger boy come and get your telegram. The Postal Telegraph Company serv-

ice is always at your disposal if you have a telephone or can reach the nearest office.

And now may I say something, too, about special delivery letters and air-mail letters? Remember that, because of the very large quantity of mail we receive each day, our mail is delivered to us in a truck only once daily. It takes practically all day to sort this heavy load of mail that is received in the morning and that is why we do not receive mail three or four times a day.

Letters that are sent special delivery to us reach the San Jose Post Office during the day and are not delivered immediately but are put into our large mail sacks and held for the morning delivery. Therefore, the use of special delivery stamps is a waste of money. We have called this to the attention of our members on many occasions. The sending of packages and manuscripts and other things by air mail only saves one day, practically, in a transcontinental delivery. In other words, air mail sent from New York or eastern states reaches us only one day sooner than regular mail, and it reaches San Jose during the day and is held over until the following morning for delivery with our regular mail. There is very little time saved, therefore, in sending packages by air mail because of the great cost.

Ordinary letters of great importance sent by air mail will reach us about two days sooner from the eastern states, but this does not apply to packages. Just this very day I received a large package from Oregon containing \$1.80 in air-mail stamps. This package undoubtedly reached the city of San Jose yesterday sometime but of course was not delivered to us until this morning. Had it even been sent by parcel post it would have reached us tomorrow morning. Therefore, actually only one day was saved in sending it by air mail. By ordinary parcel post the package would have cost about 30 cents. This member, therefore, wasted about \$1.50 in sending the package to us in that manner.

Another Good Magazine

I wish to call the attention of our Forum members and our general membership to a very excellent mystical magazine that is being published in England. For many years Europe has lacked a good mystical magazine covering the field broadly and containing articles of a really instructive and learned nature by prominent persons. Now such a magazine exists, and we are very happy to endorse it. While I was in London during the first two weeks of April I visited the editorial offices of this new magazine and found the men to be of long experience in the journalistic field and of a high degree of development and understanding, and most kindly disposed toward

all of the mystical and spiritual movements. The magazine is called "The Modern Mystic." It is as large as the Saturday Evening Post in size of page and contains from fifty to sixty pages with a very heavy cover, with many fine illustrations and excellent editorials as well as instructive articles.

Each copy sells for two shillings or approximately fifty cents in American money, but if you want to see a sample copy you may send for it by remitting fifty cents or asking the publishers to send you a free copy. Address your letter to The Modern Mystic, 35 Gt. James Street, Bedford Row, London, W. C. 1, England. Remember that the postage on your letter to England should be five cents. Write your name and address plainly and when you receive your copy show it to your friends.

If it is possible for you to subscribe to this magazine you should do so for you will find in it historical sketches, biographies of the leading mystics of the world, and many very helpful articles that no real Rosicrucian should be without. The editors and publishers of this magazine are to be highly praised for their foresight and their excellent business and editorial ability.

From Old Age To Youth

Our principal discussion this morning has surrounded a case brought forward by one of our members regarding the elderly lady who gradually became younger and younger and finally ended her life in a mental state of infancy. The newspapers and some magazines have given much publicity to this case. From all that we can read and learn about the case it appears that a woman of middle age or more so greatly desired to become young that she gradually appeared to be getting younger, and mentally became youthful in her ideas and thinking and finally childlike in her activity, and gradually became incapable of taking care of herself in a physical and mental sense and ultimately ceased to talk intelligently or to act intelligently and crawled around on the floor playing with toys like a very young infant.

Our discussion here this morning has covered all of these points and now I am asked to make my comments. All I wish to say is that there is no great mystery involved here in regard to the psychological and physiological processes involved. It is all well enough for the physicians and members of the woman's family to say they could not understand how and why she became so childish and incompetent. But they all admit that at the very beginning of the process she did express the desire to be young enough to enjoy youthful life with the younger members of her family. Now, of course, we have no way of knowing what was

really in the mind of the elderly woman or what she thought about her desire or what she determined to do.

The important thing is that if she made up her mind in a very positive way to become youthful in her thinking and acting in order to be companionable with very young people, she may have established a process of concentrating upon that thought at certain times of the day and night when she was alone and she may have made this resolution a dominating thought in her mind. In fact, it undoubtedly did become an inhibiting thought. Of course we do not know and cannot find out now what type of mentality she had to begin with. We must admit that she was of an erratic type and strange indeed in her thinking processes to feel that she must become physically younger as well as mentally younger in order to really be companionable with the younger people in her family, none of whom were really children.

We all know that there are, throughout the world, many grandmothers and elderly mothers who have a perfect understanding of youthful ways and youthful living and who make themselves companionable with the younger people of their families without going to any extreme in mental or psychological processes. We find many of these very dear old souls ready to dance and laugh and clap their hands and participate in games and go automobiling and walking with younger people, and our social science experts tell us today that very many middle-aged women have become so youthful that they have adopted many of the foibles and fancies of the younger generation. Nevertheless they have not gone to such extremes as to impair the sanity and soundness of either their minds or their bodies. So we can be sure of two things in this particular case: The woman's mind was eccentric or peculiar to start with or she would not have decided that she must grow actually physically younger in order to be companionable, and secondly, she must have established some "fixed idea" in her mind and must have concentrated upon it many of the hours of the day when unobserved.

In other words, the whole case resolves itself into another demonstration of the influence of the mind upon the body. It is to be noted that in this particular case the woman's body did not actually become younger. There is no testimony by any of the experts to the effect that all of her wrinkles disappeared and that her gray hair disappeared and that she developed golden curly locks and pink cheeks and laughing eyes. She did not become smaller in stature except as she allowed her body to become bent over in childish postures. She simply allowed herself to imitate young people in their actions and movements, imitated their way of talking, and their many frivolities,

and then carried it to such an extreme that she kept on making her mental self youthful until she reached the baby stage and became mentally incompetent. I do not infer that all babies are mentally incompetent except in the more serious and important things of life. But when you see a full-grown adult crawling around on the floor and playing with toys and talking baby chatter and ignoring all of the physical needs and requirements, and making no attempt to feed herself or cleanse herself, you do not think of an infantile mind but of a mentally unsound mind. After all, this is not a case of a miracle, but a case of psychological fanaticism.

The Emperor's Childhood

Our session with the Forum this afternoon will be a little different than usual, because in recent months I have received a number of requests from members asking me if I would not comment upon some of the incidents of my childhood and especially speak of those experiences that led up to my contact with the Rosicrucian Order and those things which led me into the field of study of mysticism.

So I trust that I will be excused for my personal reminiscences this afternoon. It may be that in some of my experiences there will be encouragement or hope or inspiration for some of our members, and that is the only excuse I can offer myself for indulging in these personal remarks. Although I have been chief officer of the present cycle of AMORC for a great many years, I have not permitted any long biographical sketch of myself to be published, and I have not tried to force upon our members any personal history or account that would seem to aggrandize myself in any sense. If such a complete biography is needed or found necessary at any future time, no doubt it will be forthcoming in the proper spirit and proper way.

But as I look back over my childhood I can see now from the greater distance, and with proper perspective, the many strange things that occurred which undoubtedly were steps leading to the path which I have trod for the past twenty-five years.

The background of my home life was undoubtedly one of great importance in connection with my interest in these subjects and my devotion to them. Both of my parents from the earliest days I can remember, were very poor, although engaged to a large extent in educational work. My father had always been deeply interested in the art of penmanship both in writing and in illustrating and, although raised on a farm in a district where there was no possibility of any education in this direction, he did succeed in getting samples of pen work from

leading institutions by mail and practicing diligently at these for long hours in the night after doing a real day's work on the farm. He finally became so proficient in the handling of pen and ink that he was engaged as a professor in a college in or near eastern Pennsylvania to teach the use of the pen. Remember that this was in the days when there were no typewriters, when all correspondence had to be done by hand, and when the proficient writer was rated as important in business as the highest speed stenographer of today, and when illustrations and decorative designs of all kinds also had to be made with pen and ink, and not through painting or photography.

My mother, on the other hand, was a teacher in what would now be called the high schools of the time, and together my parents devoted much of their time to educational work. But their joint incomes were very meagre and my father spent much money in experimentation and research work related to his art and profession. It soon placed him in touch with several other eminent authorities including a close relative, Harvey Spencer, one of the two Spencerian brothers who founded the Spencerian system of penmanship used in the public schools for many years, and inventors of the Spencerian pens and other devices for writing and drawing. This association, and the companionship of the famous chemist and scientist of inks and writing, Mr. Daniel T. Ames, enabled these men to create and establish a new art or a new profession, namely, that of the examination of questioned or forged documents for the determination of whether forgeries had been committed, and whether the writing, ink and paper were genuine, or of the nature that was claimed for them.

My father eventually became dean of this new profession and for the last thirty years has been its leading scientist and authority. He is still actively engaged in the profession in New York City, although he is considerably over eighty years of age.

Therefore, the earliest recollections of my childhood were of a home in which my father spent many hours of the evening and spare time in research and study while my mother finally gave up her work in the schools and diligently worked with my two brothers and myself in our home studies assigned to us by our teachers at school. But more impressive than this educational nature in our home environment was the religious one. My father always has been a devout Christian and a very pious man. We were never allowed to read the Sunday newspapers or to do otherwise than take a walk with our parents on Sunday afternoons in addition to going to church and Sunday School. A certain part of each Sunday

was devoted to Bible reading and Bible discussion.

It was for this reason that in my tenth or eleventh year my youngest brother and myself were taken to a revival meeting in New York City where plans were being made to establish a new Methodist Church. We were the first members of the proposed Sunday School class, and gradually we brought a few other boys and girls into our group, and we stood on Sunday mornings around the small reed organ while a Miss King played and directed our singing and then read a Bible lesson to us. We learned to love this woman for her magnificent character and her sincere devotion to religious principles and we were grieved a year or two later to lose her through her journeying to China to take up missionary work at her own expense, and she never returned from that country.

In the meantime, the Sunday School class grew to a large number and when the organization was finally located in a church that stood on the north side of 14th Street—just a few doors east of 6th Avenue, directly opposite the old building occupied by R. H. Macy and Company—Reverend Dr. S. Parkes Cadman was brought down from northern New York to become the pastor of the new church. With his wonderful spirit and modern ideas, catering to the things that would attract young people to the church, and establishing what he called “the church of the open door,” the church membership and the Sunday School membership grew rapidly until finally the entire institution was moved over to a church that had been remodeled and enlarged on 7th Avenue between 13th and 14 Streets. It became famous as the “Metropolitan Temple.” Here a choir was organized and eventually had one hundred and fifty to two hundred people in it under the direction of a Mr. Evans and his good wife. Dr. Cadman attracted young people to the church and to all of the fifteen or more meetings that were held weekly in that church, including a kindergarten for the young people of the neighborhood, stenographic classes, and a military organization, clubs of various kinds, and meetings in the auditorium of the church every night of the week. It became a center for young people from every part of the city, and finally had the largest Methodist robed choir in New York.

I was a member of this church and of this choir and Sunday School until my sixteenth year, and during those years I learned to love and appreciate religious music and anthems and oratorios and even instrumental music and, after having taken piano lessons from a woman teacher for a number of years, my parents were able to secure the services of a famous Russian pianist who taught me the difficult technique of European music.

But as I sat in the choir Sunday after Sunday and listened to Dr. Cadman’s exposition of Bible themes and of religious doctrines I became strangely affected by the mystical points upon which he would dwell occasionally. Something within me seemed to respond to certain ideas that he would express. There was never any question in my mind about his deep sincerity and especially his profound reverence for the spirit, the mystical spirit, of certain Christian doctrines and especially of certain mystical statements made by Jesus the Christ or by His disciples, and especially by Saint John.

While the church was open all day long for many forms of social activities and amusements, and the building adjoining the church and the basement in the church, and while hundreds of school boys and girls spent their afternoons in and around the church instead of playing on the streets, I found myself tempted from time to time to go into the body of the church and sit in the silent pews and look toward the altar platform and dream and speculate. I would often lose myself for an hour at a time in visualizing Dr. Cadman preaching and emphasizing some mystical principle. And gradually I would visualize one of the disciples standing in Dr. Cadman’s place and expostulating upon the principles in the manner in which it seems these disciples must have explained these things in their time.

Often I would see, in my mental or visionary eye, the Christ Himself, in His beautiful white robes and scintillating aura, standing on that platform amidst the reflection of colored lights from stained glass windows, talking to me and me alone. I felt at those times that the Christ Spirit was trying to impress upon me the significance of some of the mystical doctrines and mystical principles as though I were to adopt them and accept them in more than the manner in which Christians accept them for personal salvation. I used to feel in my childish way that Jesus was making me one of His disciples and that He was instructing me personally for the purpose of preparing me not only to remember these principles but to use them or apply them, or perhaps go out and teach them.

I never discussed these things with any other person than Dr. Cadman himself. When I could secure his attention and interest on occasions when I would meet him in one of the choir rooms or the library of the church, I would tell him of my mystical experiences in the church on afternoons. I do not recall that he ever encouraged me in my visualizing of the disciples, or of Jesus, or that he ever made any comment which would indicate that what I was doing was either natural or unnatural, common or extraordinary. But he always did encourage me to continue my analysis

of the doctrines. When I would tell him what I thought of some of these principles, what I had sensed from his interpretation, and what I seemed to gather from a sort of inaudible and intangible impression that would come to me during my hours of meditation while sitting in the pews, he would tell me to go on with that sort of analytical reasoning and to hold steadfast to the conclusions which I had reached. I remember that I was often impressed with the fact that he plainly intimated that even though some of my conclusions appeared to be different from his, or different from those commonly accepted by Christians, I should not abandon my conclusions or my opinions or my convictions in favor of those accepted by others. He impressed upon me in many ways the fact that the understanding of these mystical principles was a personal thing and that no two individuals could possibly comprehend them in the same manner, any more than two persons could understand or visualize or comprehend God in identically the same manner and same nature.

It was on one of these occasions of meditation that I suddenly became aware of the impression that the figure I saw on the pulpit platform and which I thought was a figment of my own mental visualization was something more than that. It dawned upon me on one memorable occasion that the figure I saw was more or less tangible and composed of light or of some etheric and almost transparent substance, and that it moved and seemed to be animated with some form of vitality or life. I was so deeply affected, and held so spellbound for five or ten minutes, that I was not conscious of whether the figure before me was speaking to me or even speaking at all. But gradually becoming convinced that my vision was more than a mental phenomenon, I hurriedly left the church, partially frightened and partially overcome with religious or spiritual reverence.

And I remember that that night, in my little bedroom, I pondered over this matter and wondered where I could get some information, to whom I could go and ask some questions and find some guidance or understanding. I had no knowledge of the doctrines of so-called spiritualism in those days, and I had little or no knowledge of the principles of psychology, and certainly none of the principles we now call mystical. I was not a hyper or supersensitive youngster in any sense, although my pastimes and hobbies were quite different from those of many other boys. I was not interested in football, baseball, or the games on the street as were my brothers and my companions in the neighborhood and in the school.

I had become interested in photography, but my parents being too poor to buy any of the very expensive cameras of the day, I had borrowed one, and from the wood of a cigar box and the

lens from a small magic lantern, I had made a camera for myself that utilized little photographic plates two and a half inches square. I mixed my own chemicals, did my own developing, in a rather unique dark room which I had constructed in the cellar of our home. Some of the pictures I made during those early days are still among my interesting souvenirs, and they are of an excellent quality and have remained permanent, although photographic supplies, such as photographic paper were of a very cheap and unprofessional quality in those days.

I had also interested myself in electricity, and somewhat in chemistry, and I remember that the first electric doorbells anywhere in the residential section of New York where we lived were put on our home by me in my spare time, and that the owner of the building became frightened because I had installed wet batteries in the cellar and had electric wires running up through the floor to the front door. The owner feared that these dangerous contrivances might set the house afire. I was a great reader of books of a semi-scientific nature and I remember that in my class in school the year before my graduation from the grammar department, my notebook containing principles of elementary physics was considered the finest in the school because I had taken pains to illustrate every one of the principles.

Much of my spare time was spent in art, either painting, drawing, or working with cheap little pastels or crayon. I recall that in my sixteenth year I made a series of crayon portraits of some of my relatives, and these were considered so professional that they were admired by a number of photographic institutions in New York who wanted to hire me to make photographic portraits for their customers, and I have had pleasure in seeing some of these crayon portraits in the homes of some of my relatives in recent years. I seemed to drift naturally into art, music, the sciences, and mysticism. You can well imagine that my parents and their relatives and friends looked upon my combination of interests and hobbies as the strangest of which they had ever heard. But still I loved to walk and to be outdoors at times, and did enjoy the open air despite the fact that I spent more hours either in my cellar laboratory or in a corner of the living room under an oil lamp at night reading and thinking.

My schooling lasted only through the grammar school, and I graduated in June of 1899 from the public school that was on Thirteenth Street just west of 7th Avenue. For years previously I had attended the public school on Thirteenth Street just east of 6th Avenue, but in 1898 that school was closed in order to transform it into the first high school, and all of the pupils were scattered among other schools throughout that section of

Manhattan. During the weeks preceding my graduation in June of 1899 I organized an orchestra—the second school orchestra in any grammar school in New York—and at the graduating exercises I conducted this orchestra of twenty-three instrumental pieces and it was considered a very successful feature of the program considering the youthful age of the performers, since none of them were over sixteen and most of them about fifteen years of age.

After my graduation from school, I found it necessary to try and turn some of my talent and abilities into money in order that I might help support myself. I offered my services to one of the large photographic studios in New York and was immediately accepted, and in a few months my services were solicited by a larger studio, and for two or three years I changed from studio to studio, gradually advancing my income and my experience. In the meantime, however, my father had acquired a small printing plant because of some debt that was owed to him. In this printing plant, on Saturday afternoons or evenings, I learned how to set type and how to print, and all the elements of the printing and publishing business, never feeling or believing that it would ever play any part in my life. But it was another hobby, and my friends were beginning to call me a Jack-of-all-trades.

All the while my mind was trying to analyze the mystical things which were occurring in my life. I found, for instance, that I was developing a strange faculty of prophecy, or perhaps it was intuition. I did not know enough of psychology or metaphysics or mysticism to be able to analyze it. But I noticed that when the strange little electric bell would ring, indicating that someone was at our front door, I had an instant impression of who it was and what it was about. The first impressive incident of this kind was on one Sunday evening when I was lying down on the couch in the corner of the dining room reading. The electric bell rang, and I instantly said to my mother, "It's a telegram saying that Uncle Clarence has died." My mother and father smiled at me and made some peculiar comment because, in the first place we had not been discussing my Uncle Clarence, a young man of about twenty-eight, who lived in Pennsylvania, and we had not learned of his being ill, nor was there any reason at all for my making such a statement—especially since we had seldom received telegrams of any kind from anyone. There was no possible way by which I could have seen from the room that it was a telegraph messenger, or that it was otherwise than the ring of a caller. But nevertheless the telegram itself verified precisely the prophecy that I had made.

On many occasions after that I allowed myself to express quickly, instantly, the impression that came to me when there would be a knock on the door or a letter received or when any other thing occurred that might be the first step in some incident. I found that the more readily and unhesitatingly I spoke what came to me, the more correct I was, and that if I stopped to analyze the impression I had and to look upon it as absurd or ridiculous, the reasoning of my mind would soon modify the prophecy and that if I expressed the modified form I was generally wrong.

Then I soon discovered that I had had impressions of things about to occur, as for instance when I announced one evening, at the evening supper that during that very evening one of the big theaters on Broadway (which I had never attended) would have a fire and many persons would be hurt. That very night at nine o'clock fire broke out in the theater and a great many were injured in the panic which followed. On another occasion I predicted that one of the boats on the Hudson or East River would have a collision, for I could see the persons fighting in the water to save their lives, and the panic aboard the ship. The next morning—a holiday—that very thing occurred.

I discovered as time passed that I had impressions of things that would occur weeks and months in the future, and I was foolish enough one time to write a letter to the editor of the *New York Evening Herald*—an anonymous letter—making a prophecy regarding something that would occur in New York City. Of course they did not publish the prophecy, which greatly annoyed me, and when the prophecy was fulfilled I wrote again to the editor calling his attention to the anonymous letter, and this time the editor asked me to call on him. This led to the building up of an acquaintanceship with the editors of the *New York Evening Herald*, which later resulted in my being selected by them to head a special committee of investigators of the fraudulent spiritualistic mediums who were very busily engaged at that time in New York City. Later on this same newspaper assisted me in establishing, with the aid of this committee, the New York Institute for Psychical Research of which I was president for many years. And when in 1914 and 1915 I was ready to announce the opening activities of the new cycle of the Rosicrucian Order, these same editors gave nation-wide publicity of a very serious and dignified nature to my announcement.

Finally I began to search the libraries for books dealing with the subjects of prophecy, intuition, psychology and so forth, and found some that helped me. But the more I consulted reference books and rare old books on the subject of mysti-

cism and its many divisions of study and research, the more I came upon references to the teachings, the beliefs, and the activities of the Rosicrucians. But nowhere could I find a book that told who and what the Rosicrucians actually were, and this only whetted my appetite and made me more determined than ever that some day, somehow, I would find the Rosicrucians and then find a key to all the mystical problems that had been in my mind for a number of years. It was not until the early part of 1908, however, that I made a discovery of the fact that the ancient Rosicrucians probably still existed and were not a mythical organization that had long since ceased to exist, even mythically, as many of the reference books and encyclopedias had explained. This, then, was the beginning of my research for some contact with whatever remnant of the Rosicrucian Order still existed in any part of the world.

I am not going to take time now to go into the details of that search and its results. I think this has been published or briefly referred to in the history of the Order. If our Forum members are interested I will be glad at some other time to recount further details of my early investigations and my personal experiences.

But I cannot conclude this little talk without saying that later on, when I actually contacted a place or point of the Rosicrucian Order in Europe, I was surprised to find that the chiefs of the Rosicrucian Order had been aware of my investigations and of my experiences and of even my childhood, mystical visions and problems, and were as familiar with them as I was. But even this revelation did not astonish me as much as the discoveries I made after I became the chief executive of this organization, for then I found that every one of my childhood hobbies, every one of my childhood interests, everything I had practiced at and worked at, was a course of preparation for the position which I now occupy. My photography and my art led me into the newspaper business, into the photo engraving business, and into the printing business in a wider scale, and all of this experience has been extremely helpful to me in connection with my work for AMORC. I found that my study of physics and chemistry, and the fact that I was forced through economic conditions to manufacture, invent and devise my own instruments and prepare my own chemicals, was an unusually good preparation for the laboratory experimental work I have had to do in recent years. So, all in all, it seems that my early childhood was an ordained or decreed preparation for the Rosicrucian activities. If this interests our members I will be glad to tell more of these things.

A Rosicrucian Rendezvous

This afternoon I want to share with the members of the Forum one of the most interesting incidents of my recent tour, which included England.

How many times have most of you—and perhaps most of our members throughout America—wished that there was, in some city near their homes, a typically Rosicrucian rendezvous where one could go afternoons and evenings and meet other Rosicrucians in a semi-social, semi-formal, and semi-instructive manner, and enjoy intimate discussions and contacts with other members and at the same time find that environment and that type of surroundings which would be an inspiration in itself.

Well, my wife and I and the others of our little party that toured through Europe at the conclusion of the Rosicrucian general tour found just such a place in England. And I want to tell you about it. The place is owned by one of our good members, a member who has given everything he can give and has done everything he can do to foster, support and encourage the work of the Rosicrucian Sunshine Circle in London. You know it is not always money that counts in such work. I do not believe that our Sunshine Circles in various cities throughout America and other parts of Europe could be helped as greatly by the donations of large sums of money given by some wealthy member as by the moral support, good will and actual services of a dozen or more enthusiastic members. But when a person of means, and a person of more or less retirement in the business world and an enthusiastic Rosicrucian student and practitioner of its principles, comes forward to give his services and give of what he possesses to the work of the Sunshine Circle and general activities of the organization, we have a fortunate combination indeed.

In London there is just such a member. He is not unique in our organization. He is not the only one of whom I could speak in this same manner. But he represents the type of individual that has contributed so greatly to the moral and the spiritual development of the organization by fostering and engendering the real spirit of brotherhood, good fellowship and sincere devotion to the Rosicrucian principles.

And what a rendezvous it is! This good Frater invited my wife and me and our party, including the Supreme Colombe and Colombe Madeleine, my daughter, to spend an afternoon with him. We went into the little den room where Rosicrucians can drop in at almost any time of the afternoon or evening to enjoy tea, music and comradeship, and we found ourselves in an alluring and fascinating environment that we have found in

few places in the Western World or outside of Egypt and the Orient. Our good Frater has been a connoisseur all his life, a collector of the rarest and most beautiful things of human culture and of human achievement. He is an artist, a musician of rare ability, and fortunately for his purposes and aims in life, he always has had sufficient funds—or funds more than sufficient—to enable him to satisfy his unusual artistic inclinations and humanitarian impulses.

We found the walls of this rendezvous, for instance, literally covered with the most magnificent, and in general the most costly and rare, paintings of the great masters that could be accumulated by an individual. There were paintings by Rembrandt and by Rubens, by da Vinci and all of the great painters. Some of these paintings he had bought from the collections of wealthy Americans, others from the collections in homes and museums of Europe. Some of them were life-size in the figures they portrayed. Others were of moderate size. In one corner of this rendezvous there was a grand piano, and several musical instruments were at hand for the convenience of musicians who came there. There was a large library of classical music and semi-popular music of every nation and race, and even of ancient periods of time. There were examples of rare bric-a-brac, ornamental objects of many kinds and all in all there was an atmosphere of comfort and an intensity of mystical vibrations that made the place unique and impressive.

But it was when the visitor entered the magnificent home of this Frater that it was realized how completely this man had devoted his life to the gathering of things that told many stories of life and people of many countries. His own personal sanctum in his home, entered by a more or less secret door, was so intense in spiritual vibrations that one seemed to be overcome by them as though being submerged in water or lifted into the clouds. One simply stood spellbound on the threshold until one's consciousness became adjusted to the vibrations. Then the magnificent things of the room itself made a deep impression. Two walls of the room were filled from the floor to the high ceiling with thousands of books. Here were rare first editions, so costly that they were beyond present valuation. There were hundreds upon hundreds of books of an occult nature, equalled only by the research libraries of our organization in various lands. Some editions of these books were absolutely priceless. A very heavy Persian rug was on the floor. There was one glass case filled with the finest collection of sparkling jewels gathered from all parts of the world, a collection that equaled, in interest and mystery, some of the rarest collections of the world. There were Egyptian figures and small

statues from various parts of the world also. A rare and beautiful Rembrandt painting hung over the fireplace. The mantel above the fireplace was loaded with mystical curiosities from every part of the world. In one corner of this sanctum was the typical Rosicrucian altar, with its candlesticks, mirror, incense burner and emblems, including a very ancient wooden crux ansata taken from an Egyptian tomb. Hours could be spent in this one room examining the mementos from many cities and places and listening to strange stories told of each of them.

In another large room of the home, there were scores of prehistoric objects, dozens of Mexican figures, examples of wonderful Chinese glassware and pottery, and a massive old music box which played weird and fantastic music. There were mandarin coats and daggers and swords and more rare paintings.

In another room of this home there were shelves filled from floor to ceiling with books on music dealing with the subject of the history and theory and nature of music from every possible angle, and there were more valuable paintings on other walls. And so, going from room to room was like visiting the large rooms of a wonderful museum, except that everything was arranged with the personal touch of the owner so as to make one feel that he could sit in the midst of these things and enjoy their companionship in a friendly way. Even at the rear of the big home there were a large aviary, a botanical conservatory, and a large aquarium. Many small rooms of the home were given over to shelves filled with books.

On one of the upper floors of the home was one large room devoted to a display of musical instruments. Here was to be found every kind of string and wind instrument that man has ever invented, created, or used. Many of these instruments are so rare that they are absolutely priceless and yet this master artist and musician could produce the weirdest kind of music on any one of the instruments. To indicate what a master musician he is, and how long he has devoted himself to this one subject, we discovered in one of the lower rooms of the house a library of musical selections with over thirty thousand copies of music written and composed and published by every nation in the world.

When he feels moved to do so, our good Frater entertains his visitors with selections on his old violin. I think I am safe in saying that we who enjoyed that first visit to his rendezvous never heard the violin played before as we heard it that day. No matter what piece we suggested, what theory of music we spoke of, he could go to his research library and draw from it a piece of music that typified the nature or spirit of music

we were discussing, and he could play it so that the violin spoke to our very souls while he was accompanied on the grand piano by a Soror of the organization who assists him in his entertainment of members and visitors. He explained to me how some of the large broadcasting stations of Europe and particularly those of England borrow music from his great library when they want to have something of a special nature or to fit a special occasion or to illustrate some theory or period of musical development.

We saw stones and jewels and minerals from various parts of the world, polished and unpolished. We saw strings of beads made by natives of many lands, and each having a story or illustrating a spiritual, religious, or mystical principle. We saw lace-carved furniture from oriental lands, unique lamps, draperies, carvings in ivory and metals.

Yet this good Frater is the most congenial, democratic individual one could wish to meet. He loves all Rosicrucians and all friends of Rosicrucians. He has been approached and tempted by the representatives of other organizations and other movements, by the leaders of all kinds of philosophies. Years ago he spent much money and much time investigating them all, delving deeply into their teachings, ideals and purposes, but today our Frater is giving his life and everything he possesses for the support of Rosicrucianism because of what he has found in it for himself, and because of what he has seen it do and accomplish in the lives of hundreds of others. He is ready day or night, at the sacrifice of his own convenience and his own interests, to give help and aid to the unfortunate, the sick, the inquiring or the discouraged and despondent. That is why he is so deeply interested in the work of the Sunshine Circle and invites them to hold their consultation meetings and conferences in this Rosicrucian rendezvous.

He is sending to us some rare paintings of some of the kings and queens of Egypt, and we shall place these in our Museum on exhibition. But we shall ever retain in our hearts the sweetest memory of his hospitality, his congeniality, and his wholehearted sincerity. He and his co-worker represent the ideal combination of representatives and workers in the field of Rosicrucianism.

It is through meeting individuals of this type in different countries and places that we come to realize how wonderful, how permanent, and how Cosmically directed and controlled, is the very foundation and background of the Rosicrucian Order of AMORC throughout the world today.

Psychic Cause of Disease

Some of our members have written to us recently and stated that there have been discussions in our Forum which seem to include contradictions of statements made in our monographs.

First of all, they state that we refer in some of the earlier lectures to germs and their possible cause of disease, and in other lectures we refer to the fact that all diseases emanate from psychic causes, and yet in another place we have said here in the Forum that constipation was responsible for seventy-five percent of the "physical illnesses and mental disturbances" and all this seems to be contradictory. They call attention to the fact that in other lectures we say that there are no germs, and that the germ theory is all "tommy rot."

Now if our members will stop and analyze these various statements, instead of immediately coming to the conclusion that there seems to be a contradiction in the statements, they will add to their wisdom and understanding.

In the first place, in the early Neophyte Degrees of the work, we cannot go into all of the great truths and all of the great principles, and explain in a few months all of the deep fundamental ideas back of our teachings. And in the second place, we cannot take a new member and in a few months clear out of his system all of the ideas and all of the terms and passages that he has collected. It would be too revolutionary, it would be too confusing, it would leave the new member up in the clouds, so to speak, and he would not know where he could plant his feet and feel safe and secure. Therefore, in the early degrees, or below the Seventh Degree, we quite often refer to germs as the cause of disease, or the relation of germs to disease in the same terminology and in the same manner that medicine and science accept those terms, and in the same manner as the average person uses them. Think of what would happen if in the very first monographs we started in by saying to the students, "There are no germs, and the whole germ theory is erroneous!" Unless we could follow that statement immediately by telling what we mean, and how we mean it, and all about the cause of disease, the student would either think we did not know what we were talking about, and were just mere fanatics, or he would be left high and dry in the clouds with no understanding of either disease, germs, health, or anything else.

All of this would be equivalent to talking to our early students about projections. Unless we immediately explained what we meant by projections, and then followed that up by telling them how to perform projections, we would not

only have a mass of unnecessary correspondence coming to us on the subject, but we would be unable to make the student understand what we were talking about until he had had a great many other fundamental principles established in his consciousness and a great many other laws proven to him by his own experiments with more simple laws that must come ahead of the laws of projection.

For instance, we cannot explain to the new student that there are two kinds of germs. One is the theoretical, physical, material chemical germ or bacillus that medicine and science talks about. It is a fearful, dangerous germ. It is the most infectious and efficient germ in causing disease that we know anything about — just because people have a fear of it, a misunderstanding of it, and allow such germs to create other germs in their minds and consciousnesses. Then there is the second kind of “germ.” It is of a psychic, Cosmic nature, and affects only the psychic body and the harmonium of the physical and psychic bodies in each individual. These are the real germs as far as causing any disturbance is concerned, but we cannot attempt to tell the new member about these so-called psychic germs or psychic causes of inharmonium in the body. These facts must come to the student gradually through the higher degrees.

And when we say that constipation causes so many of the physical illnesses, and mental disturbances, we are absolutely right. On the other hand, when we say that all disease and inharmonium in the body begin in the psychic part of the individual first, we are also right. There is no contradiction in these statements if you will stop and think a moment and analyze them. Your first natural consideration should be “Well, what causes constipation?” When we say that constipation is responsible for physical conditions in the body we are starting in the middle of the problem, and not at the beginning of it. There is a physical cause for all physical conditions, or for each and every form of physical condition. But there is also a psychic cause for the physical cause. A person who is in a proper state of Cosmic and psychic harmonium cannot become constipated. But on the other hand, if there are psychic causes for inharmonium in the body, constipation will result. This is not so much a physical condition as a cause for other physical conditions. Constipation is really more of a rhythmic, psychic nature than of a physical nature, but it becomes a cause of other physical conditions.

So I hope that those members who have tried to compare various statements in the early degrees and in the higher degrees, and who think they have found inconsistencies, will stop for a moment and analyze and realize that there are two

ways to speak of these matters, and that what is said in the higher lectures or discussed in the Forum magazine at times is to be given just as much credence and just as much careful consideration as what is said in the lower degrees, but the latter must be considered by reading between the lines, and remembering that what is said in the higher degrees represents the studies from a psychic point of view, which is the most important point of view, after all.

Other Paths Than Our Own

A Soror in Tennessee asks us whether AMORC has ever taken the attitude that the Rosicrucian organization claims to offer the only path to peace, power and spiritual unfoldment that man can use with any assurance of success.

I am happy to say that when I first contacted the Rosicrucian ideals and purposes nearly thirty years ago, I was impressed with the fact that in none of the references to the Rosicrucian organization made by eminent persons of the past which I read in rare reference works, did I see the claim set forth that the true Rosicrucian organization considered itself the only path, the only means, the only way to peace and happiness, spiritual unfoldment, and success in life. That very point greatly impressed me, and I could not help but compare this attitude on the part of the Rosicrucian Order with the attitude of so many other movements that were popular then or which had been established for many years and were making slow and insignificant growth and progress.

Today there are many so-called universal movements and, of course, many definite religious groups and systems that imply, if they do not claim in positive words, that they constitute individually the only true, the only safe, the only genuine, and the only sure way to the attainment of the kingdom of heaven or the development of the spiritual side of man.

We today, as representatives of the ancient Rosicrucian organization and as perpetuators and conservators of the ancient Rosicrucian teachings, frankly state that the Rosicrucian method, the Rosicrucian path, is not the only one that can lead man, individually and collectively, to spiritual unfoldment and the attainment of the utmost of peace and happiness. We have referred to many good organizations, many good systems, many good leaders and teachers in the past, and today there are a number of organizations throughout the world that are just as excellent, just as proficient, just as adequate for the development and unfoldment of man's better nature, divine qualities, and latent powers, as the Rosicrucian Order. But all individuals do not re-

quire the same method, the same process of unfoldment, or the same degree and nature of assistance. There are certain individuals in every part of the world, certain types of individuals that very definitely and very positively require precisely what the Rosicrucian Order has to offer. The Rosicrucian Order for ages has amplified, extended and enlarged its scope and horizon of activities, methods of instruction, its practical application of useful principles, and its personal system of development, to a point where it meets the requirements of a very large number of those individuals who have awakened and are awakening to the need for what it has to offer.

For that reason we may safely say that the Rosicrucian Order of AMORC today offers to a larger number of individuals what they require than does any other similar institution or system. It offers and supplies to a very large number what they have not found in their churches or sectarian affiliations as a supplement to their religious and church studies. It also meets and supplies the requirements of millions who have not affiliated with any church or with any religious system and yet have a keen realization of the necessity for spiritual unfoldment and psychic development. It is probably this fact that explains why the Rosicrucian Order in its new cycle has grown so rapidly and has encircled the civilized world in so short a time, and why it has received such universal endorsement and praise.

Nevertheless, there are millions of persons in the world today who are of a type and of a degree of unfoldment or a degree of awakening that will find their special requirements more adequately filled or supplied by other organizations. Some of these other organizations will more rapidly and more efficiently please and satisfy the simple longings and desires and the spiritual requirements of certain types of individuals than would the Rosicrucian Order. But those who are of a type who are attracted to and affiliate with the Rosicrucian Order are most certainly helped in a more practical way and in a shorter space of time by our organization than by any other.

Therefore it does not behoove any member to look upon his own case as typical of all others and to look upon his requirements and needs as representative of all individuals throughout the world and say that the Rosicrucian way is the only way. Naturally we cannot recommend and publicize the other good organizations, for without knowing what the individual requires we might make a serious mistake in recommending that he or she accept the offer of some other organization. We can only offer what we have, and when we find an individual who is not being benefited by what we have to offer, or we find

that different type of individual who requires something that we do not offer, we are frank in making a recommendation to that individual and in assisting him or her to find some other organization, or some other movement, that is especially needed.

For that reason our members should not expect us to classify all the other movements and their offerings and conduct a typical information bureau of that sort. The individual must find for himself what he requires or proceed with work that is very broad and liberal like our own until he finds whether he needs the specific offerings of another organization or not. But let us always be tolerant, as well as mindful, of the good that is being done by many organizations and institutions, and especially by long-established movements and not by those spontaneously created ones that are born in the mind of some self-appointed leaders. For you always find such leaders intolerant of other movements and claiming to have "the only path to peace and power."

Reincarnation Question

Our good Soror Vegtasa of North Dakota asks whether it is possible for one or more of the past incarnations of an individual to be incarnated at the present time in another physical body while a principal character of the past is incarnated in the present body. In other words, let us assume that a person now living had five incarnations in the past, which we will name A, B, C, D, and E. The present incarnation seems to be a combination of D and E, but the member wishes to know whether incarnations A and C, which did not make any manifestation at the present time, may be incarnated as characters in some other living bodies who are on earth at the present time.

This is a very speculative question, of course, and I can only say that so far as historical records of past incarnations of many eminent mystics are concerned, they have never found that there was any complete absence of any of the past characters in the present make-up of the character that constitutes their present incarnation. In other words, using the illustration given above, a person living today may find that at times the past characters of D and E manifest quite frequently through his present character and it would appear, therefore, that his present character is a combination of the past ones of D and E. But nevertheless, A, B, and C characters are somewhere in the make-up, and are not completely absent.

It is almost an impossibility to conceive that characters of the past could separate themselves from the soul and become individual and independent incarnations. It must be remembered

that it is not the characters of the past that reincarnate independently, but the soul. Each of the past characters was a part of the one soul, like the cloak that might be worn by the soul. As the soul reincarnates, it retains the outstanding features or characteristics of each one of the characters that once colored and personalized the soul. To think otherwise would be to think that the cloak a person wears and casts off at transition might become incarnated as an individual by getting a body within its folds, while the soul that once was in the body reincarnated as another individual. It is really an unthinkable proposition.

Regarding Books and Authors

I have before me two questions from a Soror in Melbourne, Australia, and a Frater in America. One is in regard to the book *The Rosicrucian* by Temple Thurston, and the other is in regard to the book entitled *Mind Magic* by Dr. Alfred J. Fox.

In regard to these two books, I will say, first of all, that the book by Temple Thurston has nothing more to do with real Rosicrucianism than has the World Almanac or the latest agricultural publication issued by the United States Government. Mr. Thurston is not a Rosicrucian and never was, and very evidently does not know the first thing about the Rosicrucians and their teachings. He simply wanted to write a nonsensical mystery story and thought that by using the title Rosicrucian he would attract attention to the book. In the book he makes his principal character, supposed to be a Rosicrucian, a scoundrel of black magic and evil-doing of all kinds, and does it in a manner as though he thought that he was describing a real Rosicrucian. The book is not even good mystery reading, and there is not a single reason why we should recommend it or ask anyone to read it.

The book by Dr. Fox, we are told, contains some interesting metaphysical or psychological matter; but in answer to the question about him I can only say that he is not a member according to our records, and his book is not a typically Rosicrucian book, nor of any real value to Rosicrucians, but it may be of some interest to those who are interested purely in the mental possibilities of a keen mind.

Thomas Jefferson's Secret Writings

I want to call the attention of our members in the Forum this morning to an interesting incident which I found related in one of the American magazines shortly after my return from Europe. I am not quite sure whether it is in the

new and wonderful magazine called *Life* or in another similar magazine. It is an article by some individual who made it his business to gather together samples of the strange workings of the mind when a person is in meditation or in deep thought, as, for instance, when sitting at a table listening to a lecture or an address, or when awaiting a telephone call. You know that at such a time a person is apt to take a pencil and make marks in the form of scrawls and writing on anything that is close at hand. The magazine article shows specimens of such "written thoughts" of many famous persons.

One of the specimens was taken from some well preserved records of the life of Thomas Jefferson. His pencil had made on a sheet of paper a number of strange-looking characters which the writer of the article said appeared to be a cipher code of some kind invented by Thomas Jefferson. The moment I saw the cipher code I recognized it as one of the old Rosicrucian codes used for many years before Thomas Jefferson became a Rosicrucian, and still to be found in many of the ancient Rosicrucian secret manuscripts. The cipher was not accurate in every letter, probably because Jefferson was making his scrawls from memory, and not intending to write anything serious. But the ciphers represented all the letters of the alphabet in their proper order, and were very well made.

This is just another little bit of evidence to show how deeply Thomas Jefferson was concerned in Rosicrucian activities. It furthermore shows that he must have been one of the important officers of the Rosicrucian colony in and around Philadelphia, for otherwise he would not have had a copy of the secret code and would not have been so familiar with it.

Old Forum Issues Wanted

I would like to have the following announcement appear in our Forum magazine. We would like to secure a number of copies of old issues of this Forum magazine. New members and old members who did not receive some of these early copies would like to have them. If any of our members of the Forum family feel that they can spare their old issues, having read them thoroughly and completely, we would be glad to receive them. We especially would like to have some of the earliest issues, and we have one request right now for a copy of the June, 1932 issue of "The Rosicrucian Forum" (Vol. II, Number Six). If anyone has a copy of this particular issue to spare, we would like to receive it.

Please note that if you send any old copies of "The Rosicrucian Forum" that you can spare, they should be addressed to the Secretary to the

Imperator, Rosicrucian Park, San Jose, California. Write a separate letter, stating what sum of money you wish for the copy or copies you are returning, and whether you wish payment in cash or wish to have it credited to your dues. Upon receipt of the magazines and your letter, we will notify you whether or not we require the copies you are sending, and how we will reimburse you.

On the other hand, it might be better for you to write to my secretary, stating what copies you can spare, and what remuneration you wish for them, before sending them to us. Please remember that this does not apply to "The Rosicrucian Digest," but only to "The Rosicrucian Forum."

The Baha'i Movement

This morning our Frater Thompson has submitted to the Forum a copy of the paper called, "The Baha'i News" published by the National Spiritual Assembly of the Baha'i movement in the United States and Canada. He asks us to consider an analysis of the movement and to make some comment on it as a religious sect.

We are not going to take the time to read this paper nor to analyze the principles, ideals, purposes, and activities of the Baha'i Movement. We are not going to take time to explain why we might say whether the movement was good or worthy or otherwise. Frater Thompson himself defines the movement as a religious sect. Everything we have seen of the Baha'i literature proclaims it to be a movement for the purpose of standardizing or internationalizing of all religious faiths. This being so, it is entirely out of the scope of our discussions or our interest. The AMORC has nothing to do with any religion or the discussion of the doctrines or the purposes of any religion, or the activities of any religious movement.

All of our members are free to belong or to join any religious movement or religion of their choice, and we have always refrained and always will refrain from commenting on the good or other qualities of any religious movement. One outstanding paragraph in this copy of the Baha'i News for March, 1937 may be of interest to us. It states: "It must be assumed that the fundamental literature of the Faith—the Writings of the Bab, Baha'u'llah, 'Abdu'l-Baha and Shoghi Effendi—is and will always remain the sacred truth of the Baha'i community, and therefore, as far as is humanly possible, to be published through the established Baha'i channels."

This is equivalent to saying that the ideal religious movement fostered by the Baha'i movement would be based upon the writings and teachings of one person, one religion, or one sect.

In other words, not the good from all religions or the truth from all religions is to be converted into one, but the doctrines and teachings of one sect are to become a universal sect to which all others must submit. Whether this is an ideal method, or something that the people throughout the world will accept, is something that we are not prepared to discuss. It is all beyond the scope and purposes of the Rosicrucian Order.

Jewish Persecution in Germany

I have here a letter from a good Frater in New Jersey who would like us to say something to counteract the general American idea that all Jews are being persecuted by Hitler or by the German government in Germany.

Very fortunately I made a thorough investigation of this matter while I was touring with some of the supreme officers and advanced members of our Order at the conclusion of the regular Mediterranean cruise. Now it is well enough for those who have been supporting the anti-German and anti-Hitler propaganda to claim that you cannot learn the truth by going as a stranger to Germany and asking a few questions. If that were all we had done in Germany I would not be making any statements now based upon the little information we would have gained. I know human nature well enough to know that if there were any real wide-spread serious propaganda in Germany against the Jews, and I—or a few of us—went into the highways of Germany and openly asked questions about it, we probably would get false answers because of the fear of the persons living in Germany of telling the truth.

But, that is not the way we made our investigation, and I am going to state some facts that I know very well will be challenged by those individuals in America who are anxious to maintain the anti-Hitler propaganda and by those who will claim that the Imperator and the supreme officers are pro-German and anti-Jewish and pro-everything and anti-something-else.

I know that all of our members who have been in the Order for more than five years have been amused at times by criticisms made in other publications regarding AMORC and its officers and the attitude of the Order. For years we were accused of being not only essentially Roman Catholic in our spirit but a part and parcel of some form of Jesuit propaganda. This was followed soon by other articles of criticism which claimed to be based upon incontrovertible facts that proved that AMORC and its officers were being paid and sponsored by the Jewish propaganda that was being spread in America and that we were one hundred per cent anti-Roman Catholic. Then we were accused of being socialist

supporters of Soviet Russia, anti-American, and what not. Every time we venture to state a truth regarding some movement, some individual, or some phase of human emotion, the persons who do not agree with us accuse us of being paid by and supported by those that represent the opinions we have expressed.

However, I am now going to lay myself open to further criticism of this kind, and I will be able to stand it just as I have all of the other criticisms for the past thirty or more years.

In the first place, those of us who were touring as representatives of the highest section of our Order deliberately went to parts of Germany where we could find the facts. We went to Cologne on the banks of the Rhine. We went to Berlin, one of the headquarters of Hitler, and his form of government. We went through other German cities and sections until we arrived at Munich, which is the other, or second, headquarters of Mr. Hitler and his form of Government.

In all of the larger cities and the smaller cities we found stores and various forms of businesses of all kinds and classifications being openly conducted and generously patronized by Jewish people, with Jewish names and every outward indication of being members of and adherents to the Jewish faith and Jewish synagogues. We talked with a great many of these shopkeepers, storekeepers and business men without asking them pointedly the questions that others might ask, but we found that they were orthodox Jews and openly acknowledged it right in the presence of scores of Germans, natives who were not Jews, and even on some occasions in the presence of officials of the German government.

We found Jewish synagogues in an excellent state of preservation in all of these cities, and even some new ones being built, and none in any form of destruction. We found that on Saturdays these synagogues were being attended in the usual manner and without any attempt on the part of the Jews to evade being seen going into or coming out of the synagogues. We noted that in some cities the leading business houses were conducted by Jews, and as well patronized as those that were conducted by Christians or those of no religious faith. In several cities I talked with the rabbis or other leaders connected with the Jewish synagogues and found them to be much surprised and much annoyed by the propaganda in America that intimated that all Jews were being persecuted and that the Jewish religion was being interfered with. In each in-

stance they told me that the membership of their church has not diminished but either held its own or has increased. Not one of them could recall a single instance where the regular services or activities of his synagogue or the practice of his faith had been interfered with by government decree, by local officers, or by any of Mr. Hitler's rulings.

I also found this true in connection with the Roman Catholic church and the Roman Catholic religion. But I particularly learned, as did the others in my party, that the propaganda in America had led us to believe that all Jews in Germany were being persecuted because they were Jews, and not because of any outrageous acts that a few might have performed, and not because they had been violators of some law like any other human being. It is true that in Germany a violator of the law is punished regardless of his religion, but not one of them had been punished because he was a Jew, nor was his punishment made any more extreme or any different because he was a Jew.

I hope that these facts will help some to realize that there is a very definite form of false propaganda being carried on in the American newspapers and magazines because of European conditions and it is only fair to say that the same kind of false propaganda is being carried on in European newspapers regarding conditions in America. We learned and heard more surprising stories regarding conditions in America than we could ever have imagined. Yet the people of Europe are gradually being led to believe these stories and the purpose of this false propaganda is to create unrest and to bring factions and classes of people into contest and disagreement and help the tendencies toward national and international wars. It is a horrible thing to think, but it is an absolute fact, that there are groups of individuals in every country of the world who are not righteous enough to pray for war but are devilish enough to invent every scheme and form of propaganda that will eventually lead to war. They have either commercial or business benefits to gain from international clashes, and of course, in some cases it is political benefit that animates some groups of individuals in sponsoring and promulgating the false propaganda in this country and in Europe.



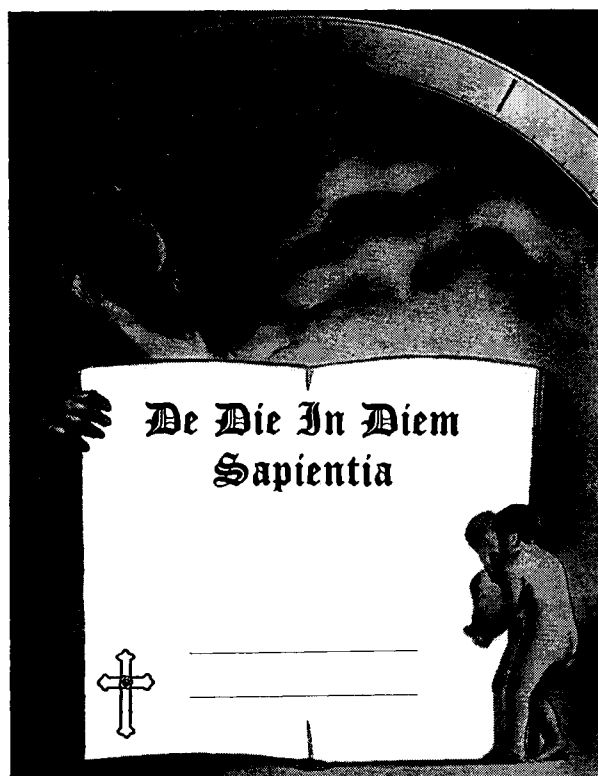
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No. 2

THE QUEST

They said: "She dwelleth in some place apart,
Immortal Truth, within whose eyes
Who looks may find the secret of the skies
And healing for life's smart!"

I sought Her in loud caverns underground,—
On Heights where lightnings flashed and fell;
I scaled high Heaven; I stormed the gates of Hell,
But Her I never found

Till thro' the tumults of my Quest I caught
A whisper: "Here, within thy heart,
I dwell; for I am thou; behold, thou art
The Seeker—and the Sought."

—James H. Cousins.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

Since my recent return from the tour of Egypt and other mystical lands, I think a large number of our members have had many occasions to think of all the greetings we received when we visited the branches of our organization. A small group of us departed from the main touring party at the end of March and proceeded to go through Europe as far north as London and returned through other countries, visiting every few days at various Grand Lodges or branches of our Order in foreign lands.

We were all greatly impressed with the wonderful greetings we received on the occasion of each of our visits. In associating this with the kindly spirit in which the large group of members on the main tour greeted me morning, afternoon, and evening when I had an opportunity to speak alone with them or talk with them in small or large groups, it makes me realize the importance of this little magazine called "The Rosicrucian Forum," that comes to your home every other month.

I do not know how you feel about it as you read these words, but on my part I feel as though I were coming to the door of your home and asking if I might come in and sit down and talk with you for a little while.

Each time I find the necessity of preparing these few paragraphs of greeting for the magazine, I actually feel as though I were stepping out of my sanctum or office here and reaching out toward space and going to your home and shaking hands with you and handing you this little magazine. During the Forum sessions when those present make their comments and I read others sent in by the members who want me to give answers to their problems, I feel I am not talking just to those hearing my views, but to thousands living in distant places, going to them personally and extending my hand and saying, "well, here I am again for a little chat and a few comments on the questions and problems that puzzle you the most."

And how I wish it were possible to do what I do here at each annual Convention! I wish I could walk around our spacious lawns and grounds here and sit down on one of the benches under a huge palm tree or a shady elm and have two or three of you around me and chat with you a few minutes; or walk around and shake hands with you and answer a question or two and each of us go away smiling and happy for the contact;

or I wish you could drop in here on a Thursday afternoon and get past the restrictions of my secretaries and enter my sanctum and sit down by me at my desk and let me look right into your face and listen to your question or two and give you the best answer I can. I would love these contacts with you because I love you all and know we are real friends and companions working along the same path with the same trials and tribulations.

I like to have the members call me their "big brother" because I feel in many ways it is a true expression, inasmuch as I try to be so broad in my understanding, so tolerant in my comprehension of your difficulties, and so extensive in searching the Cosmic for guidance to help you, that I am truly a BIG brother. But on the other hand, I do not like the term when it seems to imply that I am greater than any one of you. I, too, have my difficulties and my problems. I have things in my nature I must develop to a greater degree and things that I must overcome. If I had not been conscious of these I would not have joined the organization originally, and I would not be a present-day student of its everyday principles, striving to put the principles into practice and develop myself to the highest possible degree.

But I, too, love all of you as sincerely and deeply as it is possible for human beings to love one another spiritually. I love to read your letters, especially the BRIEF ones with questions and comments, I love to hear your voices laughing and chatting gaily just as much as I love to hear your serious explanations of things that sadden you and perplex you.

But through the medium of this magazine I do feel that I reach your hearts and souls at least for a few hours every other month and in this way we get to know each other better. You realize that I receive many hundreds of letters addressed to the Forum that are not published in this magazine. Many are answered by personal letters and it is through these letters that I get to know the friendly, intimate side of every one of you, and I hope that through my natural method of speaking and expressing myself you also make a more intimate and friendly contact with me in forming an opinion of my personality.

I was pleased with the many letters I received from my Forum family asking for more of my comments regarding my childhood and saying how happy you were to read the few comments I recently uttered here in the Forum. But while

you ask for more, and I would be willing to give more, I am really puzzled now as to where to begin and what to say. It seems I have covered very completely my early childhood as to my early interests and what led me to take up the Rosicrucian work. I cannot find in the history of my youth after my eighteenth year anything that would be of special interest to you. I had a natural youth, and natural normal manhood. I was not born with a "veil" nor was I a seventh child of a seventh child. I never found there was any "mystery" about my birth but always had the determination to seek and seek, and after all, I have not been any more fortunate than you in my seeking, for you, too, have been led to the portals of the same fraternity to which I came as a young man and found a satisfactory answer to all my questions.

I have been more fortunate in one way, perhaps, for in my position in the Order I have received hundreds of booklets, letters, and pamphlets of other organizations claiming better ways to live. I have read scores of these books. I have read books and papers that probably would never come into your hands and you could not find in libraries. I have examined the teachings and various claims of many leaders and teachers and I can conscientiously say as hundreds of other members say, there is no other system that equals the Rosicrucian method of instruction. I do not say that the Rosicrucian Path is the only Path that leads to peace and power. There are other Paths that are suited to the special desires of certain classes of individuals, but there is not one of them to which I would at the present time devote my life or time in studying or following their precepts or examples.

I have never yet faced a problem that I was not able to meet because of my comprehension of the principles as taught in our AMORC lessons. Naturally, the outcome of my desires has not always been as I would have had it, but that could not have been possible in justice to all concerned. I have not had all my desires and wishes. I have learned to be satisfied with asking God and the Cosmic for help I want and think I need *and letting God be the judge of what should be done*. Whatever came as my lot or my properly deserved reward or Karmic instruction, I have taken as willingly and contentedly as it is possible for any individual to take all the incidents in life. I sometimes feel I have grown very old in this work and that my days and hours of devotion to routine matters will soon come to an end when I can rest in peace and relaxation and allow others to take up the routine burdens and responsibilities.

After all, twenty-eight years of devotion to this work is a long time and twenty years of

strenuous executive activities, consisting of writing, thinking, interviewing, planning, and night-time concentration and thinking, is considerable work for any man. It has not been like the work done by the individual who labors from seven or eight in the morning to five or six in the evening and is free on Saturday afternoons and Sundays and has all his evenings for rest. Nor has it been like a modern workman who labors forty hours a week and has the remainder absolutely free of responsibility to others, and many continuous duties. When my long hours at the office are brought to an end, I continue my writing, painting, planning or giving treatments or messages of help to those who need help in the sanctum of my home and I am often interrupted by telegrams and telephone calls until four o'clock in the morning. But it has been one glorious, continuous round of devotion and I have always been extremely happy, and I am now beginning to feel contented by what has been accomplished, not only by myself but by the many other executives and workers, and through this little magazine as it comes to you, going into your homes and visiting you. How often I think of the mail boxes at your front doors or the boxes mounted upon posts in the rural routes, and I rise and salute you with these greetings and follow you into the innermost home and heart and talk to you not only as a big brother, but as a friend and companion.

For we are companions on the Path and most of us will travel the same Path together through this life and eternity.

Faternally,

H. SPENCER LEWIS,

Imperator.

Motherhood

I would like to say something before the Forum this afternoon in regard to the experiences of many thousands of women when they are approaching and passing through labor and childbirth. You probably know that this incident in the life of women has become a very important one in our work, and for many years we have made an exhaustive study of it, and have successfully dealt with methods of assisting thousands of women at this vital time. Our records in regard to our help to expectant mothers, and particularly emergency help at the time of delivery, are filled with testimonials saying that it proved to be, not the dangerous and threatening or extremely painful and terrible time they have heard about, but one of brief duration and wonderful experience.

The point I want to deal with today is as interesting to men as it is to women. It is in regard to the borderline state which women approach at the time of delivery. You probably all remember that a few years ago a process known as the "twilight sleep" was introduced in America from Europe, and it was a process claimed to be the result of the use of a very simple anesthetic plus a form of hypnosis or mental suggestion on the part of a physician whereby the expectant mother was placed in a borderline state which enabled her to be immune from the most extreme pain, or at least be insensible to the most extreme pains, and yet conscious to a slight degree of what was going on and thereby able to assist in the delivery of the child. Many wonderful and fantastic claims were made for this process, and many eminent physicians in America attempted to duplicate the forms of "twilight sleep" that certain physicians in Europe claimed they were producing. Finally, however, the entire procedure was abandoned, and it was stated by eminent physicians in America that outside of a slightly different drug being used than had been used formerly, there was no real difference in the physical or mental state of the expectant mother than when other processes were used here in America.

However, there was one point about this unique system, or the claims for it made in Europe, and that was that the mother was in a twilight or borderline state, instead of being wholly or completely unconscious as is the case when some anesthetics are used or a large amount of ether or other drugs are used to produce insensibility to pain, and the term "twilight" is really a very significant one. And, after all, in the majority of cases even when no drug is used or no form of anesthetic, it is a fact that the average expectant mother does pass into a borderline state for a few minutes at the time of delivery even when she appears or seems to be in intense pain and is not being assisted by either metaphysical or other methods. It is a period of borderline consciousness when the mother is not as fully aware of what is going on physically as she seems to be. Of course, there are the extreme cases—perhaps one out of a thousand—where this borderline state is hardly existent at all.

We know how frequently mothers state after the child has been delivered, and they have had an opportunity to rest and recuperate their mental and physical equilibrium, that they do not recall exactly what happened during the delivery, even though they had no anesthetic, and it is more or less a proverb among mothers that the thing they remember the least of all after a day or two has passed is the pain and suffering during the actual period of delivery. The husband who

may have witnessed the birth or part of it always feels that the pain and suffering will never be forgotten. It certainly is not so easily forgotten by those who witnessed it, and certainly not by a sympathetic husband. But it has always seemed strange that the mother herself claims that she remembers that part of the procedure least of all. Heretofore those who have not passed through such an experience have attributed this forgetfulness of the pain and suffering to the exuberance and joy that comes so quickly thereafter, especially when the new mother is holding the little child in her arms and looking upon the miracle of God's laws.

But we know from our records and experiences and our analysis of the entire matter that these mothers, or the average ones of them, do pass through a borderline state at the time of delivery that is filled with many other impressions than those of agony and pain. Many mothers hesitate to speak of the things they remember after the child was born because they do not want to give the impression of having had strange visions or peculiar experiences, because they fear that others who do not know or understand might think they became temporarily unbalanced mentally from the pain and suffering, and so they say they remember nothing, and especially the pain, and now that it is all over the thing is to be forgotten.

But whether these persons admit it generally or not, in confidential reports they have admitted to us that during the arrival or delivery there seemed to be a raising up of the consciousness to a higher plane, and that occasionally this period is accompanied by visions, impressions, or sensations of being almost wholly spiritually attuned with something, somewhere above and beyond the earth plane. Among some mystics and spiritually inclined persons throughout the world, it is a common belief that a woman rises closer to heaven and approaches more nearly to the consciousness of God at the time of delivery than at any other time in her life. These mystics claim that because the soul of the unborn child is hovering over the mother waiting to enter the little new-born body, the mother is "spiritualized" or attuned with the Cosmic forces and with the "oversoul" or universal soul, or soul of God, for the few moments prior to the actual birth of the child. Many mothers, therefore, do have very strange and unusual experiences, impressions, or sensations at that time which are so transcendental and so far beyond the power of words to express or interpret that they feel that they were being purged of all earthly and material conditions and more truly made holy at that time than through any other process or experience in life. And all mothers indicate that those who have had

the Cosmic, metaphysical treatments or assistance that our organization gives them at the time of delivery, have been aided in this process of "spiritualizing" the body and consciousness of the expectant mother.

We find it almost impossible to express ourselves in this regard, and to put into words of any kind the impressions that we have from reports and varied comments of mothers who have gone through these experiences.

One thing, however, we wish to emphasize, and that is that many women unacquainted with our teachings or similar teachings have attributed the weird and strange experiences of this borderline state wholly to the drugs or methods that have been used to make them more or less insensible to pain, and that they are greatly mistaken in believing that the anesthetic used would produce all of experiences they have had. To compare these experiences with those of the ridiculous and absurd, or sometimes mystical, nature experienced by persons in a dental chair under the influence of gas or other anesthetics is not correct. While to untrained or unknowing persons all such unusual experiences might be attributed to almost any cause, to those who have been students of mystical and spiritual laws of the world, there is an unmistakable difference between the borderline experiences during the period of delivery of a child and those that are experienced during surgical operations and the extraction of teeth, etc. There is no known drug or anesthetic in the world that will give as perfect or complete spiritual attunement with the Cosmic as the Cosmic process itself of surrounding the mother with a spiritual aura and bringing so close to the mother the invisible soul that is about to take possession of the new-born body.

An Egyptian Reincarnation

Many clippings from newspapers published in Europe regarding an interesting case of reincarnation have been coming to my desk, and a number of members in Europe and some in America have written to the Forum asking us to discuss this matter.

According to Mr. A. J. Howard Hulme, an eminent professor of English and Dr. F. H. Wood, a Doctor of Music and well-known church organist, there is living in Blackpool, England, today, a very young woman, a blonde school teacher of twenty-five years of age who seems to have proved herself to be the reincarnation of a handmaid to an Egyptian Princess.

The young girl of today is not only attractive and well educated, but fond of athletics and is a modern girl in every way. Dr. Wood has just written a book about the young girl entitled,

"Ancient Egypt Speaks," and we presume this book can be secured through any European, and especially English, bookstore. I might say in passing that we do not have this book for sale and cannot secure copies of it for our members.

According to the testimony of Dr. Wood and Professor Hulme, and in fact a number of others who have investigated the matter, including newspaper reporters, the young girl lived in Egypt three thousand years ago. Ever since 1928 this modern girl whose name is given as "Rosemary" has had very definite pictures of her past life in Egypt revealed to her, and her memory has opened up a storehouse of classified remembrances of the past, and she is even given to talking in the language of the ancient Egyptians.

To those who have studied her it appears that when she is sitting in a relaxed position and permitting her memory to go back to the ancient period, she goes into a light trance or deeply relaxed and meditative mood and then talks in either English or Egyptian of her past life. She claims that her Egyptian name was "Vola" and that she was a handmaid to the Babylonian Princess, Telika Ventiu who married Amenhotep III, the Pharaoh. She is even able to dance the ancient Egyptian dances without ever having had any instruction and without having witnessed them. Dr. Wood has even played on an organ a funeral march which was broadcast from the Manchester Town Hall last October and which he claims he composed from passages of music hummed by "Rosemary" and which she explained was part of the music used for Egyptian state funerals in an ancient Egyptian Dynasty.

The interesting thing about this is not its uniqueness as a news item or as a report or testimony or theory of reincarnation, but rather that it is one of so many incidents being reported in various parts of the world and published in newspapers and magazines. Many years ago such reports of stories by individuals were frowned upon, given no credence at all and never published in newspapers in a serious manner. Now it is a very unusual thing if a month passes by without our receiving a number of clippings from various parts of the world pertaining to very startling bits of evidence regarding the truthfulness or probability of reincarnation. Not only has the world become more interested in this matter and more sympathetic to the doctrine, but newspaper editors, magazine editors, and others of scientific training, religious training and experience and a broad experience of human nature have taken up the subject in a very serious way and have contributed a vast amount of interesting facts and accumulated circumstantial evidence that is very difficult for skeptics and doubters to discredit or cast aside.

To Our Members In Great Britain

I should like to make a little announcement here in the Forum and have it reach our American members and our members in Great Britain. Our members who are in any degree of study, whether affiliated with the London Lodge of the Order, or with the Grand Lodge of England under our Illustrious Frater Andrea, or otherwise connected with the Order in any degree, should get in touch with the Rosicrucian rendezvous, or social contact studio conducted by our good Frater Jean Michaud, at 40 Langham Street, London, W. I. England. Here the members enjoy music and social contact amidst inspiring surroundings, and in a very peaceful and enjoyable environment. Members should call at this place at any hour of the afternoon or evening, except on Sunday, and place their names on the registry, and receive notice of special meetings and socials. Frater Michaud and his associates will be glad to meet members at any time at this address and, of course, there are no fees connected with this incident of social contact, and much benefit to be gained.

A Wonderful Physician

At various times in the past I have spoken to the Forum here regarding some of our members who are outstanding in their professions, and it seems I have often spoken of physicians especially who are wonderful in their ability and knowledge and who are members of our Order. I have done this probably because members of the medical profession or therapeutic profession, generally, render so much aid to our members and are of such immediate and practical help in the more serious things of life. But I do not want to imply that only those physicians who are members of the organization are truly great and wonderful in their work and abilities. I mention those who are connected with AMORC only because in most instances they have shown that it is possible and proper for the physicians to combine with their systems of healing the principles of metaphysics, and particularly of Rosicrucianism.

Just recently I had the pleasure of going over the records of one of our oldest members. I mean old in the sense of length of time he has been in the Order. Early in the history of our organization in New York City he was an important worker and an efficacious one. He has visited the West Coast a number of times and has been very helpful in aiding the organization in many cities and in many ways. But his outstanding help to the Order has been his services as a physician and metaphysician. I have seen him produce results that some centuries ago

would have been called miraculous, and in fact, those who have been unusually benefited in their physical problems, and even in their mental problems, through his treatments and his kind and sympathetic understanding and handling of the situation, have called him a modern miracle worker.

I refer to Dr. Frank B. Schanne of 92 Fourth Avenue, Newark, New Jersey. Trained and educated as a medical physician and surgeon, he took up the study of metaphysics and Rosicrucianism years ago and became an enthusiastic research worker in the electronic and especially the sympathetic nervous system processes explained in our Rosicrucian teachings. As he developed in his understanding and ability to apply the Rosicrucian teachings, it became evident that he was sincerely a metaphysician and a mystic as well as a medical man. We were pleased to discover this because some of the most eminent metaphysicians and great healers of the past in the Rosicrucian Order were also physicians and surgeons.

For a long time he practiced his profession in New York City and we recommended to him patients who had long-standing chronic conditions, or who were suffering from some unknowable or unrevealed or undiscovered mental and physical condition. His fame and success became such in New York City that even other spiritual, mystical, and metaphysical organizations sent their difficult cases to him. Being of a very kind and sympathetic and gentle nature, he reached the very depths of the soul, and especially the personality, of the patients who came to him and he was able to psychoanalyze them and to mystically interpret their true condition and the cause of the condition. He used medicine where medicine was necessary and arranged for a surgical operation where that was necessary, but all of these were always of the most simple form, while in the majority of cases two or three treatments from him of a combined physical, metaphysical, and mental nature produced astonishing results. And Dr. Schanne proved himself to be of a truly scientific nature along truly Rosicrucian lines, and he designed many important electrical devices and methods of electrical and hydrotherapy treatment. He was the first one to bring to our attention and to the attention of the public, a unique method of creating an artificial fever, or the effect of a fever, and using constructively, through high frequency, a process and method now universally acknowledged to be a marvelous adjunct to the various systems of therapeutics.

His work became so heavy and so extensive that he had to withdraw from the field for a time to continue his research and studies. Then he established a research laboratory in Newark, and today a great portion of his time is devoted to

research and to the treatment of unusual cases. Patients are sent to him by other physicians from all parts of the Eastern Coast, and he has followed out the Rosicrucian spirit in making his fees nominal and removing as far as possible every element of commercialism from his practice.

Certainly if any of our members in the eastern part of the United States can afford to consult him regarding their physical and mental problems, or write to him about them, enclosing stamps for reply, I am sure he will make recommendations or offer a form of treatment that will be very helpful.

We have made similar recommendations about other physicians in other cities, and from time to time we shall continue to do so when we find physicians specializing in a combination of the Rosicrucian methods and their other methods. But we do not want our members or readers of "The Rosicrucian Forum" to feel that in every ordinary case of illness, or physical or mental trouble, it is necessary to go to a specialist of this kind. It is only when all other methods have seemed to fail or when a chronic, complicated, or mysterious condition is difficult for an average physician to analyze or treat that one should seek the services of a specialist of this kind.

A Helpful Bulletin

I would like to call the attention of the Forum today to a very interesting Rosicrucian Bulletin that is published by the New York Chapter of AMORC. It is published once a month and contains some very brief but interesting and inspiring messages as well as a chronological calendar of the activities being carried on by the New York Chapter and its allied interests. All of our members living in and around Greater New York who may occasionally want to visit the New York Chapter—at which they are welcome at any regular meeting or special meeting as visitors, regardless of their degree of study—should write to the New York Chapter and get a copy of this Bulletin. The address of the New York Chapter is: "AMORC," 711 Eighth Avenue, New York City, New York.

God's Healing Methods

We have an interesting matter brought before the Forum this afternoon by Frater Farmer of Massachusetts. He calls our attention to a newspaper item published during this past June which contains a wonderful admission on the part of a prominent physician. It is so in line with our understanding of God's healing methods and so in keeping with the principles taught in our monographs that I want to quote from it. It ap-

pears that five hundred or more doctors attended the 156th annual convention of the Massachusetts Medical Society recently. During this convention of the most learned and experienced physicians and surgeons of the State of Massachusetts, Dr. Richard C. Cabot, an eminent and highly respected physician and savant of Harvard made an address which caused all of the physicians and surgeons present to do some deep thinking.

Very fortunately, the Cosmic cycle of events at the present time is turning the scientific world toward a favorable understanding and appreciation of the mystical and spiritual principles of life. In every one of the scientific professions and arts, leaders have abandoned their conservative and restricted attitudes regarding metaphysics and mysticism and have openly admitted the truthfulness of many of the principles taught in the Rosicrucian monographs. When Dr. Carrel came forth with his book, "Man, the Unknown," he turned the medical and scientific world inside out momentarily, and the influence of that book will be felt for a century or more. Because of Dr. Carrel's eminent position and profound knowledge and experience, the metaphysical and mystical principles he propounded in his book startled the materialistic world and took away from it one of the strong props and supports which it imagined it had.

Now comes Dr. Cabot doing practically the same thing. In his address to this great convention, he commanded the physicians and surgeons to teach their patients the truth and to reveal the whole truth regarding God's healing powers. He pleaded with the physicians to be frank and honest with their patients and explain to them when they are giving these patients treatments that the best healer the physician knows or that man knows is God, working through divine and natural law. Dr. Cabot even went so far as to say that when the physician fails to make a cure that various religious or divine processes will succeed in many cases. He also said, "There is no reason why we doctors should be afraid of that three-letter word, God. When we say that nature heals, we really mean that God heals. Nature is God. It is upon the healing power of God that every one of us depends for being in this world today and not under the sod. We should not attempt to hide this truth. It adds to the hope and faith of the patient."

It may seem strange to some of our readers that this entire audience of physicians and surgeons did not look askance or in doubt when Dr. Cabot made these remarks, but his statements were received with tremendous applause by the entire assembly. In fact, one other eminent physician, Dr. Joseph H. Pratt, hailed Dr. Cabot as a prophet and said that he was to be commended at

this time for his attack on humanism and on the materialistic trend of human thinking.

Dr. Cabot went to to explain about the wisdom of the human body. He said there is a super-human healing power within man's body that we often attribute to nature, but which is really a part of God's Consciousness functioning through man.

It is such frank admissions on the part of eminent scientists that tend to make men and women think and to direct their thinking toward God and Divine Law.

Throughout America and other civilized countries, less and less faith is being placed in medicine, especially of the drug kind, which is rapidly being abandoned by patient and physician alike. Years ago the public began to abhor and turn its back upon the thousands of patent medicines and secret concoctions that were sold in sealed bottles or in strange looking pills and powders by drug-stores and pharmacies everywhere. Even the pharmacist and druggist welcomed this great change in their business. Even today the average pharmacist has a pang of pity and sense of sorrow when he is forced to give to a customer something which he admits and which the druggist knows is a patent medicine and will either do the patient no good or possibly some harm. Every sincere and honest pharmacist will frankly tell a customer, if he asks for the information, that it is much better to go and see a physician and at least have the proper remedy prescribed and a proper diagnosis made, than to put one's faith in the advertised concoctions and remedies.

The medical societies throughout United States have published many books showing the fraudulent claims and fraudulent practices and the resulting dangers that come from the advertising and sale of specific remedies intended to cure certain definite diseases and aches and pains. Aside from the preposterous fraud in the so-called scientific preparation and invention of the formulas of these fraudulent remedies, there is often in them real danger inasmuch as cocaine, opium, morphine and other drugs are secretly included in order to make the patient feel that his disease is being cured because of the insensibility to pain, and many many drug addicts throughout our civilized countries can truthfully attribute their horrible position in life to the continued use or even casual use of many widely advertised or popular remedies of the past years.

Of course, it is possible for a physician or a chemist, or possibly in rare cases a student of pharmacy or chemistry, to discover a unique combination of nature's products that will constitute an unusually fine remedy for some of our physical ailments. But it is hardly likely that God and nature and the Cosmic Laws will reveal all of the

wonderful formulas and wonderful healing combinations to men who have no other thought than to commercialize the information, and who are not in every case the most advanced physicians or surgeons or chemists.

In other words, it is highly improbable that so many of these wonderful formulae and marvelous therapeutic discoveries that are so commercialized and advertised will, in the first place, do the remarkable things claimed for them; and, in the second place, the scientific and medical worlds know nothing of them. Certainly if two or three of the most highly advertised remedies actually did all that was claimed for them, these remedies would be an important part of every physician's office and his medical kit. In fact, if we believe the advertising over the radio and in newspapers and magazines, all that the modern physician would need would be a little bag containing about twelve or fifteen of these advertised remedies and he could approach any patient at any time with the sureness of making an absolute cure and bringing regeneration and youth and happiness to everyone. That the world's greatest physicians and most eminent scientists are not able to make this sort of miraculous cures with any of the remedies or preparations constantly brought to their attention shows that there is something wrong somewhere.

Of course, testimonials mean nothing. Right here in San Jose for weeks the newspapers carried the testimonial and photograph of a man whom it was claimed had been absolutely cured by a patent medicine widely advertised in every state, yet we knew that the man was still bedridden, and in fact he passed through transition from the very disease that the testimonial claimed had been cured. And for weeks after his transition the testimonial continued to proclaim him "a perfectly cured and healthy, normal man." Many persons write testimonials to medical concerns or those concerns selling contraptions and devices of various kinds after a week's or two-weeks' trial. After that short period they often begin to feel better, either because nature has made some change in their condition, or a drug or some element in the advertised concoction has eased their pain and made them feel a little better without there being any actual improvement in their real condition.

And when many of these remedies seem to be making a cure, all of the credit is given to the patented medicine or the patented device. Of course, this is true very often in cures made under the guidance of a respectable or reputable physician. We know, however, that in a large proportion of the cases God's healing powers naturally resident in every human being have done more to bring about the improved condition

or the cure than anything that the physician has done. In fact, we have always claimed that even when an herbal extract or a medicine of any kind and including surgery has been used to help cure a condition, it was still God's natural laws and healing powers utilizing the medicine or following up the surgical process that brought about all of the healing and all of the curing.

It works no misfortune for the legitimate physician to be given all the credit when God's laws have really done the work, or for any recognized therapeutic system or process of a drugless nature to be given the credit when God has performed the healing. But it does work harm and produce serious consequences when a dishonest and fraudulent remedy or device is given the credit for a cure when God has been instrumental in producing it. In such cases thousands or millions of deluded and trusting human beings pin their faith in fraudulent remedies because of the improperly credited cures, and they not only lose their money and receive no benefit but, by patronizing such remedies and methods and failing to see a competent physician and getting a proper diagnosis and proper suggestions for a cure, their diseases and ailments become worse until finally either transition ensues or the patient is taken to a hospital, sanitarium, or charity organization and there, when it is too late, is given the proper kind of treatment. When such treatments are given and fail because of the delay in receiving them, the legitimate schools and methods of therapeutics are discredited by friends and those who do not understand.

And rightfully giving the credit to God will not work any injury inasmuch as no one but a foolish person will abandon all methods of aid and assistance in nature's processes by assuming that God alone, unaided by human agency, will make every kind of a cure and render every kind of help. The very best physician and the very best therapist of any school of any kind, who is honest and conscientious, knows that he is but an instrument and a channel for the working of God's Divine Laws; but to assume that God will work His miracles in every case without the use of these channels or mediums or instruments is to take an extreme attitude that is as ridiculous as placing one's faith exclusively in advertised concoctions and remedies and eliminating both God and the physician.

My Articles In The Rosicrucian Digest

During the past year I have received more letters from members and readers of "The Rosicrucian Digest" regarding the various articles I have written for my Thought of the Month Department than at any other time since I have been

associated with the organization. It is undoubtedly due to the fact that I have been bold enough to express a very definite opinion from time to time regarding things that are not distinctly and definitely related to some of the principles in the monographs and teachings. Yet I feel that the matters of human relations, national and international, and matters of living, and toleration and sympathetic understanding between lives of men and nations of peoples, are just as much matters of Rosicrucian instruction as anything else contained in our lessons and monographs.

After all, are we not striving to establish a little higher degree of theoretical brotherhood of man? Is not the ultimate aim and purpose of mystical development and Rosicrucian unfoldment and spiritual progress the binding together in a better understanding of all of the human beings created by God? Then is it not logical and reasonable and proper that we should deal with some of the problems that interfere with this establishment of universal brotherhood leading to universal peace? From time to time I have expressed myself so definitely that I have incidentally disagreed with the opinions of others. This never deters me because, after all, whether I am right or whether I am wrong, every individual is entitled to his opinions and is entitled under proper conditions to express his opinions. When our members or readers disagree with me and write letters expressing their disagreement, I am just as tolerant, just as pleased, and helped in gauging my viewpoint of the attitude of human minds as when someone writes to me and agrees with my viewpoint. But when critics go as far as to accuse me of bias, prejudice and other motives in expressing opinions different from their own, I feel then that it is not my individual self that must be defended, but that I should defend my opinions and remove them from the category of being biased and of an ulterior motive.

That is why in the July issue of "The Rosicrucian Digest," I wrote that little article, "My Coat of Changeable Color," and I am pleased to find that my mail is now filled with letters of approval regarding that article. One member says, for instance, "I am sure that all of the members feel respect and love for you and I feel that my letter must be typical of those you receive from many members. Your article renews our confidence and faith in you and assures us that you are deserving of our loyalty and devotion. It really brings us closer to you and shows that you have a courageous nature."

I am not quoting this letter because of the complimentary things it contains, but because of some thoughts contained in it which I appreciate. One of those thoughts is that my articles in "The Rosicrucian Digest" help to bring us closer to-

gether. Another is that if they show or prove anything, they show that I have the courage of my convictions and that I am not going to alter my opinions or change my expressions of thought simply because a few—less than five per cent—of all our thousands of readers and members claim that I am wrong in my opinion, and should adopt the ones which they recommend.

To adopt different opinions merely because they are recommended to me or because others say I am wrong, would be to make my opinions worthless. I would lose faith in my own judgment and my readers would lose faith, and rightly so, in what I claim to be my judgment. One member wrote to me claiming that my viewpoint and opinion regarding Italy and Germany must have been based upon propaganda I had read or which was forced upon me. This member implored me not to be a victim of propaganda and then this member attempted to change my opinion by enclosing in his letter a leaflet which was claimed to be a long list of horrible persecutions and practices in Germany. On the back of this leaflet were printed the words "Issued by the Anti-Nazi Society of America." It was propaganda selling for 34c per copy or \$2.50 per hundred. I should not be influenced by propaganda forsooth! I should withdraw my opinions based upon my personal experience and adopt those offered in a leaflet issued by a propaganda society! It is this form of logic and reasoning against which I protest and against which I defend my opinions as expressed in "The Rosicrucian Digest."

Cigarette Smoking

Soror Costello presents to us this morning a question as to how much harm is really done to the human system by the smoking of a cigarette. She says that some of the past articles in our Forum magazine relating to health and beauty have been very helpful to her and to others, and our references to cigarette smoking have been helpful, and so have articles appearing in "The Rosicrucian Digest." But she wants us to be more specific in regard to the amount of harm that is actually done through smoking a cigarette.

Now if a person smoked only one cigarette or "a cigarette" it would not be worth our time trying to figure out how much harm such a brief use of tobacco would produce in the human system. And we cannot answer such a question as Soror Costello has presented, with any degree of definiteness, because a very great deal depends upon how many cigarettes are smoked, what kind of cigarettes they are, and how they are smoked. The idea that persons can smoke cigarettes without inhaling is an absurdity and is usually the

alibi of the person who enjoys smoking but wants others to think it is doing no harm. The truth of the matter is that if the system did not absorb just a little of the nicotine or the taste of the tobacco and its smoke, there would be no enjoyment in the smoking and there would be no repeated desire for it. On the other hand, there is a vast difference between a nominal amount of inhalation and absorption of tobacco and the extreme inhalation and absorption. That difference is what constitutes an addict and a victim.

We all know of the cigar and cigarette smokers who cannot spend ten minutes of time in any day without smoking and inhaling tobacco smoke. Their nervous systems and something in the stomach and lungs seems to demand a certain amount of that tobacco and nicotine every day. These persons are not simply tobacco addicts but drug addicts despite their arguments. On the other hand, there are those who enjoy a moderate amount of tobacco and smoke more or less throughout the day, but do not absorb and inhale any amount of the tobacco that will do them or their systems any real harm. Then, too, as I have said, there are different kinds of cigarettes and cigars and some are liable to be more dangerous to one's system than others. Now I hope that none of you are going to ask me what are good and safe cigarettes and what are the dangerous ones. I cannot go into that for the simple reason that one cigarette may be of a type of tobacco that is not so injurious to one person, while it may be injurious to another. The so-called cooling cigarettes or asthma cigarettes are not being included in this classification for I know very little about them.

The harm from cigarette smoking lies in the absorption of nicotine or other elements that are part of the tobacco or added to the tobacco to make the cigarette burn, and the poison resulting from the absorption of these poisons or drugs. Such a poisonous effect causes the heart to beat more rapidly and gradually weakens the heart. It brings about a rapidity of breathing, a shortness of breath, a weakness in the stomach, and an interference with the proper digestion of food. In the case of women the complexion is gradually affected, because the blood stream is affected and there comes a lack or a loss of brilliancy to the eyes, and in the case of nearly every person who smokes very frequently there is an increased nervousness or nervous anxiety and restlessness that may even interfere with proper sleep.

It is the moderation in the use of tobacco, as in everything else in life, that constitutes a safe and sane method, and the extreme use of tobacco is dangerous to health and the brilliant functioning of the brain. There is no proof on record that cigarette or cigar smoking or pipe

smoking or any other kind of use of tobacco actually interferes with psychic functioning except as the nervousness of the body or the health of the body may interfere with perfect or complete relaxation and normal functioning of the psychic faculties.

A Personal Loss

I want to tell all of the members of the Forum about a transition that has occurred recently, and which has given me a sense of great personal loss of a friend, advisor, and counsellor, who has been of help to me for many years. I refer to the transition of Frater John P. Callaghan, a very highly intellectual and philosophically developed manager of that large newspaper in Montreal, Canada, "La Presse." Frater Callaghan became a member many years ago, and in his almost weekly correspondence with me we had many long and interesting discussions of profound esoteric, mystical, and philosophical principles. His knowledge of several languages, his marvelous memory of many books that he had read and delved into, his researches in our behalf, and his enthusiastic support of the high ideals and principles of AMORC, were a constant source of encouragement and helpfulness to me. He was instrumental in contacting many highly developed and prominent people in Canada, and even in Europe on his travels through many foreign countries, and bringing many of them into the Order. He was personally acquainted with a number of the most advanced mystics of our organization in Europe, and was a personal friend of the late alchemist, Castelot.

His transition was not unexpected inasmuch as he had been in poor health for some months due entirely to many years of constant overwork and extreme use of mental and physical energy. He was known as one of the most energetic, active, magnetic men in the newspaper field, and a truly great advisor to newspaper men everywhere. For many years he seemed to have an exhaustless amount of energy, working almost eighteen to twenty hours out of each twenty-four, but in recent years it became evident that he was not only burning the candle at both ends, but persistently weakening the very foundation of his health and body. Yet his many activities, his unquenchable thirst for knowledge, and his high nervous tension continued with the inevitable results.

And hundreds of our members who have known him intimately loved John for the fine fellow he was. He had a sterling character, his word was as good as his bond every time he uttered it, and he often went to great extremes and expense to be with me. I recall on one occa-

sion when I returned from Europe he engineered a special reception for my wife and me at the pier when the boat arrived, and he flew down in a special plane from Montreal through a terrific storm that had prevented all other planes from going into the air that day. Yet he demanded that his pilot take him in this special plane, and depended upon the Cosmic to protect him, and after a notable ride that made history for air travel he arrived in New York and was there to greet me. I have spent days with him at the Hotel Astor in New York, and many golden hours of an afternoon and evening when I have gone from California to New York for special advice and that kind of companionship which one finds in a lovable character and a real friend. While we can all sympathize with his dear sweet wife in the loss of a wonderful companion, I personally realize what his loss must mean to her, for his earthly contact has always meant so much to me.

Sunday School Work

I wish I could have all of the members of the Forum see the beautiful picture I have in my hands this morning that was sent to me by Frater and Soror Arnold of Illinois. It is a large picture with a very large group of fine young men and women ranging probably between the ages of sixteen or eighteen and twenty-one years. They represent a portion of a Sunday school class, and this picture shows them grouped on the steps in front of the church with Frater Arnold, their class teacher. There are over twenty in this class belonging to a Methodist Episcopal church, and they are all enthusiastic over the scriptural and spiritual instruction given them by our good Frater. He is guided in his thinking and in his manner of instruction, and in his interpretation of the spiritual laws and principles by his study of our work, and the students are highly enthusiastic and are getting more from this manner of instruction than they have probably ever received before from any other religious instruction of a Sunday school nature.

This is typical of what is being reported to us from time to time from all parts of the country. A great many of our members, both Frateres and Sorores, are teachers of Sunday school classes, or superintendents of Sunday schools of various Protestant denominations, as well as teachers in public schools, high schools, and colleges. All of these members tell us that our work has enabled them to become not only better instructors but more enthusiastic workers with a more contented and happy degree of success and efficiency in their work. Many of these teachers are conduct-

ing Sunday school classes or talks over the radio through local stations.

During our last convention here in July we again asked the same question that we have asked at previous conventions—"How many persons present had given up reading and studying the Bible before becoming Rosicrucians, and are now diligent, careful, and interested readers and students of the Bible?" Almost a third of the delegates and members raised their hands. The remainder have always been good students of the Bible. When we asked the question, "How many have given up reading the Bible or taking any interest in the Bible and church work since becoming members of the Order?" only one raised his hand, and this one said that he had difficulty in understanding the Bible from the Rosicrucian point of view.

At every convention it has been shown, by testimony on the part of those present, that hundreds of our members in every section of the country who formerly did not attend church, have become greatly interested in church activities. We know that there are not only Sunday school teachers but clergymen, choir leaders, and enthusiastic church workers of all kinds in our membership. And it is seldom, indeed, that any sincere church worker or student of the Bible claims that he finds anything in our work that is incompatible with living a truly religious and Godly life, and what we are saying in regard to members and workers in the Christian Church applies to the Jewish faith as well, as shown by the testimony of our members at conventions.

Certainly we are delighted to have so many of our members give their aid and support and services to the various churches. We do not ask them nor expect them to teach Rosicrucianism in the churches or Sunday schools, but there is no question about the fact that our lessons and monographs enable them to render greater services as teachers or workers in the churches, and to get the utmost out of their religion for themselves and the members of their immediate families. Our sincere congratulations to Frater and Soror Arnold and the hundreds of others who are carrying on this fine work.

Electronic Diagnosis

I want to bring before the Forum this afternoon a little discussion regarding the many types of electronic or electrical diagnosis of disease.

You probably all know that the most famous of all of these machines was that devised and invented by Dr. Abrams. He began the actual working out of his model machines while a member of our organization, and after becoming a deep student of our principles of vibration and

of disease, health, and so forth. I worked with him many hours at a time, while we were in San Francisco, trying to perfect a machine that would carry out the principles contained in our teachings and the marvelous medical knowledge which he possessed. After his machine had reached a certain stage of development, a number of experimental and incomplete models were sent to various physicians throughout the country for test. All of these physicians knew that these machines were not complete. They were not intended for the treatment of disease, but merely as an aid in diagnosis. However, it was explained that if these physicians cooperated and sent the necessary data from month to month, at the end of a few years the machine might be perfected to the extent where it could be used for treatment as well as diagnosis.

Very unfortunately, duplicates of this machine were made by those who thought it was in perfect form and could be used at that time for both treatment and diagnosis.

The Abrams machine was later condemned, because it was found wanting in both its reliability for diagnosis and dependability for treatment. But the various medical organizations or individuals who condemned the machine did not know, or did not announce to the public, that their examinations had been made of incomplete machines and that Dr. Abrams himself had not claimed at any time that his machine was perfect. In a short time there were at least seven different electrical manufacturers making imitations of the Abrams machine and flooding them on the market. The terrible conditions which arose really broke Dr. Abrams' heart, and the world lost one of its finest medical authorities and advanced thinkers. In our San Francisco laboratories where Dr. Abrams had experimented very often, we continued the experiments along this line and evolved several other types of electronic machines which we likewise sent out for test, and one of them, sent to Florida, really produced exceptional results. But still we did not have the machine perfected to that degree where we were ready to allow any manufacturer to duplicate it or offer it to the medical profession.

However, the merry activities of making theoretical and impractical, incomplete machines, went on. It has continued up to this very day, and our investigation shows that there are probably twenty-five different electrical or electronic or other forms of machines being manufactured and sold for the diagnosis and treatment of disease. Of these many kinds, there are probably not more than two or three that are very reliable in diagnosis, and one or two that are thoroughly reliable as an aid in giving treatments.

And so from week to week we receive letters from persons who say that they have been tempted by bombastic advertisements into going to some physician's office, usually the office of a drugless physician, and having an electronic or electrical diagnosis, and they wonder whether they can put dependence in the very serious and frightening reports that they have received.

I have before me a typical letter of this kind. It states that a Soror has had a diagnosis by one of these machines, and that it revealed that she has "eight units of cancer in the colon." This was explained to her as meaning that there were evidences of the earliest stages of cancer in her system and that this condition could be neutralized by electronic treatments and gradually her system cleared of the disease. Accompanying the letter I received was a booklet describing the machine. It speaks of the value of this machine in diagnosing cancer. It says that cancer has become more or less of a national menace, whereas it should say that the greatest menace is in the fear and fright that has been created about it.

On the other hand, it is true that cancer has become a little more popular than it has been, but still it is not something for the average person to become greatly excited about. But for the electronic machine people, cancer and a number of other diseases are very fortunate inasmuch as they bring many patients, and frighten many patients into taking treatments. The claim is made in this pamphlet regarding these machines that the vibratory or electronic method is the only method known that can detect cancer in the early stages, and that it can detect cancer long before it becomes acute, and that no other known system of diagnosis can do this.

Now there is where the dangerous catch lies in placing dependability in this form of diagnosis.

If any reputable medical physician told you that by looking at your tongue in a certain way, or feeling your pulse in a certain manner, or taking your temperature with a very specially sensitive thermometer, he could detect cancer in such early stages as is not detectable in any other way, you would begin to be suspicious of his claims. After all, if cancer is in such early stages that it cannot be detected except in a microscopic, electrical, electronic or other mysterious way, how can you be sure that there really is any trace or early stage of cancer in your system? Let us suppose that a physician tells you he is able to detect the early stage of cancer in your system, and that no other method could detect it or no other individual detect it but him, and that he has a method of treating it so as to eliminate all of the condition in its early stages. And suppose that you took his course of treatment, and he worked on you for two, three, or four months with some

mysterious process of treatment that you could not sense or understand or even feel or appreciate, and after three or four months he told you that he had neutralized all of the cancerous condition. Let us suppose you went to another physician to check up on the cure, and he told you that by all of the well known, acknowledged and reliable methods of diagnosis, he found no indications of cancer in your system. Would you be justified in believing that the first physician had really detected cancer and cured it, or could you and would you say to yourself, "Maybe I had no cancer at all, and I have simply been cured of something I did not have, and now I cannot prove that I ever had it or that I was ever cured of it."

Of course it is true that in most cases cancer is not easily detected until it is beyond the early stages, and this makes it somewhat difficult in some cases to make a cure or to check a slow development of the condition. But that is no reason for believing that cancer may exist in a large number of individuals and be in such early stages that only a mysterious little machine operated by the hands of a bombastic specialist can detect these early stages and cure it.

Even where these early stages of cancer are supposed to be responsible for slight disorders or uncomfortable sensations or conditions in the body, you cannot be sure whether the very early stages of cancer are really existing and are therefore responsible for your condition, or whether something else is responsible for the sensations or uncomfortable conditions you have. And the fact that after taking three or four months' treatment from the specialist with his electrical machine, your uncomfortable conditions or slight ailments have disappeared, is no indication that the specialist really did find the early stages of cancer and has cured them or cleared them out of your system.

If the electrical machine has any vibrations in it or emanating from it at all, they may arouse or create a tonic condition in the body that will gradually eliminate the little ailment or uncomfortable condition you had, but this would be no proof that you had the early stages of cancer. And do not forget what one of the most eminent physicians in America said not long ago, that in a majority of cases God and Nature, or God working through Nature's laws, brings about cures and changes constantly in the human body, and that most of these cures are attributed to medicine or other therapeutic means when they should be attributed to God.

I know this, though, from our correspondence that I constantly bring before you here in the Forum, that these electrical machines throughout the country are giving thousands of persons a

very good dose of "mental poisoning." Here is another man who for some time has had a slight dull pain in the lower part of the abdomen that has not been sufficient to keep him from his daily occupation or keep him awake at night or give him any real pain that is disturbing at any hour of the day. For several weeks or months he wondered about this dull ache and then, instead of going to a regular physician and having it diagnosed and maybe having the physician tell him there was really nothing serious about it, or that he must wait a while longer and see what really develops from it so there is something more to diagnose than a dull ache, he went to one of these electronic specialists. He was quickly informed that there was something like cancer developing in his system and poisoning him to such a degree that in a few months he would be in a serious condition unless he had immediate electronic treatment.

Now I am sure that after a few months of electronic treatment he is going to feel better, and I am just as sure that if he did not have any electronic treatment or any other kind of treatment and used the proper means of physic or cleansing out of his system and regulated his diet for a while, that he would no longer have any of the pain or ache. But if he takes the electronic treatment he is going to be told that a terrible condition has been neutralized and the physician will keep up the electronic treatment until he does feel a change in the little symptoms. But in the meantime he is living in torment, and the electronic machine will not remove from his mind the subtly registered thought that his system is susceptible to cancer and that it may return at any time and that it is the ghost in his life that may come out of the closet at any time and point its finger at him and say, "You are my next victim!"

In nearly every case, those who have written to us in regard to the result of an electronic diagnosis are so impressed with the result and with the clever statements of the physician, that you can see that whether there is a physical germ working in their bodies or not, there is at least a mental one that is sure to produce some results unless something is done metaphysically, psychically and Cosmically to get rid of the mental poisoning.

Now I do not want you assembled here or any of our Forum members who may read this later on to think I am condemning every one of these electrical machines. I know of one that is in the office of one of our good Frates in Pennsylvania that is doing excellent work and I know there are duplicates of that machine throughout the country. But I am not going to mention the name, and I will not recommend it through the mail to anyone, because such recommendations of mine

have been misused and misquoted, and manufacturers of other machines have threatened a libel suit against me for naming one machine to the detriment of others. In this way, attempts have been made to throttle my freedom of speech and keep me from telling the truth to our members.

All I can say is that no electrical machine or electronic machine or diagnosing machine or treating machine is any better or any more reliable or dependable than the character of the physician who is using it. Unless you know that the physician who is using the machine on you for diagnosis or treatment is a well experienced, thoroughly trained physician of some reliable school of therapeutics or medicine, and is licensed and has been practicing for years in the same location, and has hundreds of patients to testify to his integrity and character, then you should not have this form of diagnosis or treatment. A physician, to use such a machine intelligently, must know every other form of diagnosis as well as that performed by the machine, and he should know every other form of treatment as well as that which is produced by the machine. He must, above everything else, be a natural physician, and able to cure metaphysically, medicinally, and surgically as well as every other way, or at least he must know all of the principles of the medical practice and not be merely a machine specialist. And as I have said before, back of all of it must be the reliable character and integrity of the man himself, professionally and otherwise.

Therefore, if you must have some other form of diagnosis than that which the regular academic physicians use, or something different from the methods used by your regular family physician, or if you want to check up on any previous diagnosis that has been made, and want to have an electronic or electrical diagnosis by electrical or electronic reactions, find a physician who is, above everything else, a good physician, and who simply uses such a machine as an aid. Such a man will have used greater care and more conscientious investigation in selecting the machine he is using than one who is seeking merely to take advantage of the ignorance of the people and to offer a diagnosis or form of treatment that appeals to the mystery-loving element in all of us.

Cathedral Contacts

It is some time since I have discussed Cathedral contacts with members of the Forum. I feel that we have said all we can say to help our members in making good contacts and making them easily. I hope daily to find in my correspondence a report from some member regarding a new and quick method which he has evolved for making these contacts more quickly and more efficiently.

I shall certainly be glad to spread any such information far and wide among our members. On the other hand, from week to week we do receive letters from those who say that for a long time they were unable to make proper contacts with the Cathedral and had become discouraged, and now they have suddenly found that they have the ability to make the contacts easily, and whenever they want to do so. I have noted that these persons seldom say that they are using any different method or process than that outlined in the Cathedral booklet called "Liber 777" or any different method than that suggested from time to time in our Forum discussions.

From these many reports and from personal experiences explained to us during Conventions and at other times, it is very apparent that the lack of ability in making these Cathedral contacts is not due to any error in the process or methods we had described, but due entirely to some Cosmic or psychic condition. And it is very evident from these reports that the inability to make the contacts for a long time is in no way an indication that the individual will never make the contacts. Unexpectedly, and at a time that is difficult to prophesy or predict, the psychic centers seem to function suddenly and the members find themselves making these Cathedral contacts easily. On the other hand, there are many members who found it easy to do so from the very first start. The most advanced members sometimes have as much difficulty as members who are new in the Order and it may surprise some of you to know that occasionally those who are not members of the Order make more or less of a perfect contact with the Cathedral after reading a copy of "Liber 777."

And that reminds me of a letter I have here in my little folder of Forum communications. It is from a little girl eleven years old. Here is what she says:

"Both of my grandparents are members of the AMORC, as are my two aunts. They gave me a pamphlet on the Cathedral of the Soul. I noticed at the back it said any unusual experience that anyone had, to send it to you. This is the one I had the night of July 22, a little before 10:00 P. M. First a cool breeze came over me. My body felt as light as a feather. Then gradually a figure robed in white came forward and said, "Speak not for they soul speaks for thee." Then he disappeared. (He was a very angelic figure.) I felt like someone was leading on through some great place such as the Cathedral. As I went higher up my eyelids began to flutter. In different rooms there were different shades of colors. As I got beyond all earthly knowledge the colors were very pale. And I felt the presence of many vibrations. All through this, you

were kneeling with your arms crossed with a hand on each shoulder. I saw you dimly through a heavy mist. But I knew it was you. Your head was bent and your eyes were shut. Then I seemed to fade away and also the Cathedral. The breeze ceased and I could not get attuned again."

This report from little Barbara Snow, the granddaughter of Dr. and Mrs. Ormsby and the niece of Sorores Phoebe and Dorothea Ormsby, is worthy of being permanently recorded in our Forum archives. In the first place, it reminds us of that old and truly spiritual and mystical proverb, "A little child shall lead them." We must admit that it is a very intelligently worded report and that the little young lady seems to be very familiar with certain mystical terms. You will note from looking at the letter that it is in a child's handwriting, and that no adult has written it for her, and from my experience with children's letters I would say that the composition is typical of a bright child and that it has not been worded by an adult.

But notice how observing she was. She very evidently had no preconceived idea of what a Cosmic Cathedral or any other kind of a cathedral should be, otherwise she would have spoken about high arched ceilings and many columns and stained-glass windows, perhaps, and so forth. She simply says that she saw different rooms in different shades of color. And you will notice that she states that as she seemed to rise higher and higher the colors became more pale. What do you think were her sensations that caused her to think that she was rising "higher and higher"? She must have had some spiritual or mystical sensation to create that impression in her mind, but nevertheless, the experience of rising did not seem to impress her as strange and her attention was centered upon the change of colors and the depth of colors, which is very significant. Her description of her vision of me is typical of what many have seen when they have contacted me in the Cathedral and the manner in which she describes her vision of me is that of the pure, unbiased and uncontaminated interpretation of a real psychic vision. Her little objective brain was not so materialistically biased that it tried to interpret her vision in materialistic terms. That is something that occurs so frequently with adults who have had so much materialistic education that it influences all that they see and sense, hear and feel, of a psychic nature.

But what a magnificent message this little girl received in the Cathedral, and how true it really is! Where else would you expect the soul to speak, if not in the Cathedral of the Soul? And where else would the words of the objective consciousness, uttered by the lips, be of little value and no consequence? And when she says that

she felt the presence of many vibrations she is trying to say in her child-like manner, with all the beautiful simplicity of a child consciousness, that she sensed the tonic effect, the energizing, spiritualizing, health-giving powers that radiate through the Cosmic to one who is attuned to the Cosmic. This is one of the outstanding benefits of contacts with the Cathedral.

I predict that this little girl is going to have many wonderful experiences. I hope that this little girl becomes a Colombe-in-Waiting and some day an active Colombe. Her grandparents and her aunts have been enthusiastic, loyal and sincere members for a long time, and it is very fortunate for this little girl that she is in contact with such persons as can guide and direct her mystical unfoldment and development at such an early age.

We hear constantly in our letters and in personal interviews and Convention reports, "Oh, if I had only started in this work early in life; what it would have meant for me!" Think of the advantages that this little girl has throughout the rest of her life. Even if after she becomes a young woman and her school training and social activities tend to take her away from our organization or contact with those who are in the organization, if during the next year or two she continues to have these periods of Cosmic attunement, and the guidance of her grandparents and aunts, a foundation will have been laid in the process of awakening her psychic centers and unfolding her psychic and Cosmic self that will never fail her in the future.

I hope that many of our members throughout the Order will find a suggestion in this report, and do their utmost with their children and grandchildren to interest them in some methods, even simple methods of properly valuing the Cosmic and psychic principles of life. It will make them understand their religion better, will help them to understand God better, and it will help them to become better masters of their own lives.

Reincarnation Proof

Some time ago in the Forum discussions we touched upon the case of the little Hindu girl who suddenly came to realize that she had lived before in another part of India, and had expressed this idea to a great many persons. We explained how her memory seemed to be unusually good in regard to events in her past life and how she desired to go and visit the former home of her previous earthly experience. We stated in our discussion that we would investigate this matter further and get some later reports about such investigations that were being carried

on by scientists and others interested in this unusual incident.

Now during the month of August of this year, we have received some further reports from across the seas, and it appears that the little lady has very successfully established the truthfulness of all of her claims.

The little lady is Kumari Shanti Devi. At a very early age she began telling her father that she had previously lived in a little town in India called Muttra, and that she had been the wife of a cloth merchant there, and that she passed through transition at the time that her little son was born. For a number of years she told her father that she recalled many of the scenes and places in the old town of Muttra, that she remembered relatives who lived there, that she believed her former husband and former son still lived there, and she wanted to go and see them. Her father, while casually impressed with her story, hesitated for a long time in making the journey to Muttra. The belief in reincarnation is not strange in India, and it is quite common for the natives of that country to express their belief that they have lived in previous lives, and such beliefs are accepted as reasonable by the majority of the people of that country.

Here in the Western World we do not think it strange when we hear a person say that he believes that before his soul was born in this life, the soul had existed in heaven or in a spiritual world, and was in fact a part of God's Universal Consciousness. All of us except possibly those who are atheists or rank materialists accept such a thought as reasonable and sound and understandable in every way. In India, and some of the oriental countries, however, the idea generally expressed is that the soul lived previously, not only in a spiritual world for a time, but in the physical world on this earth. There are a few sects or cults that believe or want to believe that possibly the soul lived in a previous physical body on some other planet than the earth, but that idea is not so commonly accepted.

It is generally claimed that at least three-fourths of the population of the world believe more or less firmly and soundly in the idea that the soul in every individual has lived in a previous physical body somewhere in the universe. It is only here in the Western World that the idea of reincarnation, or of past incarnations, seems strange and is open to challenge. A great many in the Western World who challenge the idea seem to think that the doctrine of reincarnation is contrary to the fundamental Christian teachings and therefore in all so-called Christian countries the doctrine of reincarnation is challenged by the orthodox Christians. I am not going to take time this morning to argue the point that

the doctrine of reincarnation is not incompatible with all that Jesus said and explained and taught, and that the early Christian Church did not taboo the idea of reincarnation at all. All of this is explained in our books entitled "Mansions of the Soul" and "A Thousand Years of Yesterdays."

However, little Kumari Shanti Devi's father finally agreed to take her on the journey to Muttra. The little woman had been very anxious to see the boy to whom she had given birth in a previous life and whom she seemed to know was still living. Finally a relative of her present father made an investigation and found that many of the people about whom she spoke as living in Muttra actually existed, and her father finally communicated with a man whom she described as having been her former husband, telling him of the circumstances and asking him if he believed there was any likelihood of the girl's story of her relationship.

The young woman had also described a brother of her former husband, and contact was made with him in Delhi, where he lived. He called on little Kumari Shanti Devi and the moment she saw him among other men she picked him out as her former "brother-in-law." In an interview he found that she knew all about his private family affairs and knew of other facts and details which she could not have learned in her brief earthly existence in the present incarnation in the distant city where she lived. He became convinced that she was actually the reincarnation of his brother's former wife.

Finally when Kumari Shanti Devi and her father arrived at the distant village in India, the girl selected from among many men the man to whom she had been previously married, and he proved to be the man she had named, and in the business she had described, and she knelt down before him in the usual customary manner of Hindu wives, acknowledging him as her husband. Here she met the young man who had previously been her son. She did not recognize him, of course, but he proved to be just a few months older than herself.

The man who had been her husband questioned her very closely concerning her supposed former life and was astounded when she gave the most accurate replies regarding very private incidents in the lives of both of them. She even made the proposal to return and live with him again but of course this idea was naturally rejected.

But in the meantime, while the father and young lady were making their own investigations, scientists, newspaper men, psychiatrists and psychologists, physicians and experts in mystical principles and religious doctrines were crowding to the little town and village to make their own investigations. It is natural to expect that all of the

Hindus, Buddhists and others who have always believed in reincarnation are perfectly convinced that Kumari Shanti Devi has told nothing but the truth, and that all of the facts are exactly as she has related them. But we find, also, that newspaper men and scientists have also become convinced. Mahatma Gandhi was particularly impressed and invited the girl to visit him in his retreat at Wardha. He became impressed with the truthfulness of her story and has started an independent investigation which will continue probably for several years.

All of religious India looks upon this case as the one outstanding opportunity for them to prove beyond all doubt the truthfulness of the doctrine of reincarnation. They say it is India's glorious opportunity to establish the fact that the oriental religions are not entirely wrong, and to lift themselves above the criticisms of many unthinking Christians who point toward the religious devotees of oriental countries as being pagans or even heathens. One of the most enthusiastic investigators was Alfred E. Pieres, former newspaper correspondent in Tokyo and now connected with the *Times of Ceylon*. His thorough investigation has been reported to many newspapers and has become a document in the history of this unusual case.

We have noted from our correspondence and from reports being sent to us from various parts of the world that there is a gradual increase in the number of cases of persons who recall outstanding events in their previous lives. It is not true that this increasing publicity about these matters is due to any increased desire on the part of the newspapers to publish such reports or give credence to them. The subject of reincarnation and previous birth had always seemed ridiculous to newspaper writers, magazine writers, and book writers. Even though Western World newspaper editors would not believe or give one moment's thoughtful credence to such reports, they often decided to publish large and fantastic reports of any such cases that came to their attention, because, as the newspaper men have always said, "such stories and reports make interesting reading and help to make the Sunday magazine sections of the papers and the pages of popular magazines more popular and more interesting."

Scientists say, on the other hand, that evidently the human consciousness is going through some form of gradual unfoldment or development whereby the memory of the long distant past is becoming reawakened in each successive generation. Within recent years a noted British scientist declared that the great discoveries of the next hundred years will be chiefly in the realm of the metaphysical, the spiritual and the occult.

Dr. Alexis Carrel, the famous American surgeon and scientist, who recently wrote and published the book entitled, "Man, the Unknown," has pointed out the existence of telepathic and other metaphysical phenomena and credits the developing and progressive human consciousness with being able to delve very deeply into laws and principles that have heretofore been considered merely mysterious and perhaps mythical. But it is undoubtedly true that more and more persons, especially between the ages of ten and thirty, are becoming conscious of visions, impressions, ideas and facts that seem to lift themselves out of the memory's storehouse and parade themselves across the field of human realization with a greater degree of accuracy and clearness than at any other time in the past.

The question is often asked by our members and friends as to why all of us cannot recall something of our past lives if we have lived in a previous earthly existence. We have called attention to the fact that the human memory is a strange factor and that most of us find difficulty in recalling the events of our early childhood. Only very outstanding and highly impressive events of our childhood seem to release themselves from our memory's storehouse in this incarnation. Why, then, should we expect facts and pictures of a previous existence to be brought easily into realization? However, it does seem as though all the important events of our lives at the present time or in the past have registered themselves somewhere in the archives of the memory's storehouse as a part of the consciousness of the immortal soul in us, and for some reason, probably due to Cosmic changes in our consciousness, more and more of these facts are being quickened into present day realization. If this continues, in another cycle of twelve or forty-eight years, more of us will remember things of our past, even into another incarnation.

In no other school or system of metaphysical thought has as much been done and taught to help the investigator discover his past existence as through the Rosicrucian Order. In no other system or school of metaphysical teachings is there such a practical experiment in this regard as that contained in the First Degree Initiation which National Lodge members perform in their home sanctums while looking into the mirror. This has enabled more individuals to get fleeting or longer glimpses of their past, and realizations of something of their past lives, than any other method or process that has ever been presented to metaphysical students. It is typically Rosicrucian and uniquely so.

And another point that is often raised in the discussion of reincarnation, and is now brought very forcibly to our attention by this incident of

the rebirth of the little girl in India, is in regard to the period that must elapse between incarnations. It is stated in our books and monographs that the average time for rebirth is one hundred and forty-four years, or approximately so. That is, we may figure that every one hundred and forty-four years, each one of us will be born again on this earth or in a physical body somewhere in the universe. But this Indian case and some other cases that have been brought to our attention indicate that there are exceptions to this law of averages. This little Indian girl, for instance, passed through transition while she was giving birth to her son. Yet within a few months she was reborn in another physical body. She was still a woman in her prime at the time of transition, and so there was no period of one hundred and forty-four years between her previous birth and her birth in the present incarnation.

Just why there are occasional exceptions to what appears to be a Cosmic law of this kind, we have not been able to answer. But we know that apparently there are exceptions to many of nature's fundamental laws and to the so-called Cosmic laws. Why some physical bodies should be born in a distorted or abnormal form or condition is still a puzzle to the scientific as well as the metaphysical world. I do not refer to cases where disease or injury has injured the little body before birth, but where persons in apparently normal healthy condition have given birth to abnormal bodies, or even to monstrosities. Even the birth of twins, triplets and quintuplets has never been satisfactorily explained from a scientific, or let us say biological, point of view. Even the period of gestation appears to be established only on the basis of the law of averages, but there are continuous notable exceptions to that law. Our only manner of discovering and establishing in our own minds the fundamental laws of the universe is through observation of what appears to be true in the average case. If we attempt to accept the exceptions as indicating some other law at work, we find ourselves casting aside all possibility of ever discovering the fundamental laws and principles that manifest in the average case.

But we shall hear again, sometime, regarding this outstanding case of reincarnation in India, and sometime we hope to publish a picture of the young lady and give the latest details.

The Mystery of Rubinstein's Body

This afternoon I want to open the Forum by presenting a first-class mystery. As I have said on other occasions, here is a theme upon which many of our literary members could build and construct a fine mystery story, and even a so-called detective story or weird tale. It could embrace rein-

carnation, Rosicrucian initiation, medical and scientific secrets, and any number of interesting factors that help to make a marvelous story.

Before I introduce the mystery, let me introduce to you the principal characters in the story.

Anton G. Rubinstein, the famous Russian pianist and composer, was born on November 28, 1829, near Moscow. His mother was his teacher of music at a very early age and he had but one other great teacher during his life. In July of 1838, when he was in his tenth year, he appeared in the theater of the Petrowski Park at Moscow as a marvelous musician, a real youthful genius, and in the following years he appeared in the principal centers of Europe, including London. He completed his study in Berlin and Vienna and between the years 1848 and 1854 he devoted himself to occasional performances, but mostly to composing, in the city of St. Petersburg. In 1851, his first opera was produced in St. Petersburg, and another one was produced in 1853. In 1857, on the occasion of his second visit to London, he introduced his own Concerto in G at the Philharmonic Concert. He finally became concert director of the Royal Russian Musical Society and he assisted in founding the St. Petersburg Conservatorium and was its director until 1867, and again between 1887 and 1890. From 1868 to 1888, he made prolonged concert tours in Europe and America enjoying what was considered the most prodigious success ever attributed to a pianist, and he was even considered the superior of Liszt.

Anton Rubinstein's brother, Nicholas, was also a famous pianist, who founded the Moscow Conservatorium in 1864. Their father was an eminent mystic, and according to some of our records, he wrote much on the Kabala and touched upon Rosicrucian principles, but generally on purely mystical principles, under the pen name of "The Ruby Stone." Whether this was intended to be a partial conversion of the name of Rubinstein is not known, however, the word Rubinstein in the German language is generally translated as "Stone."

Young Anton was looked upon as a mystical child even at the occasion of his birth. This reference to him as such would indicate to us that the mother and father used some of the mystical principles during the prenatal period for the purpose of attracting to the unborn a soul that was musically inclined. Certainly the early and youthful career of young Anton indicated that he had either inherited or acquired from previous incarnations, or both, a marvelous musical ability, and many passages in his music and in his operas plainly reveal the mystical principles of certain combinations of sounds that stand out as ear-

marks of mysticism as explained in some of our higher grade lessons.

During these years of the life of Rubinstein, the Rosicrucian activities in Russia were very large, very intensive and extensive, though somewhat secret. The Czar of Russia did not object to the Rosicrucian activities because they were free from sectarianism or political influences, and the Rosicrucian activities, furthermore, permitted many of the partially educated natives of Russia to obtain and attain certain cultural benefits that they could not secure otherwise. So while the Czar of Russia did not officially support or promote the Rosicrucian activities, they did enjoy a sort of protection or toleration that was quite unique. It will be remembered that a number of the eminent Rosicrucian authorities of past periods, such as Saint-Martin, and a number of prominent mystics who were associated with Rosicrucian activities, such as St. Germain, made many official visits to Russia in connection with their mystical activities.

Even today there is a very large amount of Rosicrucian activity concealed and kept secret, and in some of our Lodges just across the borderline from Russia in China, many hundreds of Russian Rosicrucians have congregated, to meet socially and for scientific discussion because they are prohibited from doing so in their own country. However, many of our books and magazine articles have been translated into the Russian language in recent years for circulation among Russians scattered throughout Europe whose parents and grandparents were connected with the Rosicrucian Order. It is, therefore, not unlikely that Anton and his father, and possibly his brother and mother, were members of the Rosicrucian organization or some one of its allied bodies or movements.

Anton Rubinstein passed through transition on November 20, 1894, but meanwhile, his brother, Nicholas, had become even more famous as a composer of mystical music, and there are certain records which indicate that Nicholas expressed himself in many ways through mystical channels and in connection with the Rosicrucian Brotherhood in Russia. Nicholas was more of a composer than was Anton, and there is no reason for us to assume that the parents of these two musicians did not do everything within their power to attract to the body of Nicholas as great a musical soul as that which they seemed to have attracted to Anton. However, Nicholas died in 1881. He had been born in 1835 and therefore he was in his forty-sixth year when he passed through transition.

Now we come to the mystery connected with his transition. His body was placed in an ordinary casket without any embalming, as we call it or

understand it in these days, and sealed in a vault at a monastery. In 1934 the monastery was destroyed or torn down and the body of Nicholas Rubinstein was taken from the vault to a laboratory for examination. There was some little mystery here as to why the casket was taken to a laboratory and opened, and why anyone should have suspected that there was a good reason for examining it. In other words, some individuals or groups of individuals or some organization of individuals in Russia must have known what might be expected from examining the body of Nicholas Rubinstein after it had been buried or enclosed in a casket in a vault for fifty-three years.

However, when the scientists, experts in such matters, were called in to examine the body in the laboratory they found it in a perfect state of preservation. There was absolutely no evidence that the body had ever been tampered with immediately after burial or that it had been surgically treated or medicinally treated immediately after transition. There was no indication of embalming methods or embalming fluids or any other treatment than that which had been accorded other bodies for many, many years. Yet here, after fifty-three years of suspended animation, in an ordinary casket and not hermetically sealed or in any special container, the body was in as perfect a state of preservation as when it had been placed in the casket.

That in itself would be sufficient mystery, especially in the light of the fact that for three years now—since 1934—the most eminent scientists and experts, physicians and others, have watched and observed and studied the body of Nicholas Rubinstein, and they are as far from understanding the miracle or mystery as they were the day they opened the casket. But here is the most mysterious and significant part of the whole incident: When they opened his casket, they not only found the body in an excellent state of preservation, but right on the chest of the body in a position that would indicate that the hands had been holding it, was a fresh rose with a green stem in perfect condition. That fresh rose had been on the chest of Nicholas Rubinstein for fifty-three years in the casket and in a vault. Not until they took the rose from the body and attempted to save it and protect it for hundreds of persons to examine and experiment with did it begin to decay, and in a few days it had deteriorated in the same manner as would any fresh rose.

And during the three years that have elapsed since the body was taken from the casket, the body gradually changed. In fact, after the second or third day following removal from the casket, the body began to deteriorate in the same manner

as would the body of any person who had just passed through transition and who had not been embalmed. But that is not all. Instead of the body going into dissolution from the process of putrefaction, it gradually became mummified and today it is in an excellent state of preservation as a mummy, looking much like the mummies we see in Egypt and elsewhere from which the cloths have been removed. Here, then, is another mystery that confronts the scientists for it is evident that the body will remain intact for many years to come, as though it were a properly prepared mummy.

These facts have been transmitted to America by the United Press in a special message from the Russian Government at Moscow, and have been published in a number of American newspapers as a scientific mystery and miracle. All sorts of theories have been suggested by the scientists who have gone from various parts of Europe to study the body. But each of the theories has eventually been discarded when it was found that it had no foundation in fact. Some scientists suggested that perhaps the tomb or vault had preserved the body as in a vacuum, but it was found that there was plenty of opportunity for air circulation in the vault. Others thought possibly the type of wood used in the common casket may have had some effect upon the body, but then again the wood was found to be of a kind used for many caskets in which the same unusual effect had not been produced. The Russian newspaper *Pravda* states that it is the most unique and isolated case of its kind known to science, and that the scientists are hoping that they will discover some facts from an examination of the body that will enable them to solve the mystery of the preservation of bodies and originate a new method for preparing for mummifying bodies.

But I am sure that our Rosicrucian members will read between the lines and discover something that the Russian and other European scientists may not discover and will not discover if they are not Rosicrucians. Is not this case identical with what was claimed for the preservation of the body of "Christian Rosenkreutz"? Our members will recall that in the famous early pamphlets published at the time that the Rosicrucian Order came into its revival in Germany in the Seventeenth Century one of these pamphlets referred to a mysterious tomb in which there was a vault and in this vault there would be found a casket containing the body of the last great Grand Master of the Order in Germany. And when the tomb was opened and the casket opened, they found the body precisely as it had been in life, and yet it had not been embalmed and there were even fresh flowers or something of a vegetable nature in the casket to show that it,

too, could be preserved, and of course there were certain manuscripts and books in the vault that were of great importance.

Now for a century or more, scientists have laughed at that Rosicrucian story as being not only a fable, but so mythical and so impossible and so ridiculous that not only should the finding of the body be ignored, but the whole story of the existence of the Rosicrucians should be looked upon as mythical and just as absurd as the story about the preserved body. Of course, the name of the individual in the casket in that tomb was fictitious, because there was no such individual whose birth name and family name was Rosenkreutz. Many great mystical leaders of the past have used that symbolical name because, translated into English, the name Christian Rosenkreutz means a "Christian Brother of the Rosy Cross."

But here we have in quite modern times a duplicate of this seemingly great miracle or mystery. If this incident is to be turned into a real story that might be used some time for the purpose of interesting real seekers in the existence of the Rosicrucian Order today, it should be stated that undoubtedly the opening of this vault in Russia in 1934 was an unexpected event in the scheme of things. Undoubtedly it was the hope of the brotherhood or society or secret group of Frates who placed the body of Rubinstein in this vault in a monastery that it should remain intact for at least one hundred and eight years, and not opened until possibly between one hundred eight and one hundred and twenty years had passed. In other words, that tomb or vault should not have been opened until between the years 1989 and 2001. And if the tomb had been opened in 1989 undoubtedly the body would have been found in the same excellent state of preservation and the rose would have been just as fresh as the day it had been placed on the body.

We may add also that it can be claimed that those who destroyed the monastery as part of the program of the Soviet Government's reorganization of the country, and those who opened the tomb, violated some great law or principle and upset some very wonderful plans that had been carefully made. On the other hand, we have to admit that the Cosmic permitted this thing to be done, and the Cosmic might have prevented this unanticipated discovery of the body until the right year had arrived. That the Cosmic did not prevent it, would indicate to us that a new cycle of conditions is being created throughout the world and that the Cosmic is deliberately, intentionally, and with great wisdom changing the scheme of things in man's evolution and bringing about a new cycle regardless of the old cycle of the old intentions and plans. We may consider,

therefore, that the year 1934 began a new cycle in Russia, and that this new cycle is just getting underway, and that Rosicrucianism will have something to do with the future of that country once again.

From this point on, the writer of the mystery story could exercise his imaginative powers and build as fascinating a piece of fiction and truth as those written by Marie Corelli, or as we find in the book called "Zanoni" or "A Dweller on Two Planets" and so forth. I have said many times in the past that the casual occurrences in the affairs of the Rosicrucian Order and the casual facts it brings to light in connection with its activities and its records still furnish today, as they did in the years gone by, the foundations for many wonderful stories and many wonderful moving pictures and dramas. And I think we have shown in recent years that many of them have made very good moving picture productions.

There is just one other thought that I would like to leave with the Forum this afternoon in connection with this incident. The excellent preservation of the body of Nicholas Rubinstein would symbolize immortality expressed in physical form. The association of a fresh rose with that demonstration associates the two ideas of the rose and immortality, or in other words, since the rose has always symbolized the progress of the soul, so we find in this incident a symbolical picture of the unfoldment of the soul with the immortality of life of the body. It is truly a beautiful incident to think about.

"The Rose" in Egypt Again

Throughout our many references to the early history of the secret brotherhoods in Egypt, I have explained to our members and I have explained often to you here in the Forum, that the rose played a very important part. Amenhotep, the Pharaoh whom we respect as the traditional Grand Master of the secret brotherhood of Egypt, and his parents, who were greatly interested in mystical principles also, were the ones who elevated the rose to a symbolical place in the mystical and religious principles of Egypt.

It is more significant when we stop to realize that the rose was not originally a natural product of the soil of Egypt. The rose was not originally native to Egypt. And we find in some of the earliest historical and mystical references to brotherhood principles in Egypt, the reference made that the symbolical rose used by Amenhotep was a "Persian" rose. And in some references there is this peculiar statement, especially in some mystical translations: "And the king took unto himself a Persian rose." In other places we find it stated in a liberal translation as, "And

they brought unto the chief high priest a Persian rose."

These references to the highest potentate and the Persian rose were always meant to indicate that the potentate, whether he be king or high priest of the brotherhood, or other officer of the brotherhood, was performing a ceremonial or ritualistic act and identifying himself with the high secret oaths of the organization by holding in his hand a Persian rose, or taking a Persian rose into his possession, or having it before him on his altar.

At any rate, it is quite evident in many ancient mystical writings of Egypt that the Persian rose symbolized or represented one of the identification factors of the secret brotherhood. From other references, we have assumed with considerable logic that it was due to that fact that the Persian rose in all of its beauty of unfoldment was eventually selected to be put upon the cross to unite two of the oldest symbols of the mystical brotherhoods or secret societies of the orient and the Near East. It was from this combination of symbols that the name "Rosicrucian" was derived.

And now what do we find today in the modern history of Egypt? The new king of Egypt, who I know is very mystically inclined, and who comes from a long ancestry of those who are interested in the humanitarian and cultural activities of the mystic brotherhoods, has taken unto himself a wife. He has become engaged to a young woman whom he will marry next year. Her name, in the Persian language, is correctly translated as meaning "a Pure Rose." And so the king has taken unto himself a Persian Rose, and those of us who are familiar with the private life of the new king and of the mystical activities that surround him, and which are helping to beautify and glorify Egypt at the present time and make it again the kindly, friendly, cultural country that it was for so many years, feel that there is Cosmic significance in this coming marriage of His Majesty, the King of Egypt. He is a marvelously intelligent, modern young man of excellent training, of real diplomatic understanding and temperament, dearly beloved by his people, a lover of peace, art and literature, and it is his sincere intention to rule his people in as kind, considerate, and loving a manner as possible.

And it may be mere coincidence (I say this for the sake of the materialists and their methods of thinking) or it may be Cosmically ordained, but the fact is that on September 16 last when our AMORC representatives were within the Great Pyramid performing a mystical ceremony, and when all the world anticipated a great new cycle to be born in Egypt because of the mysterious prophecies contained in the Pyramid regarding September 16, 1936, on that very day the new king of Egypt completed his secret and

private plans and decided upon this very marriage and laid the foundation for what will undoubtedly become a glorious cycle for the reborn Egypt. And I think that all of us, as Rosicrucians, should remember him in our prayers and in our thoughts as a new light among men, and a real savior of men among his people, and in such manner as only a real king of the earth could serve his people and his country. His fiance is a beautiful girl, the daughter of a former high court official in Egypt, of excellent cultural and intellectual training, and she will be a true partner and helpmate to him in the great work that the Cosmic has laid out before him.

Killing and the Taking of Life

Today I start our Forum discussions by taking up the subject of killing or the taking of life. It seems that a regular cycle of interest in this matter has come about recently, and I have had more letters addressed to the Forum regarding this one subject than any other subject for the past two or three months. First, there are those who want to know whether it is proper to kill animals or take their lives for the sake of fur to make fur coats, or clothing of any kind. One of the things that has interested me in the letters written by persons who discuss this subject is that all of them mention fur coats and some of them mention fur collars and a few mention feathers. While all of them thought it was terrible for women to wear pieces of clothing that were made out of animal's skins, not one of them offered to go barefooted and refuse to wear shoes because they contain leather.

Now it may be that animals are not primarily killed for making leather, and that the leather is made from the hides of animals that are killed for the making of meat. But if we are going to raise any objection to human beings wearing the furs or skins or hides of animals, we should be consistent enough to include shoes and leather belts, and other pieces of leather, and we should also include the use of leather in industries, such as leather belts on pieces of machinery, and leather washers or gaskets, leather for book-binding, and leather used in hundreds of other ways than merely for clothing or personal attire.

The other letters refer to the killing of insects to prevent destruction of crops and property in general. A number have written in and said that if we are to be consistent in the attitude regarding the injunction, "Thou shalt not kill," then we must not confine that principle merely to large animals who are killed for the sake of clothing. Some have said that even killing in self-defense is not justifiable and one has written to us regarding the policy of the Chinese Government in taking the lives of those natives who are

addicted to drugs and thereby removing them and their bad influence from the country. The question is as to whether such killing on the part of the Government is justifiable, even though a good end is to be served or a good motive is back of the killing.

Now I am not going to attempt to issue a dictum or a decree based upon any interpretation of the law that "Thou shalt not kill." Those of our members who saw the mystical picture called "Lost Horizon" know that the law and rule which the theoretical brotherhood established in that picture was "moderation." The only path to peace, happiness, contentment and fairness to all persons in all matters is the path of moderation. The moment we go beyond moderation in our concepts, understandings, rules and regulations and even our interpretations of things, we are very likely to get into the quagmire of controversy and fanaticism. I know that I will probably bring criticism upon myself by saying such a thing. There are many acts, thoughts, processes and methods of doing things included in our customs and habits as civilized people that need correction and modification. But the only safe path to take in considering those things is to practice moderation.

When the Ten Commandments were laid down, as explained in the Bible, I do not believe that it was meant that we should not kill any living thing. If you do not take a moderate view of that law and principle, you will find yourself arguing forward and backward and contradicting yourself and proving that you are inconsistent.

In the first place, what is meant by a living thing? You cannot argue that the law says simply that thou shalt not kill, because that is not sufficiently complete to enable us to understand just what is meant. If you say it means that we must not kill anything, then it means any living thing, because you cannot kill that which is not alive. If you mean all living things, then you have certainly got to include more than the animal kingdom. You have to include the vegetable kingdom as well, for who is there among you who can rise and say that the beautiful flowers on the stand here in this room are not living things and have no consciousness? Which one of you here can look at our California rose bushes growing around our houses and notice how those on the shady side rise up high to reach over the roof or around the corner in order to face the sunlight, and yet claim they do not have consciousness, or are not living entities of some kind?

I have watched the pansies growing in my yard and the big sunflowers in the back of my yard and watched other things growing, and noticed how from day to day they turned their faces to follow the sun, and how they reached

beyond certain limits in order to get the sunlight, and I would like to argue with the person who would dare to say that these things are not living in every sense in their consciousness and possibly possess a primitive form of soul. Can you look into the face of even a daisy and not see in it God and Soul and Consciousness and life? And what about the grains of wheat that we cut down and kill or destroy for the sake of making bread? And what about the rye and the oats and the rice? What about the cotton that we cut down to make clothing? Is there any difference between cutting down the cotton plant or tearing the cotton from its source of life to make a cotton dress, and killing an animal to make a fur coat? And what about the grass that you cut down in your yards in order to have a beautiful looking lawn?

And what about the peaches and the apples and the cherries and the pears and strawberries and other things which you ruthlessly tear from their source of life and use for food? And whose conscience is bothered and pricked to consternation at the spraying of poisons on vegetation to kill insects that are eating the heart out of roses or eating the goodness out of apples or pears, or which crawl into the grapefruit and oranges? And who feels that he is a sinner and unworthy to face all other human beings after he has caught some fish in the sea and cooked it for a meal? And who is it around us that hesitates with a guilty conscience when he draws from a faucet the natural waters of the earth and swallows a glassful of that water, thereby swallowing little living organisms that lose their lives in the process of digestion?

Can't you see, Fratres and Sorores, that unless you put some arbitrary or logical or reasonable limitations to the law of killing, that you are led into a complex situation? Of course I know what most of you would say and what most of these letter writers would say if I asked them the question. They would reply, "We do not mean the necessary killing of vegetation for food, or the destruction of flowers for beauty, but we do mean the unnecessary killing of certain animals for fur or feathers or leather."

But here again you get into serious entanglements. Who is going to be the judge of what constitutes necessary killing and unnecessary killing? Perhaps for every one who will claim that the wearing of furs is unnecessary, and therefore the killing of animals for fur is unnecessary, there would be those who would rise and say that the wearing of cotton dresses is unnecessary, and therefore why destroy the cotton plant for the sake of making cotton dresses?

I know you smile at that. You think there could not be anyone foolish enough to argue that

the wearing of cotton dresses is unnecessary while we could get along without fur coats. But I would like to ask the Eskimos and others in cold countries at both the North and South Poles, and other cold zones of this earth, whether they thought that the wearing of cotton was necessary and the wearing of fur unnecessary. They would unanimously say that anybody could get along without cotton and that in fact if people wanted to cover themselves for warmth they were foolish ever to wear cotton when fur is so much warmer. Then you might answer and say, "Well, that is just because these persons live in cold climates where it may be necessary to wear furs. But here again you are trying to interpret one of God's laws in the light of geographic location. And I do not recall that any part of the Ten Commandments has the provision in it stating that the laws apply only to persons in certain locations or climates.

Perhaps our best solution to the problem is to look upon the law as being, "Thou shalt not unnecessarily, and wilfully kill with a murderous and angry heart!" That is adding sufficient moderation to the law to make it acceptable to all civilized beings, and I am not even fair in saying that, because a majority of the so-called uncivilized races of the earth do not do as much unnecessary killing as we do in our civilized countries. And that is something you could smile at, too. Think of the great World War! Think of the war right now in Spain.

In the great World War we civilized countries did more unnecessary killing for no real, good purpose than the so-called pagans, heathens, or uncivilized people ever did in a hundred years. When the uncivilized races of the earth get into bands for war, and go out to kill anyone or a group of persons, they do it either for protection, for the benefit of the seizure of land or for the purpose of injuring, that is the equivalent of killing. But what did we fight for in the World War? What did we do the killing for? Were we doing it for the benefit of land, for the benefit of culture, for the benefit of food, for the squaring of a debt, for the correction of a grievance or the prevention of a crime to our own people? So it is unfair to think of the uncivilized countries as being the murderers, and the civilized world as representing those who kill less frequently and kill with good cause.

And who invented this matter of killing anyway? It is not fair to attribute murder and killing of life to man as something he created and invented in his own mind, and for which he has no excuse, rhyme or reason. Long before man was created and was able as an entity to do any killing, the other animals, insects, and creatures around him were killing one another. The law of

the survival of the strongest, or the mightiest, or the best, is a law that is too old for man even to attempt to analyze. Continents have been destroyed by God and Nature for the sake of improving the earth, improving nature and improving civilization. The planets in the sky destroyed one another in the early period of the formation of the universe that there might be better planets and better conditions. When you put a nice grain of corn or any other seed in the ground, nature proceeds to destroy it with her warmth and her magnetism. She causes the seed to explode, open, deteriorate or rot, and from this breaking down process arises a root from which a new product grows.

And who wants to assume the position of being the high eminent judge to decide who and what shall be killed, and who and what shall be the killer? To avoid such responsibility, the individual might exclaim, "Nothing should be killed!" Very well, then, what are you going to do about the blood stream in your body and nature's processes of destroying germs and destructive bacilli? Or are you here again going to argue that there should be an interpretation of just what constitutes killing, what constitutes living and dead matter, and what should be killed and what should not be killed?

Can't you see that after all is said and done, it is not the *act* that constitutes a sin, but the *motive* back of the act? I think it is a terrible and horrible thing for sane, sensible, normal human beings in the form of men to plan all year upon a delightful vacation of two weeks intended to be spent out in the woods, shooting and killing harmless deer or other animals merely for the sake of sport. They do not do it for food, because there is not the necessity of doing it for food, even in the instances where a large barbecue dinner closes the day and the individuals overstuff themselves with the flesh of one of the animals they have killed. Perhaps right in their kits or in their automobiles they have enough food to last them for a week, and they do not need the flesh of the animal. They argue that this is sport, because it helps to develop man's superior strength and his ability to overcome wild animals. But let those men go out without a gun and without a knife and battle with the animals barehanded, and match their wits and physical prowess with that of the animals, and then we could call it sport, and lots of these sporting men would find out they are neither as expert nor as strong nor as agile as the animals they so easily shoot with a gun. There is nothing sportsmanlike in having ninety-nine per cent advantage over a poor animal in the form of a gun that can shoot in the distance while the killer is hidden and protected.

I think it is unnecessary for men or women to find pleasure in shooting pigeons for the pleasure of watching them fall, or shooting fowl for such a purpose. In nearly every one of such instances the shooters have their stomachs filled with food to such an extent that they can hardly wobble to the place they are trying to reach, or in their search for the hiding places of the poor defenseless creatures they want to kill. There is neither necessity nor sportsmanship in that sort of thing.

But the wearing of warm clothing made out of animal skins has not only been a necessity throughout all the ages but has become a custom and habit that is absolutely separated from any motives of cruelty or any motives of attempting to show superior ability over a defenseless creature. Certainly the motives back of some forms of killing constitute the great crime and the great sin, not the mere wearing of fur or leather shoes. It is just as cruel and sinful for a child or an adult to walk past a beautiful rosebush and grab a beautiful rose in the hand and squeeze it and crush it to death and throw its petals on the ground, as it is for any human being to go out and shoot another human being or animal cruelly and ruthlessly and wilfully and murderously.

This is the way I feel about this matter. I may be entirely wrong, but I do think that if some moderate consideration of the subject is given or taken, we will find it easier to adjust our lives by an improvement of our customs and habits than by attempting to make iron-bound rules and regulations that are based upon extreme interpretations.

Sitting In the Silence and In the Dark

One of our good Forum members living in Idaho presents this interesting question: "Why is it that so many persons refuse to become interested in a system of instruction or education that includes in its practices the sitting in silence in the dark for periods of relaxation and meditation?"

This attitude on the part of many persons is certainly a very queer though definite reflection upon the intelligence and mental processes of many individuals. It is true that you can easily discourage the average individual in taking up any course of mystical or philosophical study by telling him that the system includes periods of meditation and relaxation in the dark or in a room lighted by only one candle. Such persons, very often of otherwise intelligent comprehension, usually say that "anything that requires sitting in the dark or in a dark room must border on black magic, or magic of some kind that is questionable and dangerous." Other persons of seeming intelligence will say, "If I have to sit in the dark

in connection with any of my studies, I am not going to indulge in this because I believe that anyone who sits in the dark for any period of time soon becomes mentally affected in a detrimental manner."

Now if this were true in any sense, then all of us must be descendants of individuals who were insane, unbalanced, and unhealthy. All of us are descendants of those individuals who in one cycle of their existence spent almost as much time sitting in the dark as sitting in the light. Think of the times long ago when millions of persons throughout the world had no means of artificial light for illuminating the interiors of their huts and homes! Even after the advent of the discovery or invention of wax candles or tallow lamps, or even after the coming of the primitive form of oil lamps, many persons lighted their homes with these forms of illumination only on occasion, and only for brief periods of time because of the cost involved. Most of their nighttime hours, and many of their daytime hours were spent in huts and homes and underground or overground enclosures that were very dark, and where there was no form of illumination except possibly on a few occasions when there was a fire glowing in a fireplace.

Were all of these persons developing insanity and bringing upon themselves ill health and unbalanced minds? History reveals the fact that out of these nighttime hours, after the day's work was done, and when the members of the family sat around in absolute darkness or very soft light and relaxed and discussed the problems of life and its mysteries, came most of the valuable contributions toward our philosophies and the explanations of the greater problems of life itself. More inventions, more great concepts of improvements, more means for making life happier and better, were conceived and worked out in the minds of men and women sitting around in the evening periods of relaxation in the dark or in the faint light of a tallow lamp, than probably in any other cycle or period of human existence.

We may boast of the magnificent scientific and cultural developments that have taken place in the last thousand years, and particularly in the last five hundred years. But we need only read the history of the development of civilization to see that everything that has been accomplished in the last thousand years was built upon and based upon the magnificent concepts of primitive man which he developed and brought into realization in thought form at least in his hours of meditation and relaxation in the dark of his simple home.

And is it not true that the mind can think more clearly with greater concentration and less distraction when the room is dark or softly

lighted? Before you attempt to say yes or no to that question think of your own present-day indulgences. Have you ever noticed anyone who wanted to sit down and think over a great problem first turning on all the lights and having the room as brilliant as he could make it? You know that too much light is a distraction and an interference with deep and concentrative thought.

Even when persons go out into the open country in the daytime, or on the sea, for relaxation and meditation and thought, they will direct their attention or their eyesight toward shadowy places, toward those places which are not glimmering and glistening with the brightest of lights, or with the scintillating effect of brilliant sunlight. And have you not noticed that the average individual who is deeply involved in some profound thought or working on some great mental problem, almost unconsciously bows his head or rests his head upon his hand, and that the hand gradually closes over the eyes, and the eyelids close, and that the individual shuts out all of the surrounding world including the light around him?

We might also ask this question: "Why is it that anyone in deep thought almost always bows his head and glances toward the floor, or toward some shadowy place, or protects his eyes to keep them from being influenced by bright lights, or colors, or actions that would attract his attention?"

And then I might ask this question: "Is it not true that the average thinking individual who is bothered with important problems that must be solved mentally, or the individual who is face to face with some great scheme or plan that must be worked out mentally, or the average individual who must investigate, analyze, and solve some important matter, has found the nighttime, while lying in bed before going to sleep, one of the best occasions for carrying on the mental work that he finds necessary?" If we had in any army all of the individuals of today who find the hours before going to sleep at night while lying in a darkened room the most favorable period for doing their mental work, we would have a vast army indeed. And the strange thing about it is that that army would probably include in it in the first ranks all of those who criticize the idea of sitting in darkened rooms and carrying on some of the metaphysical or mystical practices included in such work as Rosicrucianism.

And this leads us to an allied thought. Why is it that so many thousands of persons throw up their hands in the air at the idea that any mystical, metaphysical, or philosophical thought and analysis should include the burning of a candle? Such persons immediately say, "That looks like magical work to me, and it smacks of ritualism and churchianity, and I want nothing of it!" In

fact, many of our Neophyte members who are being prepared for the first Temple monographs write to us and say that they object to doing any of the experiments by candle light. These persons seem to associate the burning of a candle with something so mysterious and so magical, and so filled with weird possibilities and undue influences that they fairly shudder at the thought of using the candle in such a manner.

But what did our ancestors do in the days of candles and tallow lamps and lights? Did they go through the evening hours in constant shuddering because of a creepy feeling that was created by looking at the candle light or strange shadows that the candle cast upon the walls? What an army of shuddering, stuttering, frightened, timid and puzzled persons our ancestors must have been! And the fact that churches, and especially great cathedrals and synagogues use many candles in symbolical ceremonies today does not make the candle a purely religious or mystical device. I have seen church ceremonies where candles were used not for light but as symbols of light, and when there was sufficient daylight or colored light coming through the stained-glass windows to make other lights unnecessary so far as seeing is concerned. And when touring Europe, or parts of the Near East, one soon discovers why many churches, cathedrals, and synagogues still use many candles. The stained-glass windows in such edifices, when there are a number of them, are generally high up in the upper sections of the great naves or alcoves of the structures, and through them comes very little light indeed. If it were not for the burning candles in most of these places one would stumble and fall in attempting to walk about and could not see the fixtures and furnishings of the buildings.

But there is no way to explain these things to the person who is biased and prejudiced. To the one who thinks that a dark room is always the residence of a bugaboo man, and of Satan himself, and that a burning candle is certain to be one of the horns of the devil's head, there is nothing that can be said by any of us to change such ideas.

Perhaps we find a key to this mental complexity in the fact that many of the adults living today were taught by their parents that bugaboo men and salamanders and more or less invisible creatures of evil power and influences dwelt in darkened places, especially in clothes closets, cellars, garrets, and similar enclosures. But we feel sure that the youth of today who are becoming quite accustomed to sitting in the dark in their social, romantic, or amusement periods, will never have such gruesome ideas about a darkened room. With most of the youth of today the

darker the moving picture house, the darker the dance hall, or any other place where they congregate for social passtime, the more alluring it seems to be. They probably would laugh at the burning of a candle, but would not feel that it was the devil's torch. And so our thoughts and ideas of things are built upon and modified by our everyday experiences.

Recognition of Rosicrucian Teachings

I want to bring before the Forum this afternoon something that I am sure will be interesting to many of our members, judging from the newspapers and magazine clippings that our members and friendly readers of *The Rosicrucian Digest* send us from time to time. It has been noticed by our members how newspapers and magazines, encyclopedias and dictionaries, and other forms of educational and constructive matter, have made more and more reference to the Rosicrucian ideals and have frequently quoted thoughts or whole paragraphs from our magazines and pamphlets. You all know, of course, that our little annual leaflet of prophecies for the coming year has been reprinted and quoted by magazines, institutions, and organizations throughout the world. I do not believe there has ever been another pamphlet or another piece of printed matter issued by any organization that has ever been so universally quoted and referred to in a praiseworthy and complimentary manner as have our annual pamphlets of prophecies for the past five or six years.

But very often articles appearing in *The Rosicrucian Digest* or some of our propaganda leaflets have been widely quoted and referred to in complimentary terms. There is one piece of propaganda literature issued by us some time ago called "The Man Inside." This was quoted verbatim in many newspapers and magazines as being an excellent presentation of the real inner nature of man.

Now I want to call your attention to one interesting reference to our literature. This time it appears in the columns edited by Dr. L. Clendening, M. D., whose articles each day on health are syndicated throughout all the larger newspapers of the United States. His health articles appear in thousands of papers daily. In one of his recent newspaper articles he referred to matter that appeared in *The Rosicrucian Digest* regarding the types of persons who go to physicians for treatments and the imaginary complaints they have, and the wrong ideas they have regarding the correct methods of healing their ills. Dr. Clendening spoke very complementarily of what *The Rosicrucian Digest* had to say on the subject, and apparently agreed thoroughly with the Rosicrucian

viewpoint regarding health and treatment of disease.

We have had many physicians agree with the logical, reasonable attitude that the Rosicrucians take in regard to health and therapeutics. I have always felt that it was a wise and a wonderful thing that the Rosicrucian system of philosophy did not take note of the fantastic or fanatical stands, and claim that either there was no such thing as disease or ill health, and that medicine did not exist, or that medicine and medication are wrong, surgery unnecessary, or that with the proper and popular formula you would live forever and never pass through transition. The Rosicrucian system does not attempt to teach the undeveloped and unprepared and unqualified individual to adopt the idea that through the use of his mind he can cure anything at any time in anyone's body. Yet such a radical, unreasonable, and illogical idea is taught by many so-called New Thought or metaphysical, or spiritual forms of healing.

The Rosicrucians have always said that medicine and certain drugs and herbs have their logical, reasonable, natural place in the scheme of things, especially in keeping the body healthy or in aiding nature in the cure of disease. And Rosicrucianism has always said that surgery is one of the great achievements of science, and is a very necessary thing in many instances. On the other hand, it has also claimed that other means of therapeutics are correct and logical, in certain cases. There is no doubt that even the very modern system of color therapy is sound and logical. We are affected by colors and lights around us, and certain colors of the solar spectrum, or certain of these colors artificially produced, and used to surround or bathe the body, will affect the blood stream and certain cells of the body that are destructive, while certain other ones are given a tonic effect that helps them to do their work.

And it is true that certain electrical vibrations or energies or forms of electricity are helpful in strengthening certain good cells in the body and destroying certain bad cells. Then again, certain elements of food or diet, certain degrees of the earth's magnetism and Cosmic vibrations also help the body. And much benefit to the body, in certain abnormal conditions, is derived through massage and adjustment of the spine in its relationship to the nervous system.

Each of these, and many other systems, has its individual place in certain cases and under certain conditions. But just as it is foolish for the mentalist to claim that mind will cure everything, or that affirmations will cure anything, or that the laying on of the hands will cure anything, is the idea that an adjustment somewhere on the spine or the administration of a certain, specific,

chemical mixture, or the administration of light or massage, or anything else will also cure anything and everything.

The successful and efficient physician today, even a graduate of medical college, is one who is more or less eclectic in his practice and will occasionally use other methods than that of medicine, or even surgery, in the treatment of some of his patients. We know that hundreds of them, perhaps thousands in the United States today, are using some of the Rosicrucian principles in place of those that they learned in their medical colleges. But they would be very remiss in their obligation to humanity, and very inefficient in their treatment of disease, if they were to conclude that because the Rosicrucian principles in certain cases produced an immediate result whereas medicine had not done so, the Rosicrucian principles should be used in every case, and nothing else tried or used to help the patient.

If everyone who is ill, and everyone who administers help to the sick, would only realize that God and nature make all of the cures and that the best they can do is to aid nature and assist God in the natural processes that must be performed in the body to bring about health, they would be doing the very best thing. This, however, calls for individual analysis and treatment. It does not mean that any one system that has helped any one particular case is good for all. And the average physician today is not one who is given to the unnecessary use of drugs, or even of medicines. Certainly the use of so-called "drug" methods is becoming not only obsolete, but distasteful to physicians themselves. There are, of course, medical physicians and others of other schools who absolutely refuse to give any consideration to metaphysical and mental principles in the treatment of disease. But they are just as much an exception in the profession as the physician who believes very exclusively in strong drugs.

But the point I was making is that because of the rational, sane, and sensible principles included in Rosicrucianism, and as taught by AMORC, and taught only by AMORC, eminent writers, scientists, and thinkers are finding it convenient and logical to quote occasionally from the Rosicrucian teachings. There has been so much of this in the past ten years that scrapbooks kept at headquarters containing the clippings which come to us from all parts of the world referring to the AMORC teachings, constitute enormous volumes that we keep in our vaults. Now I am not referring to propaganda forms of publicity that appear in the newspapers or magazines, and some of which is placed in the newspapers by our members from time to time. I am referring only to references to our teachings, principles, and

practices which are voluntarily published in newspapers and magazines by the writers of columns or departments, without any solicitation, recommendations, or suggestion on our part, or on the part of members.

This makes me think of the time not many years ago, or around 1916, 1917, or 1918 when the average newspaper editor and magazine editor, and the average scientist and thinker would say to us, "What is Rosicrucianism? I never heard of it before." Today there is hardly a newspaper or magazine in any large city of the world that does not have something about Rosicrucianism in its research files, and there is hardly a prominent writer, scientist, or investigator who does not recognize the word Rosicrucianism as standing for something that is clean, logical, reasonable, fair, sensible, and useful. It has taken years and years of propaganda, but more especially the voluntary services of thousands of our members to bring about this readjustment of the processes of thinking on the part of those persons who should have been well informed but were not.

Certain it is that in the next cycle of one hundred years there will not exist that same deplorable condition that existed prior to 1916 when the average well-educated individual holding a prominent educational, informative, or instructive position not only frankly admitted that he did not know anything about Rosicrucianism, and had never heard anything about it, but did not want to know anything about it. That is certainly a victory for our organization, and a testimonial to the saneness and reasonableness of its teachings and ideals.

Man's Control of Matter

Let me introduce to the Forum this afternoon our Frater from the Philippine Islands who is here to ask the following question: "In the control of matter through the mind, does man directly affect the spirit in matter, or does he simply affect matter through the medium of some force of nature outside of his physical body which he commands to do what he wishes?"

This is an interesting point for discussion here, and after listening to your comments I should like to say this: Man may affect matter outside of his body or may not affect it. What is important is that in his realization of what he is doing two principles are involved. One of these is that man can and often does, and certainly can do so at will after he has learned how, affect the spirit energy in nature external to himself by the use of his mind and will power and the direction of energy from himself into the matter that he wants to have affected.

Let us take a simple illustration: If one of our members, seated in a comfortable chair in his home or sanctum, concentrates his eyes and attention upon the shade cord hanging down in the window in his room, and that cord has on the end of it a small ring or weight which keeps the cord hanging more or less straight, he can cause that cord to begin to swing or move, even moving the weight or ring that is hanging at the end of it. He finds that anything that is hanging in free suspension with a freedom to move can be moved by him very easily if a certain formula or process is practiced in accordance with principles in some of our monographs, especially those of the higher degrees. In this case he is actually affecting the vibratory condition around the cord and around the weight and affecting the vibrations in the cord.

At first he finds that he cannot control the movement just as perfectly as he would like to, but he does find the cord responding and the weight moving. Very often the first successful attempt results in the cord being moved quickly and with a jerk as though something had pushed it two or three inches, or perhaps only one inch out of its plumb position, and thereafter it swings back and forth something like a pendulum of a clock. After much experience and much development in the process he finds he can move that cord slowly and evenly to one side or the other ever so slightly, or to a larger extent. But the first attempt where the cord moves with a jerky motion illustrates to him that some sudden outburst of power or energy, or accumulation of power or energy around the cord has affected its equilibrium or disturbed its balance or its relationship to the Cosmic and earthly powers of attraction. It is a very difficult thing to put into words, but I know that the readers of our Forum magazine will understand what I have just said, and I hope that if this is published in the magazine they will analyze it carefully.

In some of the preparatory work we give some of the students an experiment of moving a cardboard indicator balanced on the point of a needle. After taking all precautions against draughts or wind in the room or the breath having any effect upon the indicator, the student soon finds that he is able through his will power and radiations of energy to cause that indicator to move ever so slightly at first, and then to a greater extent. In this case no force or energy is actually overcome, because the balanced indicator is very free to move in any direction, and it only takes a certain amount of motive power radiated toward it to cause it to swing in a horizontal manner. In the case of the hanging weight at the end of the cord, the so-called force of gravitation must be overcome while a motive force is also

applied. It is when the two forces or powers are applied at the same instant that the disturbing condition is explosive and causes the cord to move with a jerk.

In other cases the directive energy radiating from the mind and concentration can be used to assist nature in doing something that she is inclined to do. For instance, if one concentrates on a flower which is about to unfold or is in the process of unfolding, it is easy to cause one of the petals of the flower to gradually open in the same manner that it would naturally open within the next few hours. In this case the spirit energy in the flower and around it is accelerated causing the petal to do what it was inclined to do or about to do without overcoming any contrary-wise power or influence.

In this same way radiations are directed inwardly into the body of man to help to bring about cures and the healing of certain conditions, because there are certain cells in the body, placed there by God and operated by the laws of nature, whose natural tendency and purpose is to destroy or neutralize anything that is destructive in the body, and to create new power, new energy, and produce health by directing the thought waves or power from the mind to the cells of the body, and to the blood stream. No power or energy has to be overcome, but merely an exhilaration given to the good cells to speed up or accentuate the natural functioning which they are inclined to do and would do otherwise.

On the other hand, when thought waves are directed by the mind inwardly to stop a diseased condition by neutralizing or destroying cells that are diseased or carrying on a destructive process, something there must be overcome—as in the tendency of the shade cord to hang still and steady.

The second principle or factor that may be considered in connection with some of these experiments included in the question asked by our Frater, is that through the use of the mind we can affect our realization of things. It is possible, for instance, for us to sit in a room and gaze steadily at a small picture on the wall, and will the mind and consciousness not to see the picture. Gradually the picture will fade out and become invisible, and for a fraction of a second, we do not see it hanging in its position on the wall.

In this case nothing in the picture, or about the picture, is affected by our thoughts. The whole effect is produced inwardly in our consciousness. Light waves may still carry an impression of the picture to the eye as an ocular organ. Those light waves may still make proper impressions on the retina of the eye, and those impressions on the retina may still cause or pro-

duce an electrical stimulation upon the ocular nerve and transmit those stimulations to the brain where they are usually translated into the consciousness of visualization or translated into what we call the consciousness of a picture. But it is in this area of the brain, or somewhere along the ocular nerve going from the retina of the eye to the brain, that our thoughts affect the stimulations or impulses and blot out things which are carrying the impression of the picture so that we do not see the picture in our consciousness. In this wise many of our realizations, which affect us physically, mentally, or otherwise, can be controlled or affected one way or another.

However, there are occasions when the spirit energy within a piece of matter can be affected and thus cause a form of electronic transmutation. Such an unusual demonstration has been given each year recently at our National Conventions here in San Jose. On the night of the mystical demonstrations it has been my privilege to be able to use this law and to demonstrate it by causing an ink signature on a piece of paper not only to change its color but to become moist enough for the ink to move or flow on the paper and slightly change the form of writing. This has been demonstrated under severe test conditions for the past four or five years. In such a case the spirit energy constituting the electronic nature and structure of the ink is so affected that the electrons and atoms change their relative positions and produce a different kind of ink of a different color, and cause the ink to become moist and liquid again for a few minutes. This alchemical change is similar to the methods used by alchemists when they used heat or solvents to affect the chemical and molecular construction of matter, or to change the construction of one to another so that a different metal or different matter was produced.

So we see that the human mind can radiate a certain power and energy of different quality and nature inwardly or outwardly to affect matter or to affect conditions around matter to such an extent as to cause various actions and reactions.

Naturally the materialistically inclined scientific world will dispute these statements, but this has always been so, and we need not expect that any radical change in the materialistic viewpoint of life and of the natural forces around man and in man, will be made in the minds of many human beings in the next few centuries.

The Boy with X-Ray Eyes

I want to make some comments on the many clippings that have been sent to us regarding the thirteen-year-old boy who, investigators say, has X-ray eyes and is aiding science to solve the mystery of his sight.

First I want to say, perhaps facetiously and yet truthfully, that it is remarkable how many of these peculiar psychological and physiological marvels come from districts in and near Los Angeles and Hollywood. This is no reflection upon the city of Los Angeles but it is a reflection upon the facts of the case. We who live in California know how every type of publicity seeker and every type of self-considered marvel or expert or freak wends his or her way toward Los Angeles and after residing there a week or a month attracts publicity and attention with the hope of getting world-wide attention. These strange characters are not a part of Los Angeles or of California but come to this state and especially to the southern part of it hoping that either the moving picture studios or the show people generally will aid them in earning a living easily and luxuriously.

I do not mean to say that each and every one of these cases is of that type, but it certainly is peculiar that about every thirty days someone in or around Los Angeles develops the ability to have strange sight or strange vision or strange Cosmic contacts or some other psychological eccentricity, or they suddenly report that they are able to be buried alive for weeks at a time without breathing or eating or can levitate through space, or can hear music and hear voices speaking from distant countries or receive messages in automatic writing of an unusual character, or have contacted the spirits of eminent persons of the past, and so forth.

In this particular case, the thirteen-year-old boy allows his eyes to be bandaged and covered in many ways and then he can "see" the marks on playing cards and designs on paper and can read the clock or tell how many fingers are held before his eyes and so forth. It is only natural that he should also add to his claims the ability to see "via the fourth dimension." That is always a pretty phrase that attracts the attention of newspaper reporters and physicians and means absolutely nothing at all to the scientist. It is also interesting to note that this young boy has been quoted as claiming that he has to make an appeal to the strange manipulations of a "spirit control" to get in the mood for seeing. He has given a fantastic name to the spirit control and claims that this spirit control is a Persian astrologer who lives in exile in Tibet, or did live there. This would indicate that the young boy has been doing some fantastic reading of mystical stories and has fallen into the usual habit of placing his unknown spirit control somewhere in Tibet. One would think that good spirit controls of the past never lived in Australia, or Japan, or Southern France, or many other countries. They always have to come from Tibet or some part of India.

However it is true that another source quotes him as believing that he is a reincarnation of a Persian named Napeji and that he can speak Persian while in these trances.

One physician has noticed that when heavy lead foil or similar pieces of metal are held in front of the boy's eyes he does not see at all or so clearly. Of course, lead foil is used to cut off the rays of the X-ray and for this reason the publicity experts are claiming that the boy has X-ray eyes. Now the truth of the matter is that if he really had X-ray eyes he would not see the marks of diamonds, hearts, clubs or spades on playing cards but would see right through the card and see nothing at all.

You see I am analyzing this matter entirely from the newspaper claims that were made. I would not attempt to pass upon the genuineness of the boy's ability without having made personal tests. We never pass upon the genuineness of any of these freak claims unless we have personally tested and experimented in our own laboratories. We have learned long ago not to give any serious consideration to any of the claims that are made in newspaper articles. Twenty-five years ago as an officer of the New York Institute for Psychological Research, I, with a committee of others, investigated many of the world's greatest claimants to spiritualistic powers. After we had read all the things said about them in newspapers and actually placed them in rooms that were properly closed to prevent fraud, these claimants were unable to do one-tenth of the things that they had credited to themselves. And we soon learned that newspaper reporters and many types of physicians and so-called "experimental scientists" were the most easily fooled. In fact, the average individual on the street, with all of his gullibility is harder to deceive than a newspaper reporter who is anxious to write and have published a very good story in his paper.

I do not intimate that this boy is a fraud or that he cannot do any of the things claimed for him, but it is strange that he has fallen into the same sort of claims, even to referring to Tibet and a Persian astrologer control, as have so many other pretenders. Not having seen the boy or tested him in any way, we cannot make a positive statement about his abilities.

The Sun Spots

Many of our members have written to the Forum, asking the significance of the latest scientific report regarding the large sun spots that have recently become visible. If one takes a pair of smoked glasses and views the sun during the middle of the day, one can see dark spots of a

large size on different sections of the sun. In certain years of each century there seem to have been large sun spots and more of them than during other years. In the years of 1926 and 1927 there were perhaps more of these sun spots than at any other time in recent centuries, and all of us who had anything to do with radio communication and radio broadcasting and transmission, know that the interference which these sun spots caused made it almost impossible to hear any kind of a distant radio program with clarity. The constant crackling and bursting of noises and electrical eruptions that sounded like pistol shots were thoroughly discouraging.

This year, despite the fact that some of the sun spots are larger than we have seen in some time, there is not so much radio interference. This is possibly due to the fact that they are of a definite nature, or that larger ones are not as disturbing as a number of smaller ones, or that the recent improvements in radio enable one to eliminate these noises. However, sun spots are not a new thing, and there are references to them in our Rosicrucian records dating back many years before science or astronomers began to pay serious attention to them.

They are believed to be congested or condensed forms of gas or some other volatile substance passing around the sun, and not actually on the sun, and which from time to time explode. On the other hand they do have a magnetic effect on the earth's magnetic currents, and upon the Cosmic rays. And it is through these secondary effects on the earth's currents that these sun spots affect us not only in regard to vegetation, but in regard to animal life and in particular, the nervous and psychic systems of human beings.

It is noticeable that in all psychic experiments at the present time there is a weakness or interference with certain forms of experiments that depend upon the use of sending or transmitting thought waves or thought projections or thought forms through space. So we will watch for the gradual disappearance of these sun spots and the gradual improvement of psychic conditions.

The Emperor's Birthday

The question is constantly asked as to what day of the week the Emperor was born. I was born on Sunday, November 25, 1883 at approximately 12:30 noon in the little town or village of Frenchtown, New Jersey.

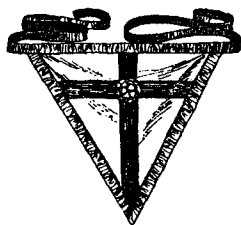
Every so often the birthday falls on a Sunday and occasionally it falls on the last Thursday of November which is Thanksgiving Day. This year of 1937 it will again fall on Thanksgiving Day.



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 these simple things which will materially aid in creating the proper spirit.

COMPLETE SANCTUM SET



Ritual Apron

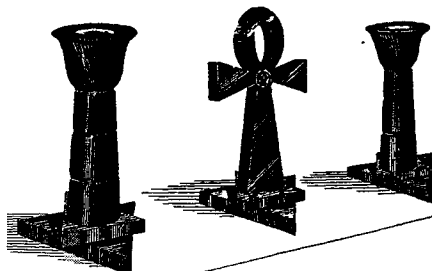


Long Burning
Cubes

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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No. 3



H. SPENCER LEWIS
(at the age of 16 years)

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

Once more it is my privilege to add some greetings to another issue of the Forum magazine.

I feel that I am coming to you in this issue in a very personal way again with a few more comments regarding my early life and with a picture of myself as a young man on the cover of this publication. I do hope that this little personal touch as developed in the last few months in connection with the Forum and the Forum magazine will not lead to any tendency toward the concentration of interests on personalities. I have tried to avoid this sort of thing for twenty years or more in connection with the AMORC activities. I have been lenient to some degree in recent months because of the continued request for some information about my early activities that led me into this great work. Since the majority of the members of our Forum family have definitely expressed the desire to have this information, I am giving just such facts as I think may answer their many questions.

Our Forum family is continuing to increase in size and interest, and I do hope that the readers of this Forum magazine will not fail to allow other members who are not subscribers to the Forum magazine to see some of the issues, and read some of the articles from time to time. When you contact a sincerely interested member who has not read any of the Forum magazines, let him read some of your copies, but be sure to get your copies back, because our recent request for back numbers that are out of print has revealed to us that most of the members are very reluctant to let them go out of their hands, for they are not only worth a great deal in monetary value, but are otherwise valued by the members to such an extent that they will not part with them at any price. This really pleases us, but I feel I should warn you to preserve your copies because their value is increasing in many ways.

Fraternally,

H. SPENCER LEWIS,

Imperator.

Special Meetings at Headquarters

Members very frequently write to us and to the Forum asking what special meetings are held at headquarters which they might attend by visiting here or living here.

In answer to these questions, I want to say that members living here in San Jose or any part of

California have no more advantages in regard to their studies than members of our North American jurisdiction who live in any other part of the world. All instruction is carried on either in the various lodges listed in the directory in the back of *The Rosicrucian Digest* or by correspondence. The correspondence lessons and the manner of instruction are not changed in any word or degree for those who are living in California or in San Jose.

Every Tuesday night here in the Supreme Lodge there is a general meeting for members of all degrees, much like the chapter meetings that are held in other cities throughout the United States, Canada, and elsewhere. During the winter months there are some public meetings of a general nature much like the public meetings conducted by the Courier Car in its tour around the United States, or like the public meetings conducted by our other lodges and chapters. Visitors and members are invited to any of these Tuesday night meetings in the lodge temple, or the Sunday night public meetings during November and December.

Locations of Rosicrucian Headquarters

A question that has been asked many times recently is "How many times has the AMORC Headquarters changed its location in the United States?" The Order started originally in New York City where the Supreme Lodge was established for many years. In 1918 a tour was made around the United States by the Imperator to determine where would be the better location for a permanent headquarters with opportunity to expand and to have college and university buildings as well as administration buildings. In the spring of 1919 the Imperator and his family and a few officers moved to San Francisco, and for a year the official activities of headquarters were divided between the former address in New York City and the temporary address in San Francisco. In 1920 the complete activities were finally established in San Francisco. In the fall of 1925 a part of the executive administrative departments moved temporarily to Tampa, Florida, in order to build up the work in the Southeast and establish a radio station and carry on special work there. Western headquarters, however, were retained in San Francisco, and a promise was made that the Imperator and his officers would return to San Francisco within two years. In one day less than

two years, or in the fall of 1927, a return was made to California, and new and larger property was secured just south of San Francisco at San Jose in order to allow for the contemplated expansion of grounds, increase of buildings, and other activities. We are now permanently located in San Jose at Rosicrucian Park. These are the only changes of headquarters that have been made in all of the many years of the Order's present cycle of activity.

The Early Life of the Emperor

Some months ago I was tempted in one of our Forum sessions to give some details regarding my early childhood and youth. I stated then that I thought the most interesting period of my life, as far as preparation for this great work was concerned, was between my eighth and sixteenth years. But I also stated that if the members of our Forum family wanted to know a little more of my life after my sixteenth year, I would some day deal with that phase of my life, although I did not consider it as very important.

There have been so many requests for more of these biographical details and for some sort of picture that would represent my appearance during my youth, that I have decided to bring this subject before the Forum this morning.

First let me show you a photograph that was taken between my fifteenth and sixteenth birthdays. You see that I am wearing a choir robe and it is a fairly good representation of the way I looked at the end of my many years of service in the large robed choir of Dr. S. Parkes Cadman's Methodist Church in New York.

After my sixteenth birthday I had the choice of either continuing in some school higher than the one from which I had graduated, or going into the business world. To me the business world had little appeal, except those branches of it that dealt with art, literature, and science. Perhaps you will recall, as mentioned in previous Forum sessions here, that art, including painting and photography and scientific experimentation, occupied most of my time throughout my school period during my spare time. It was logical, therefore, that I should turn my thoughts in this direction as far as business or avocation or profession were concerned.

On the other hand, I realized that I should attempt to earn some income to pay for the materials and equipment that I would require if I were to continue my researches, art work, and experimentation. To do this I thought it would be necessary to acquire some business training and at the same time acquire some knowledge along the lines that I felt should be my permanent avocation. Therefore, I sought an opportunity to

connect myself with a large publishing concern in New York City in order to learn the inside and outside of the publishing business with the hope that it would help me in any future literary activities. Being familiar with the fundamentals of printing, as explained previously, I felt that the other departments of the publishing business would be interesting. So I finally secured a position as a clerk with one of New York's largest publishing concerns, and strange as it may seem, the AMORC today does a great deal of business with this publishing house, and we buy many books from them, though I doubt whether the present-day managers of that concern ever recall that I was one of their employees for many, many months.

The managers of the publishing concern soon discovered that I was trying to learn the publishing business, and they were very kind in allowing me to ask many questions and to listen to many discussions that occurred in departments with which I was not connected. Thus I learned very intimately how manuscripts from authors were received and analyzed, reviewed and accepted or rejected. I learned how the "readers" in large publishing houses keep in touch with the pulse of the public and are able to decide whether submitted manuscripts are in sympathy with that pulse or not. I learned also how books are made and completed, and how they are advertised and distributed and put on sale. I learned how literary people meet and discuss their ideals and plans, and I was permitted to become personally acquainted with many of the important prominent authors whose books were very popular in either the fictional or factual fields during the years between 1900 and 1902 and thereafter. I also came in contact with artists and designers who participated in the preparation of these books, and with professional photographers.

After a few months' contact with the inside operations of the book and magazine publishing business, I naturally wanted to become acquainted with the newspaper field. I soon learned that a very young man inexperienced in reportorial work had very little opportunity to do more than become a mere cub reporter and occasionally have a few lines accepted without ever becoming acquainted with the real inside operations of a large daily metropolitan paper. I discovered that a newspaper photographer had more intimate contacts within the mysterious and sacred sanctums of a newspaper, and often did more reportorial work than a cub reporter. Therefore, with my familiarity with photography I decided to use that art as an entering wedge into the newspaper field.

Up to this time nearly all of my photographic material had been made and manufactured by me

because of lack of funds, and while I knew the scientific and chemical principles of photography, perhaps better than the average photographer, I did not know the practical side and the professional side as well as I should. For that reason I offered my services as an apprentice to several of the largest photographic studios in New York by writing them letters and telling them what I could do in art as well as in photography, and what I knew of photographic chemistry; and I was surprised when the very next day after mailing the letters I received a request from one of the largest concerns to call immediately for an interview. After fifteen minutes' discussion I was accepted on their staff and assigned the very difficult work of arranging the lighting effects and poses for high-grade portraiture.

In three months' time my portrait work was considered to be extraordinarily good, and I was puzzled about it until I found that being an absolute greenhorn in the professional studio field, I had brought original and new ideas that had never been tried before, and were producing unique effects. I soon learned that among the higher grade photographic studios throughout the country there is keen competition in the matter of making individual portraits different and more distinctive than those made by other photographers. I also found that the large and better studios tried to steal the men who do the lighting and posing from one another's studios, whereas the men who do the chemical work in the dark-rooms, and do it almost automatically and without any real understanding of the principles involved, were easily secured and given no professional standing, and very little pay.

So during the next several years I was invited—at an increased salary in each instance—to join various of the most outstanding professional portrait studios of New York. During those few years it was my pleasure personally to have posed and made the distinctive portraits of some of the most wealthy, prominent, and outstanding characters of not only New York City and New York State, but of the whole eastern coast, for both men and women of political, professional, and social walks of life came to New York to have these large and expensive lifelike portraits made at one of the half dozen or more studios that specialized in this work. Only in Boston, and in Washington, D. C. could be found any studios that had similar work at that time.

I was often invited to bring my photographic equipment from the studio into the homes of the wealthy and the elite to make pictures for weddings, or unique forms of home portraits, or scenes of the interiors of these homes for use in architectural and art magazines. Very soon my work was noticed by artists who made oil and

water color portraits for magazine covers and books, and they often brought to my studio their fine models to have preliminary photographs made, and in this way I soon came in contact with some of the very finest illustrators and artists in New York and other eastern cities.

Feeling that I had given this field of portraiture and professional photographic work a thorough study, I then applied to the art department of a large New York daily newspaper. My services were immediately accepted with even a higher salary than I had earned in the studios. Here I learned of the tiresome, exhausting, extremely difficult and unthankful work of the newspaper photographer. Day and night I had to have my highly sensitive and efficient newspaper camera with me, whether at home or at the theater, visiting friends, or studying in my laboratory, or what not. And if I went away from my home telephone for more than half an hour, I would have to make arrangements with the proprietor of a drugstore, or with the theater box office, or with some stranger in a nearby home to receive my telephone calls from the newspaper office so that I could be called upon night and day to run hither and thither to secure snapshots or flash-lights of important persons, or accidents, fires, conventions, etc., that would be required of the newspaper art department at a moment's notice. But this work led me into the highest social contacts again, and even to such interesting events as the county fairs on Long Island, the blue ribbon shows of society, weddings and receptions, and all sorts of things that brought me in contact with intimate aspects of life in all of its phases.

I made the first large photographs of the Vanderbilt Cup Race which was the first automobile race in America. I made the first pictures of the first automobile that beat the Empire State Express in the first open-air race between automobile and railroad engine. I made photographs of the first balloon ascensions in New York, and I have in my record book notations of many first events that made history in photography. This brought me in contact with the first moving picture company, the American Biograph Company, which was making moving pictures on cards for the five-cent slot machines, long before pictures were made on films for theaters. I helped to prepare many scenarios in those days for those early comic pictures, and then later for the serious pictures. I took pictures of what were undoubtedly and unquestionably the first moving picture stage settings or studio settings ever seen in New York on top of the old Star Theater at Thirteenth Street and Broadway. In those days I could have purchased the entire Pacific Coast rights for moving picture distribution or five dollars, and the moving picture company would have thought

that I was acting foolishly. I participated in the early discussions of the Vitagraph Company and the other companies that evolved from it, in making the first moving picture films for theater exhibition, and throughout my life I have kept in contact with the leaders of the moving picture industry, and have often been consulted in regard to unique settings, lighting effects, and artistic photographic quality in connection with moving picture production.

But very shortly it was discovered—as I hoped it would be—that my notations and comments regarding scenes that I photographed, accompanied with brief interviews with some of the persons involved, constituted a good quality of reportorial work, and soon I was made a combination reporter and photographer, and with the photographic side of the work being rapidly slighted. This again brought me into the literary and publishing field where I was soon engaged primarily in attending unique affairs, receptions, conventions, directors' meetings, and other important affairs as a reporter rather than a photographer. Under various pen names I continued to write as a reporter and as an observer and commentator.

Then I began to turn my attention once more to my art work in oils and pastels, and finally newspapers and magazines engaged my services in pen and ink and crayon work, because in those days the newspapers used this form of art more than that of a photographic nature. I had the pleasure of instituting many innovations in connection with newspaper art and engraving, and my notebook examined here in recent years shows that during my time as newspaper and magazine artist and as a professional artist to my thirty-fifth year, I had painted over three hundred and seventy-five oil paintings; I had made over two hundred and twenty pastel pictures, over seventy crayon pictures, and over three thousand pen and ink drawings that had been used in magazines and newspapers and every form of professional and commercial art. And, of course, as many of you know, I am still working in the field of art and painting and drawing in connection with the work of our organization, and as a hobby and pastime.

During all of this time—although I earned a large salary or combination of salaries in the different fields in which I was working, often working for two, three, or more employers at one time, as well as doing work as a free-lance—I still kept up my psychic experiments and studies. I spent more money for books than I ever spent for art materials or photographic materials, and yet most of those books, which constituted a large library by the time I reached my twentieth year, were wholly discarded and found absolutely worthless

as time passed by. In fact, I remember distinctly that my ultimate analysis of those books was that they were filled with theories with not an iota of evidence to support the mystical, religious, and philosophical principles they dealt with.

Between the years 1890 and 1910 there were more books issued in the philosophical, mystical, and research fields that were theoretical and based purely on personal opinions than at any other time since then. This was undoubtedly due to the fact that these subjects were rather new and that there were no real authorities who could make definite statements, and that the public did not know whether it was reading the truth or the untruth. Take for instance, the subject of hypnotism. During those early years of my research there were more pamphlets and booklets issued about hypnotism than in all of the recent years added together, but not one of those books today is worth the paper it was printed on, except to whet the appetite and arouse curiosity and agitate the real research student.

Naturally my researches, studies, and allied interests and activities brought me in contact with many prominent men who gave me help, inspiration, and guidance. I became acquainted with professors of psychology in various universities, with scientific investigators, research workers from all parts of the world who came to New York, and who would gradually gravitate toward certain centers of study where various ones in the same field congregated for discussions and open forums, and I was invited to their homes and personal libraries. I have spent hours in discussion of research subjects in the homes of the Rockefellers in New York, as well as in the homes of Clarence Mackay, William Howard Taft, Arthur Stillwell, the Dodge Brothers, Professor Hislop, and scores of others. I made the acquaintance of and developed the intimate friendship of many prominent clergymen and even Roman Catholic priests and Jewish rabbis, and one of my most intimate friends and kind teachers in ancient mystical and scriptural literature was the late Rabbi Krauskopf of New York. I also met a number of the swamis of India, and had a very dear and personal friendship with several of them which was retained up to recent years and until their passing to the beyond.

During all this time my father and mother continued their activities, my mother maintaining the home which became a rendezvous for my companions and professional acquaintances, and I was not surprised on many occasions when I returned home late at night after being at the library and found in our home parlors three or four professional men or research students who had called to see me and who had remained in discussion even though I was not there.

My mother had always been musically inclined and well trained in playing piano and in singing, and so in my sixteenth year music was taken up, and after several expert piano teachers, I finally secured the services of a Russian pianist who had come to America on a concert tour. For eight months I struggled with the highest principles of technique of the piano, and have been proud of the fact that his instruction laid a foundation that has served me well in many ways, even later when I took up the cello. As I said before, my years of singing in the choir had made me not only familiar with, but a lover of the highest class of music, and when a little later in my life my brother became Treasurer and Assistant Manager of the Metropolitan Opera Company, and I was allowed to visit daily rehearsals and performances at the Metropolitan Opera House—which continues to this very day—I became acquainted with the very best singers and the best of operatic and classical music.

In passing—although it means nothing perhaps to our members—I might say that I made quite a few scientific contributions to the art of engraving. I invented some technical processes in photography, and the chemistry of photography, and in photo-engraving that are used even to this day, and only a few days ago in discussing with the manager of one of the largest photo-engraving and color-engraving plants of America, the ideas which I had created and invented, he admitted that they had been the most revolutionary ones of his time.

Now I think that this, in addition to the former article, gives a fair resume of my childhood up to the time of my marriage as a young man of nineteen and a few years beyond. At that time I was earning an excellent income, and had the funds with which to establish a fine home, and my first home was near Eighty-sixth Street on the west side of New York. An interesting incident happened soon thereafter, for I found that the house in which I had resided for a while, and in which I had a very large library and literary den had been the home that was once occupied by Edgar Allen Poe, and was later marked as such by a historical society of New York. The vibrations of that place had always impressed me as being very unusual and distinctive.

After my marriage I continued devoting much of my spare time to art, literature, scientific research, and scientific experimentation. But that period of my life up to the time that my researches led me to investigate the possible continued existence of the Rosicrucian Order, and contact with the Rosicrucians in Europe in the year 1909, was just a period of intense study, research, test and trial of principles, and of devel-

opment and unfoldment of the natural abilities and tendencies which God gave me at birth. Much of this has been touched upon previously in some other biographical sketches, particularly the period after the year 1909, and I do not think that I need refer to these things again.

In looking back over my life, it is very apparent to me that all of my studies, natural abilities in art, science, and literature, printing, and mechanics in designing and building instruments and equipment, and in unfolding in certain psychic processes was just a continuous school of preparation for the work that I am called upon to do today.

I still have my shop in which I build instruments at times when such instruments are not purchasable, or are of a different design than any that can be found, and many members visiting us at convention time or throughout the year have seen some of these scientific instruments in operation. And my son often designs and builds some of these, such as the Cosmic Ray Machine that is now being exhibited across the country in the Courier Car. We have here our photographic studio and moving picture studio and art rooms, and other departments in which I can indulge in my hobbies in spare time, but always with resulting products that are useful to the Order and helpful to our members. So my work is one grand and glorious cycle, from day to day, and week to week, and year to year, of activities in various fields for which I seem to have been prepared in my childhood, and qualified in some strange way by the decrees of the Cosmic.

A Wonderful Rosicrucian Book

I have been very much surprised at the fact that a great many of our members who have consistently written to us wanting to know where they could secure copies of some genuinely old and mystical Rosicrucian books, have not taken advantage of a very special offer that was made by us some months ago. I announced almost casually in our Forum magazine that a new edition, a private and limited edition, had been made of that very wonderful mystical book entitled "The Secret Symbols of the Rosicrucians." I thought that a brief announcement of this limited edition and a partial description of it would result in wiping that edition out of print, but I am surprised to find that there still remain some unsold copies of that unusual book.

I remember one time when I was living in New York City, of making a journey all the way to Boston, because someone told me that I would probably find in a second-hand book store, in the basement of a corner building in the heart of that city, hidden away where the book store proprietor could carefully watch it, a copy of this self-same

book. I remember that I had to prove to him and convince him that I was more than casually interested in Rosicrucianism and that I would love and cherish the book, and did not want it merely because I was a collector and the book was old and mystical, in order to have him sell it to me, and I remember that I paid \$55.00 for an old copy that was badly damaged, musty and soiled, and in the German language, which I could not properly interpret, and with many of the symbols faded and impossible to understand.

I remember that one time in San Francisco a book dealer wrote to me that he had a copy of that old German edition and that he wanted \$100.00 for it, and when I told this to one of our members, that member lost no minutes in going to the book store and buying that copy. I recall that since 1920, we have had inquiry after inquiry regarding the genuineness of such a book, and whether a copy of it could be purchased for love or money. Every time we have investigated where such old copies could be found, we discovered that the owners of them would not part with them. In nearly every case, we were told that the book had been in the family for many generations. We know that there is not a secret, private or well-cared for Rosicrucian library anywhere in Europe that does not have and cherish one copy of that book. They will not dispose of it, or even allow it to be photographed or copied. I know that no high officer of the Rosicrucian Order in Europe or other countries would think of claiming that he had a set of Rosicrucian books, if he could not show that he had one of these books of the secret symbols.

Now, this new, modern edition is of the same very large size as the original, and has in it photographic copies of a large size of every one of the many plates or symbols. Each one of those pages of symbols is hand-colored with from two to seven or eight different colors and shades. All of the explanations of the symbols and all of the many pages of mystical tests and explanations of the Rosicrucian doctrines and symbols are translated into English from the German. I know that the translations are genuinely good, because I corrected the proofs of the translations, and saw to it that this edition was as true to the spirit of Rosicrucianism as the original German edition was. This new edition is beautifully bound and printed, and makes a handsome book that will last for many generations. It is a book so big that when it is opened on the table, the impressiveness of the book, its mystical designs and pictures are inspiring to a student of Rosicrucianism, and many of the book plates of designs and symbols will afford an hour's study, because of the marvelous revelations that the symbols bring to

mind and the laws they demonstrate, and the principles which they teach.

The new edition was originally intended to sell for \$22.50 per copy, or even more. Many of our members bought it for \$25.00 a copy and quite a few at \$22.50 a copy. There were a few copies bound on special vellum that we officers and some members bought at \$50.00 a copy. But in order that those of our members who want this rare book, may secure a copy of this edition while it lasts, I have asked our Supply Bureau to reduce the price to \$20.00. Another new edition will not be printed for many years. The private printer who spent months and months bringing out this special new, limited edition, will never make back the money for the time and cost which he expended. He probably did not expect to do so. Certainly, no other printer or printing shop or publishers, will bring out another edition, because of the tremendous cost in hand-coloring so many large plates of designs and emblems. The colors are actually applied in water color, with a brush by hand. They could not be printed on a printing press, because of their complications and delicacy in shades.

To further encourage those of our members who want to buy something that will be a gift to their children and to future generations—something they will be proud to have in their libraries as a memento of their Rosicrucian membership—I will autograph on the title page, each copy of these few remaining books that we have on hand for each member who purchases one. Of course, we will have to limit the sale of these few books to our members exclusively. I do not want to have a single copy reach the hands of a non-member who may never thoroughly read it and who may bury it away in some collection of rare books and hide its light under a bushel basket. If any of our Good Forum members wants a copy of this old book, called "Secret Symbols of the Rosicrucians," let him send his order directly to me, so that I can see it is autographed and shipped only to a member. Address your order to the Secretary to the Emperor, Rosicrucian Park, San Jose, California.

Commercializing Mt. Shasta

I presume that nearly all of our Forum readers and members generally have noticed how greatly Mt. Shasta is being commercialized or turned into dollars and cents by a number of new movements that have arisen in America like mushrooms during the past two years. The mushroom growth is not at an end. Every week or two some new literature comes to us, showing that some new organizations have suddenly blossomed forth and claim to have a connection with the mystics at Mt. Shasta.

My, oh my! what a marvelous load of descendants must have lived at Mt. Shasta. It reminds me of the stories we hear about the number of persons that came over on the Mayflower. That Mayflower as a ship, must have been larger than any of our large ones, including the Queen Mary, the Normandy or the Rex. All of us sane and sensible persons, (or so we think we are) have always thought that the Mayflower only had one or two hundred passengers, but evidently it had ten thousand passengers, all of whom gave birth to children during the first year, and each of them gave birth to more children the next year. What a lot of furniture that ship had! In every part of the United States you can buy desks, chairs, tables and bedsteads, bureaus and wash stands that came over on the Mayflower.

Now we are impressed with the idea that the mystics living at Mt. Shasta must have numbered thousands, and strangest of all, they must have had more leaders and heads of their group than a octopus has extremities. How such an organization could have continued to operate at Mt. Shasta with a thousand heads is something that is difficult to understand. Each one of those former heads has evidently abandoned his long honored and highly mystical organization, and has started an independent society of his own for gullibles.

When we read that such an eminent, sane, kindly, sensible, and rational philosopher as St. Germain, instead of having evolved to a higher plane of consciousness and wisdom through his transition, has become a common pretender and a schemer solely for the purpose of helping a mushroom organization to impress its followers, we stand aghast. When such organizations as this add Jesus, the Christ, and other Divine or reputable earthly characters as secondary leaders or secondary heads and chiefs, we begin to lose faith in human nature. At any rate, there seems to be nothing we can do about it, if we are obligated to do anything at all.

We have published in our "Rosicrucian Digest" the fact that there are no mystic descendants of the Lemurians living any longer in and around Mt. Shasta, because of the unfavorable publicity given to that community by organizations that want to commercialize Mt. Shasta, and yet reports come to us from officials in and around Mt. Shasta that daily and weekly hundreds of persons come there looking for gold mines, temples, easy ways of making money and attaining some magical power, because of what they have read or learned from some of these new mushroom organizations; and the manner in which otherwise sane and sensible people are believing all of this tommyrot that has been offered to them by these new organizations, is the most astonishing reflec-

tion on the average intelligence of American people that I have ever seen or heard.

We were all amused at that satirical book entitled: "Ten Million Guinea Pigs" referring to Americans who allowed themselves to be experimented upon in connection with new "isms" and fads in therapeutics; but what are we to call the ten million persons who allow themselves to be drawn into these foolish organizations by the ridiculous class of self-appointed leaders and pretenders? We cannot call them guinea pigs, because I really believe that is an insult to the guinea pig. And after all, is there any little creature of the animal kingdom that is as easily fooled as this wise, smart, highly intelligent, know-it-all creature called man? Perhaps I had better not say anything more, because I may be taken seriously. The humor of it all saves me from saying what others have said to me in their letters and prevents my blood from rising in hot protest against the so-called freedom of the press and freedom of religious practices of all kinds in this good old America that will give permits for anything to be claimed or done under the guise or cloak of religion or religious philosophy.

I do hope that I will not find many of our members, and especially those beyond the First Degree, allowing themselves to be attracted to some of these ridiculous movements. One of these days—not far distant—thousands of persons now believing that they are following a true, great, mystic leader and rising to ascended heights and attaining a marvelous mystical power, are going to hang their heads in shame, and they will protest as volubly then that they never were interested in the movement, never believed in it, as they now protest that they are under the guidance and direction of the most saintly, Divine and all-wise creatures that ever came to the earth plane. Just remember this prediction of mine, made in the middle of the year of 1937 and see how long it takes for its fulfillment. I am not predicting something that is to come that is disastrous, for that I would not do. I am only stating what will result from the present clash among the members of these new movements, and among those who have already discovered that they were walking in a valley of darkness and that there was no light on the torches being carried by the various leaders.

The Exciting Adventure of a Violin Maker

I think the members of our Forum will be interested in this little incident. One of our members has been a manufacturer of violins for many years. He is one who has made violins for symphony orchestras in many of the larger cities,

and he seems to have discovered or had handed down to him through the generations, the secret used by the famous Italian violin makers for making violins, and then the greater secret of mixing the proper kind of varnish to use on the wood of the violin that eventually develops the marvelous tone. Perhaps most of our members do not realize that in addition to a carefully selected wood, from which the body of the violin is made, the most important factor in the construction of a wonderful instrument, is the varnish that is put over the wood and which gradually seasons it from month to month and is more responsible for the tone quality of the violin than anything else. The nature of this varnish and the elements of which it is composed, have always constituted one of the great secrets of the violin making business which many men have risked their lives to secure and understand.

At any rate, our brother has been making wonderful violins for many years. He has sent a number of them to us which we have in our Musical Department, and which have been used by our orchestra and others who have visited us, or have played at our Conventions. We now have a large collection of violins and violas.

The interesting feature of this member's life is that the government of Russia has commissioned him to go to Russia and be under contract in Russia for two years or more, and do nothing but devise and manufacture the highest grade of violins that it is possible for a human to build. I have seen his contract and know what it calls for. It calls for the paying of a good salary to him, the guarantee of excellent living conditions, of all of the necessary comforts of life, and all of the guarantees of safety, recreation, pleasure and the enjoyment of those things which will inspire and help him in building nothing but the very finest violins that have ever been made. All of his expenses from the middle of the United States to Russia and return are guaranteed. Above everything else, the contract calls for superb violins.

This may surprise some, because many are apt to think that in the tumultuous program of the Soviet there would be no place for such peaceful, inspiring and cultural pastimes and interests as magnificent music from magnificently made violins. Yet those of us who have watched the proceedings in Russia, know that in everything it builds or constructs of a scientific or artistic nature, it has been insisting on the very best. Only recently, the Soviet government placed an order with a manufacturer of fruit packing and agricultural machinery here in California. It was a contract that probably amounted to several million dollars, because the California firm manufactures only the best of machinery made in any

part of the world. We would naturally think that when it came to machinery or anything of a scientific nature, that such an order would be placed in England, Germany or some other European country supposedly noted for its mechanical and scientific equipment. That the Soviet government has reached away out into California for this equipment, where the cost of the shipment of the finished product to Russia would be extremely large, indicates that there is something superior about the quality and nature of the machinery they order.

But what an experience our brother is going to have in Russia. I know that many of us would like to trail along with him and see how and where he is located and housed, and what his living conditions will be, and especially how a good American will adjust himself to the permanent acceptance of foreign food and foreign living conditions. That is a far greater problem than most of us realize. How we would like to drop in on him about six months from now, and see him at work in his newly organized factory, with assistants under his supervision, all of them bound to secrecy, making these wonderful instruments.

While our good brother is away, he has sent to us here, a large box containing a duplicate pattern of his secret violin, duplicate samples of the secret kind of wood he uses and, in a vial, the secret elements and formula of his unusual varnish. He has stated that if anything should happen to him and he should not return to America, or he should pass through transition, then we are to give his secrets to someone who would carry out his ideals in the making of violins. In our warehouse here, and vaults, we have many secrets of many kinds that have been sent to us to be preserved for the future by scientists and specialists in many fields. These persons depend on us to see that these things are dealt with in a manner that will be fair to humanity and all of them know that we can be depended upon not to selfishly commercialize or use for our own profit or gain, any of the secrets that have been entrusted to us.

I think that the good wishes and prayers of all of our members will follow our frater across the seas into that distant land of Soviet Russia, and our good prayers and wishes will also go to his little daughter, whom he leaves behind in the care of relatives—the only dependent he has, and whose absence from his immediate companionship will represent his only sorrow and personal concern during his long stay in Russia.

What Did This Priest Mean?

This morning I want to bring before the Forum an interesting incident which occurred last week. I was listening to a very well known

Roman Catholic priest conducting a religious discussion or service over the air through a national hookup. During part of his talk he gave some very excellent advice to young people starting out to carve a career.

He pointed out the necessity of realizing that the end of all study in the professions and arts was not just to build up great success, or fame, or prosperity in the business or professional world. He was emphasizing the fact that there is something more to life than attaining success and prosperity. He was not dwelling particularly on spiritual values, although that was the real import of his message, but he was pointing out the fact that the young man starting out in life must broaden his vision and broaden his horizon to include not only success and prosperity in the business world but to include everything that makes life worthwhile.

He especially emphasized the point that after success and prosperity have been attained, what then? After an individual has reached the very heights in his chosen line as a business man or an artist or musician, or a lawyer or physician, or even as a politician, and there is nothing more to be attained in the way of increased fame or success, what then? And after the man or woman has reached the point in life where he or she must retire from all business activity and lead a peaceful, inactive life for many years, what then? There comes a time in the life of every individual when he or she is face to face with the unknown number of years which include the unknown activities of life, culminating in the unknown change that takes place. All of us should anticipate those years and that change and be ready for them.

But the good priest, now very active in the Roman Catholic church and in Roman Catholic educational matters, made the following very definite statement to young men: He said that each and every one of them should live from day to day and week to week and month to month anticipating that each week or month would be the last of this earthly life, and be prepared for the inevitable end of life. Then he said that they should so live and think and take advantage of every opportunity to improve themselves because "perhaps this is the only earthly life you will ever live."

Now what did this priest mean by these words which I am quoting verbatim. Do his words not imply that there is a possibility that some may live more than one earthly life? If reincarnation is not true, and not a fact, and if all Roman Catholic priests especially, and many other representatives or dignitaries of the Christian religion, claim that you live only once on this earth, what did this priest mean by stating that "per-

haps this is the only earthly life you will ever live"?

Certainly some may argue that it was a slip of the tongue or a mere impressiveness of speech in the form of a thought provoking phrase, but we must bear in mind that clergymen, priests, and rabbis, and particularly those of the Roman Catholic Church, are trained to weigh every word very carefully, and especially in making every public utterance. Undoubtedly his speech or lecture or sermon, whatever you may wish to call it, was written out in advance and very carefully followed, because that is the custom with all radio broadcasts so that there may never be any argument regarding precisely what was said.

I will not express my opinion in answer to the question, except to say that I know there are many Roman Catholic priests and followers of the Roman Catholic religion who do believe that we live more than once on this earth and in this earthly life before the soul passes on to dwell forever after in a "heaven" or a "hell." In other words, the doctrine of reincarnation does not prevent these persons from still retaining a firm belief in all of the other ideas about a future life. To these persons our existence here on earth, instead of being of just one short period, is divided into a number of periods or incarnations, giving us more than one opportunity to perfect ourselves and right the wrongs we have done and develop a degree of spiritual perfection, and after having had these opportunities in more than one earthly life, then we shall be called upon to await the judgment day and receive our rewards or punishments in accordance with what we have earned and deserved and attained.

I do not expect the readers of our Forum magazine to answer the question as to what this priest meant, but I think it would be well for every one of them to ponder over his words for a moment and see if there is any other possible explanation or interpretation. Certainly it is possible to understand that with each one of us there may come a time when our existence here on earth is the last of our incarnations and the last opportunity we may have to perfect ourselves and to right the wrongs we have done. We may not be able to know which incarnation is this last one, and therefore we must be prepared all the time to close our earthly existence. There are many devout believers in the doctrine of reincarnation throughout the world who hold to this idea that each of us has a limited number of earthly incarnations and that one of them, therefore, is the final one here on earth. Others, of course, believe that reincarnations are continuous and without number until we do reach such a degree of perfection that there is no further reason for future incarnations on earth or opportunities to purge

ourselves of sin and to make compensation for our evil acts. No one can truthfully say which of these two ideas about the doctrine of reincarnation is correct. There is nothing on record from the genuine sayings or writings of any of the Great Masters in this regard. Perhaps the priest was trying to give subtle expression to his interpretation of the doctrine of reincarnation. However, I say again, this is an excellent thing for our members to think about and answer to themselves.

The Vibrations From Your Letters

This afternoon our Forum comments pertain to a very interesting subject that we have not discussed at previous sessions and probably have never touched upon in our monographs and lectures in detail. I refer to the matter of personal vibrations which writers of letters register and leave in their communications.

I find in handling the pile of mail that is put on my desk each day that the moment I open a letter that is handwritten by the individual who signs it, I begin to feel certain mental and psychic reactions as I hold the letter in my hand. Long before I read the details of the letter or even notice the name and signature of the person who has written it, I have certain psychic impressions and certain mental reactions that more or less prepare me for understanding the contents of the letter.

Now before I tell you about those reactions, and what they tell me, let me comment on this matter of registering your vibrations. In the first place, in order to write a letter with pen and ink or pencil, the hand of the writer rests upon the sheet of paper from about the middle of the first page on down to the bottom. Every few seconds the hand moves downward a little. Usually it is a part of the palm of the hand that rests on the sheet of paper. This applies to almost the same extent to persons who write lefthanded. On the second or third sheets of the letter, the hand covers even more of the page in moving from the top line down to the bottom. The average sheet of writing paper is very susceptible to the vibrations of the human aura and the magnetic vibrations from the hands.

I am not going to take time to describe and comment upon the manner in which writing paper is made, but there is some wood, some cotton, some linen in all grades of fair writing paper, and the cheaper the paper the more wood there may be in it. But in addition to this living matter of wood, cotton or linen, there are certain chemicals used in the making of the pulp and in the bleaching of the pulp and the final finish of the paper. But even in addition to these chemicals there is a vast amount of pure water or more or

less clear water running through the preparation and thoroughly saturating every part of the paper up to the point of drying the large sheets. Now the members in our higher degrees will understand that anything that once contained water in its manufacture, or has the element of water in it, even after drying, becomes very susceptible to the registration of human vibrations and human magnetism. Just as it is possible to magnetize a glass of water, as taught in some of our earlier degrees, so it is possible to magnetize a piece of paper because of the water and other chemicals and elements in it.

An interesting experiment may be tried in this line by taking a piece of pure white blotting paper or a piece of clear white writing paper about two inches square, or even one inch square, and soaking it in pure water for a few minutes. Then take the piece of wet paper and hold it between the thumb and forefinger of the right hand. Press fairly tightly on both sides of the paper with the thumb and finger and at the same time take a deep breath and hold it, and then slowly expel the air while you concentrate with your mind on the piece of paper to register on it the strongest possible amount of vibrations radiating from the ends of your thumb and first finger. Then wrap this piece of damp paper in between the sheets of some other paper that has not been touched by other hands in recent days or weeks, and put it away in an envelope for a few days until it is very dry. If this little piece of paper, then, that has been magnetized, is opened when you are sitting down quietly in your sanctum, and carefully laid in the palm of your right hand or left hand, and your fingers closed over lightly on top of the piece of paper as though you were making a fist out of your hand, and you sit in a relaxed manner, you will begin to feel the vibrations of that piece of paper entering your palm and your hand and moving part way up your arm. If this same little piece of paper, when wet, is held between your thumb and first finger for eight or ten minutes while you take four or five deep breaths and hold them and slowly expel them, you will increase the amount of magnetism and you will feel that increased amount later on when you hold it in the palm of your hand.

Now there are persons whose psychic development has made such progress, or persons who are especially psychic in sensing subtle vibrations, who can quickly tell the difference between a piece of paper that has been magnetized and a piece that has not. Therefore, you might cut out of a piece of paper that you have not handled very much a few small pieces of paper about the same size as the one you have magnetized and hold them in your hands one at a time for a few

minutes, with the fingers closed on your palm, and see if you can tell the difference between the piece of paper that has been magnetized and the piece that has not. With some persons, the left palm seems to be more sensitive than the right, or it may be that the polarity of your radiations from your right thumb and forefinger are of such a nature, either negative or positive, that they will make a stronger impression on either your right or left palm according to whether your palms are of the opposite polarity at the time of making the experiment.

We have in our laboratories delicate instruments that will even register whether a piece of paper has been magnetized by male or female, young person or old person, and how much magnetism has been put into it. We have been able to tell, for instance, whether cigarettes taken out of a brand new closed or sealed package were handled by male or female workers in a factory. Even when the cigarettes are made by machinery, there are certain workers close to the cigarettes or handling the packages at times and they leave their vibrations upon them. We can tell the same thing about cigars and wrappers on cigars. We can tell whether handkerchiefs made of linen and bleached with certain chemicals and having been in water during the process of manufacture or cleaning or ironing were handled at the factory by male or female, and whether they were healthy persons or unhealthy persons, and so forth.

Now when you write a letter and your hand is resting on the sheet of paper while you are writing, you are registering and putting into the sheet of paper certain vibrations from your aura and from your body, and the mere fact that you are concentrating upon what you are writing and therefore in an otherwise relaxed condition, and your mind on your words, allows these vibrations from your hand to flow more freely and to register certain things about your aura and your mentality. Of course, the registrations from your aura include the body's personal magnetism, and that means it includes the vibrations of your health or any diseases, aches or pains you have, to some extent.

Now we do not mean to imply that every time we pick up a letter written by hand or even by typewriter and on which a hand has rested in writing the signature, and in folding the paper, and so forth, that we can tell precisely what disease or ailments a person has, or exactly what is wrong with him of a physical or mental nature. In other words, we do not claim that we can diagnose diseases and mental attitudes by holding a piece of paper upon which somebody has written something. Extremists in their wildest propaganda for certain psychic claims of their own,

will make such pretentious claims about their ability to diagnose. Under very strict conditions we have found many of such persons only about fifty per cent right. And I do not mean to say that every time I pick up a letter that has been written on a typewriter or with pen and ink or pencil, that I can tell immediately everything I want to know about the one who wrote it. But I certainly am able to sense certain things, as are many of our officers and others who handle mail here at Headquarters, and you should be that way too when you have passed through the higher degrees and become more sensitively developed.

Now the reactions that generally come to me and to others from such letters are of the following nature: First of all, it is easy to feel from the letter that it is from a person who is either fully normal in mind and body and vibrant with health, or from a person who is very weak physically. Generally, one can also sense that the person, when the vibrations of illness come from the letter, is suffering from some disease that is breaking down tissue very rapidly by a process of deterioration of the blood and tissue cells as with tuberculosis, cancer, gangrene, and so forth. Generally we can also tell whether the person is very anemic or suffering from anemia or from a high feverish condition. When the disease is of a very destructive nature that is violent and quick in its destructive action, the vibrations from the letter are of the tense energy as though the letter were warm or feverish or electrified. This would indicate that too much of the vitality of the writer is passing off into space and weakening the constitutional health. When the writer is suffering from some subtle poisoning that is acute, or thoroughly saturating the system, the vibrations of the letter are intensely annoying and cause a weakening sensation at my solar plexus. After holding such a letter for a moment or two I begin to feel as though I were "caving in" in the center of my abdomen or as though the center of my abdomen had already started to "cave in" for there is a very definite drawing inward of the muscles and tissues around the solar plexus.

But more interesting, very often, than the vibrations that tell of the physical health of the writer, are the sensations that come regarding the mental attitude. A letter that is filled with falsehood, depression, or unreliability that has been deliberately or intentionally woven into words, creates a very suspicious impression in our minds. It is seldom we get such letters from even a very new member of the Order, although occasionally some member repeats something he or she has heard, and which he or she does not thoroughly believe but passes on to us with the intention of making us believe it is true and start an investigation. When the writer is not convinced of the

truthfulness of his statements, but believes it more efficient and more sure of getting attention by writing a letter deliberately, as though the facts were believed and were actually true, we sense immediately that the letter is deceptive, and before we read the first line of the letter we have a conviction that we must read it guardedly and take it with many grains of salt.

On the other hand, when a letter contains false statements innocently made by the writer, who, for instance, may be repeating something he or she has heard, and either partly believes or wants us to investigate, the impression we get is that the letter contains unreliable information, but not wilfully or deceitfully presented to us. And again, the moment we open a letter that contains a glad and happy report, or pleasing comments, or something especially exuberant regarding the lectures, monographs, magazine articles or some service we have rendered, we feel the moment we take the letter out of the envelope that we have a letter from a person who at the time of writing it was in a high state of ecstasy and sincerity.

One of the other very interesting impressions that come to us from letters is that of sensing the true state of the writer's mind. Let me take, for example, the letter I have here written by a Frater who says that a change in his business affairs has opened an opportunity for him to move from St. Louis to Cleveland, Ohio. He frankly states that the change would be slightly better for his financial income, and that as far as he and his family are concerned, the living conditions and social conditions in Cleveland would be just as pleasing to them as those in St. Louis, and therefore, all things being equal he feels that the change is one he should make. But he asks us to tell him whether we think he will be happy and more fortunate at the Cleveland location than he has been in St. Louis.

Now under ordinary circumstances we tell such an individual that we do not attempt to do any fortune telling, and we do not resort to any mystical methods to try and peer into the future and find out what he will do in one place as compared with another, and that the utmost we can do for him is to try and ask the Cosmic to reveal to us what its decision would be. Very often we tell such a member that the best way to get a very reliable answer is for him to take his problem into his own sanctum and sit down in a relaxed manner and ask the question, and wait for some sort of urge or impulse he will receive. But in many, many cases when we receive such letters and start to read them, we get an answer in regard to one point.

Using this same letter from the Frater in St. Louis as an example, long before I had finished reading his letter I got the impression from the

vibrations of the letter itself that he very greatly desired to remain in St. Louis and that he felt he would be lonesome and his whole family lonesome, and his whole social condition unhappy for a year or more if he went to Cleveland. In other words, while he was trying to tell me that everything was equal to him, and he had no definite feeling one way or the other about the move to another city, yet his vibrations told me that he probably was praying to God to show him a way out of making the move, because he would rather stay where he is. Now he did not want to tell me he felt this way, because he did not want to influence my judgment or perhaps bias or prejudice my attitude so that I would not get a clear impression from the Cosmic. But he was deceiving himself in that regard, because if he had frankly told me in words just how he felt, it would not have been any plainer than what I got from the vibrations of his letter. Such vibrations do not bias or prejudice me. I still would leave the matter for the Cosmic to answer, and I would have given him the Cosmic's answer or none at all. As I said, it is usually best to let our members discover for themselves, through the Cosmic, what is the better thing to do. But still I could not help feeling that if I were to advise him and answer his question, I would have said that the better thing for him to do would be to stay where he is, rather than to risk any unhappiness or loneliness he would feel in a distant city. After all, if the improvement in finances was only slight, and all material things were about equal, there is one thing that is paramount in the lives of all of us and that is contentment, peace and happiness. And if we do not gain that by making an important move, then we gain nothing. If, by making any important change we lose a sense of security, friendliness, contentment and happiness, we are making a tremendous sacrifice that is sure to count as something that makes a complete failure out of the change we are contemplating.

Naturally, all of my correspondence is not with actual members of the Order. A portion of it is from those who are contemplating accepting our invitation to join or are investigating the Order or some of its important principles before joining, or from newspaper editors, magazine writers or others, including government officials here and there who make inquiries regarding certain principles, activities, practices, customs and other things pertaining to our organization; and of course a portion is from outright critics and those who feel they must relieve a pent-up animosity toward all constructive movements by writing to us and condemning everything we do, from the color of our stationery to the type of architecture in our buildings. These letters from

non-members contain the vibrations of the writers, just like those from members. And often in reading a letter from someone who is making bitter criticisms of our literature or of our ideals and purposes, we derive distinct impressions of the real mental attitude of the writer. Often we sense in some of the most peculiarly worded letters that the writer is mentally unsound. Very often such letters condemn us because we are not outright Christian advocates in all of our literature, and do not base everything we teach upon the statements of Jesus the Christ, or because we do not quote the Bible throughout our literature. The vibrations from such letters generally tell us definitely that the person is mentally unsound and not a religious enthusiast but a religious fanatic, wholly unbalanced in regard to his religious conceptions.

Then I receive quite a few letters from individuals who claim that we are absolutely wrong in insisting that applicants for membership must agree to honor and respect the American Flag or to honor and respect the Constitution of the country. Such letters say that a true universal brotherhood should be free from national principles and free from governmental restrictions and free in so many things that we wonder sometimes how such persons will ever find any place on the face of God's earth that they can enjoy. But we sense immediately that such persons are not writing sincerely, because they are, after all, affiliated with or supporters of another form of government, namely, radical socialism of the extremely illogical and destructive classification, or of an extremely communistic nature. And I am saying this without meaning to criticize logical socialism in its desires to bring about better socialistic or better social, political conditions in any part of the world, nor am I criticizing those who have logical and reasonable communistic ideas that are based, first of all, upon the sound recognition of logical government. It is surprising how many individuals living in America and seeking opportunities to better themselves in every way still refuse to honor and respect the flag of the country in which they live, and who say they are ready to tear down any flag and trample upon it on any and every occasion. But that is another matter upon which I will comment at some future time.

Then, of course, I receive letters from persons who criticize some of our books, especially clergymen or devout church people who say they cannot agree with what I have written in *The Mystical Life of Jesus*, *Mansions of the Soul*, and so forth. Very often I sense from the vibrations of their letters that they are absolutely sincere and are simply biased and prejudiced in their reading of our literature, or simply are so creed-

bound in a sincere manner that they cannot be moved in their present convictions. On the other hand, I have sometimes sensed from the vibrations of letters, even from prominent clergymen, that they are writing their letters of criticism to me only because they think it is their duty to do so, while in their own minds they have much doubt as to the soundness of the logic they are using, and some faith in the things we are contending, but do not want to admit these things.

Now it is also interesting to note that sometimes in handling the envelopes of these letters, it is easy to feel from the postage stamp on the corner of the letter more acute vibrations than from the inside pages, especially if the letter inside is brief and was handled only for a few moments by the writer. If we stop to consider that the average individual places the postage stamp on the tongue and wets it with saliva before applying it to the envelope, we may quickly realize that here we have a chemical action taking place that registers more keenly the vibrations of the individual than would the impressions of his hand upon a sheet of paper. Not only do our little devices in our laboratory register the difference between an envelope to which a stamp has been applied by wetting with a sponge or automatic stamping machine and those applied by wetting the gum with saliva, but our own fingertips can tell this difference very quickly.

Now I hope our members are not going to take from this little discussion an idea that they should write longer letters to us in order to fill the envelope and sheets of paper full of vibrations. A sheet of paper that has been under your hand for three or four minutes in writing just a one-page brief communication will give just the same vibrations, when it gives any at all, as a letter containing twenty sheets of paper, with each page having had a hand resting on it for three or four minutes.

Another strange thing is that if a letter has been written and placed in an envelope and carried in an inside coat pocket by an individual for a day or more before mailing it, the vibrations contained in it become more intense. From a few tests we have made, it has been found that in letters written and mailed in a fog or foggy atmosphere or moist atmosphere, as at sea or in such cities as are often filled with moist atmosphere due to fogs, if such letters are put into a letter box that is somewhat moist in atmosphere and then put into mail bags on mail trains during a rain, and kept more or less moist and damp to a degree that is not easily noticed by handling the envelope in a casual way, the vibrations are felt more intensely than in a letter that is thoroughly dry or has been in mail bags in a heated car, or which has been in the sun and become

warm and baked, so to speak. Letters written in hospitals and sanitariums where there are many ill persons, and where the atmosphere is filled with the vibrations of sufferers and those in pain and agony, create a very peculiar impression upon us psychically and mentally.

And I hope that no member will think we are going to take time to answer such questions as these: "Will you please tell me from the enclosed letter whether a man or a woman wrote it? How long did I hold my hand on this letter? Is my health good or bad? Please tell me what I was thinking about when I wrote this letter." Naturally all of us will ignore such questions, for we do not have the time to carry on such experiments. We believe there is being formed in the United States now an associate body of all the independent or semi-independent psychical research societies and groups that exist in practically every state of the Union. These psychical research societies devote their time to making experiments and tests of everything that pertains to supernormal, supernatural, weird, strange and unusual manifestations of human powers and human abilities. When we learn more about this association and its plan for carrying on its future national and international work, we will speak about it here in the Forum and give all of our Forum members and all of our other members an opportunity to become acquainted with such an organization. But here at Headquarters we certainly do not have the time to stop and experiment with letters that are sent to us for no other purpose than to test the vibrations of the individual writer.

Make your own tests with letters you receive from us and from other persons, but remember that most of our letters are sealed by a machine and that we do not apply our postage stamps, when there are postage stamps on them, with human saliva but from sponges and automatic sealing machines. And remember that our letters are typewritten and pass through the hands of several persons before they reach you. The mixed vibrations from a number of persons handling one letter, especially the interior part of it, will cause a neutralizing of any definite impressions that might come from the individuals. The average letter going through the United States mails is not handled by post office workers except for a fraction of a second by each individual, and these have only a slight effect upon the vibrations contained inside. The letter carrier who brings the mail to your home probably handles the letters for a longer period of time than anyone else connected with the post office department. If his aura is very strongly developed, and he holds the package of letters for a long time, perhaps a half hour or more in his hands, between the post office

and your home, his vibrations may neutralize a great many contained in the letter. Very few letters reach us with the vibrations as strong in them as they were a few minutes after the letter was written. The passage of time, the effects of heat, cold, and atmosphere, and the effects of coming near the auras of other persons, have a weakening or dampening effect upon the vibrations in the letter.

I hope that all of our members in the Forum have been interested in this little discussion or extended comment about the writing of letters and the transfer of vibrations from our bodies to things we handle.

Telepathic Communication

I know that thousands of our members are interested in so-called thought transference or telepathy, and so I want to talk a little today about some unusual occurrences of telepathic communication or thought transference which take place when we are least suspicious about it.

Have you ever thought of what actually happens when you are talking over the telephone to another person? Naturally you think that you are in electrical contact with the person at the other end of the line or lines. You think that the only impressions coming to you are those by sound waves traveling on the wires that connect your telephone and the telephone at the other point. But it has been found by us and by many who have written to me about experiments along this line, that at the time you are actually speaking to another person, your minds are *en rapport* or attuned, as well as your ears. No doubt you have often noticed that when someone with whom you have not talked for a long time—and whom you only know casually perhaps, or a relative or friend from whom you have not heard in a long time—calls you on the telephone, your mind begins to analyze the voice of that person and try to find in the mannerisms of speech, in the tone of the voice and other similar subtle characteristics, a recollection of your former acquaintance with this individual. No doubt you have tried to analyze whether the person talking to you is really the one whom the voice claims it to be, and whether the person has become older, and whether the voice sounds the same, and whether there is more culture or more refinement or less culture or refinement in the manner of speech, and so forth.

No doubt you will recall, if you stop to think a moment, that it is very easy to tell over the telephone whether a person is talking to you sarcastically, sincerely, jubilantly, happily, sorrowfully, or in a worried or deceitful manner. It is not always the words that are used, or the gram-

matical construction, or even the nature of the facts revealed in the words you hear that carries to you an impression of sincerity, sarcasm, insincerity, doubt, deceit, happiness, and so forth. Of course, some of these qualities are conveyed to you by the tone of the voice for it is very easy to distinguish between a merry, laughing, lilting voice, and one that is sad and sorrowful. But when the voice is not definite in its tone qualities of emotionalism, there are other means whereby the mental attitude of the individual is conveyed to you. Perhaps you have said sometimes, after listening to someone talk to you over the telephone, "He seemed to be in a sad mood" or "He seemed to be happy and more at peace than he has been." And perhaps you have tried to analyze afterward just what the individual said, or the way in which he said it that created this impression of happiness or sorrow in your mind.

No doubt you have often come to the conclusion, by repeating his words over to yourself or imitating the tone of voice, that there was actually nothing in either the words or tone used that conveyed the impression to you, but that you "got it" in some manner that you cannot explain, and you simply drop all consideration of the matter and forget it. A lack of sincerity in what is being said is very often conveyed from the speaker to the listener, not by his words nor by the tone of his voice, but by the impression in the mind of the speaker.

It is a fact that when a person is going to deliberately call another person on the telephone to tell that person something that is misleading or deceitful, or meant to be veiled in its sarcasm or insinuations, he often spends many minutes in figuring out just how he is going to express himself so as not to allow his words or tone of voice to give away his real thoughts. Take, for instance, a salesman or someone who is soliciting a donation or the purchase of something, and who knows he must be very careful in the words he uses not to state a direct lie, but on the other hand, convey a false impression of sincerity and truthfulness. Such a person will go over his intended conversation for many minutes before talking on the telephone, and will deliberately phrase his words to create just the right impression. But while such a person is talking to you on the telephone, he or she has in mind a double set of ideas. One set of ideas consists of what the person wants to tell you that is false or deceiving, while in his or her mind is the other set of ideas that he or she must be careful to avoid and not allow to creep into the conversation and thereby spoil the whole story. So such a person is holding two picture ideas, or two ideas of pictures, in his or her mind while talking to you,

and in many cases and under many circumstances the individual at the other end of the telephone hears the words that are being spoken but at the same time receives a very keen impression from the mind of the speaker that is a different impression from the one which the words create. Many times the person who has heard such a conversation and receives such a secondary impression is able to say, "Yes, I *heard* what you said, but I *know* what you mean." In truth, he could say, "I heard what you wanted me to believe, but I believe what you did not want me to hear."

In many, many cases where an individual has called another on the telephone to tell him or her that an accident has happened, or that some loved one or dear one is slightly ill and has been taken to a hospital and that he or she should come quickly to a hospital to see the sick or injured one, the mental impression that has gone over the telephone to the listener has been far more definite, and the listener has known instantly that the speaker was trying to veil or conceal the real facts, and that the individual at the hospital was seriously hurt and probably on the border of transition.

Now some very interesting experiments can be made by our members in regard to this matter. One very interesting experiment is this: Telephone a friend whom you know to be at home in the evening and ask him to hold the telephone receiver close to his ear, and the mouthpiece of the telephone against his chest or abdomen, while he looks or concentrates on some object in the room or some part of the room or upon some colored piece of material or some definite thing that is of a very outstanding and impressive nature. Tell the person at the other end to hold the telephone in that manner and concentrate his gaze on the object for about one minute. You, at the same time, should be holding the earpiece of the telephone against your ear, and the mouthpiece of the telephone against your abdomen, just about or near the solar plexus. Concentrate your mind on the mind of the person at the other end, and see if you do not receive an impression of what the other person is looking at and even thinking about. At the end of a minute talk into your telephone and tell your friend what you feel or think he is looking at or concentrating upon.

Now there are two things to keep in mind: First, you do not have to have the mouthpiece against the bare flesh of the abdomen. No matter what clothing you have upon your body, the telephone can be on the outside of that clothing. Remember that when your friend reports to you what he is concentrating upon or looking at, you may find it is different from the impression you received. But after he has finished telling you

what he was concentrating upon, tell him then what impression you received, and in many cases the person at the other end of the telephone will say to you, "Why that is strange. I was not looking at the thing you describe, but at something else. But when I first started to look for something to concentrate upon, I did think of the object you describe, and then passed it by." Or, he may say, "I was not looking at the thing you describe, but it is nearby the one I was looking at." Or, he may reply, "I was not concentrating upon the thing you describe, but was handling that thing a few minutes before you called me on the telephone," or state that he was looking at it or working with it or dealing with it, or that he must deal with it, was thinking about it, and so forth. And sometimes the individual at the other end of the telephone will say to you, "I was not looking at the thing you describe, but strange to say it is the most outstanding thing in my room, and if you were to look into my room where I am now with a mental eye, you probably would pick out the thing you have just described as being an outstanding object."

Keep a record of your tests as to how many of them are successful in a positive manner, how many of them prove that you are seeing something near the object or something outstanding in the room although not the one that was concentrated upon, and how many are absolute failures. Make a record of twenty-four tests. If you have fifteen out of the twenty-four correct to some degree or completely, write a letter to me personally, briefly—very briefly—describing the tests that were made, outlining each of the twenty-four. But do not write to me about these if you do not have any success, or if you are only successful in two or three tests out of twenty-four. If you do not want to make twenty-four tests, make twelve of them, not on the same night or day but throughout a month. If you have over nine out of the twelve correct or almost correct, write to me about them, but write very briefly. Put at the top of your brief letter to me the words, "Telephone Test" in large letters so that I will lay these letters aside when I open them to read at my convenience when I have a chance to go over them all and compile certain statistics from them. But hereafter, in telephoning to anyone or receiving a telephone call, keep in mind what I have said at this session of the Forum, and see if you can detect how many mental vibrations you are receiving that do not come just from the words or tone of voice.

A Real Mystery House

This morning I want to present to the Forum a subject of real mystery and real interest that

should arouse the spirit of investigation in some of our members.

Some time ago I spoke in our Forum here about the so-called Winchester Mystery House here in Santa Clara Valley, and only a few miles from San Jose. While that house is called a mystery house, the mystery really relates to the mind of the strange woman who built a house of hundreds of rooms, and with thousands of oddities. It is now used as a museum to illustrate the fantastic ideas, obsessions and hallucinations that a mind can develop and put into material form.

But the mystery house I want to talk about this morning has no connection with the strange workings of the human mind but rather with the strange workings of nature.

This strange house is situated on Sardine Creek, four miles east of the great Pacific automobile highway, at a location called Gold Hill in the State of Oregon. The original old house was an assay office used by the gold miners or miners generally for having their extracts from the soil assayed and valued. No one is quite sure when the old building was built nor how long it was used, but some few years ago there was a severe storm which threatened to wreck the house and jeopardize its safety for the future, and it was abandoned and has not been used as an assay office since then. At the present time the area around this assay office has been enclosed by a high fence. In this area of approximately forty feet square, some of the strangest manifestations of known and unknown laws of nature are easily made manifest and demonstrated. Scientists from many distant states have journeyed there to investigate it and even scientists and others from parts of Canada who have heard of it have come there, feeling that they could discover some trickery or discover something that would explain away the strange manifestations, but still the mystery remains unsolved.

It is reported by these persons who have made a thorough investigation, and by hundreds of others who have gone there out of curiosity and become bewildered, that inside of this area of enclosed space, the law of gravitation seems to be neutralized or defied. It is said that if a plank is placed in an inclined position within this area, that a ball can be started to roll down the plank but it will not gain any momentum, and simply keeps on moving because of the push given to it and not because of any pull by gravitation. It is also said that a person standing in this area finds it difficult to keep his balance because there is no apparent weight to his body or no pull toward the earth. When light objects are thrown into the area, like a feather for instance, they will float around in space and not quickly drop to the earth, and in fact not drop to the earth at all ex-

cept when there is air pressure or currents of air to cause them to do so. Individuals who stay within the area for a few minutes or longer sense a feeling of nausea and a strange lightness of the body and seem to feel as though they were having psychic experiences of a strange kind, even to the effect of seeming to have the circulation of the blood slowed down and the nerve energy weakened. In fact, many persons after staying there for some little time have felt too weak to remain.

Now we have not made an official investigation of this place simply because we have not had time as yet to go there and investigate it. A few of our members have written to us about it, especially Soror Wilcox who lives nearby, and we hope our members living in the Northwest and particularly in Oregon will make it their business to investigate this area scientifically from a physical or material, and from a spiritual and psychic point of view. I will be glad to receive reports of all kinds of experiments and tests made there, and we will classify these reports and eventually use them as the basis for our further investigation.

If all of the reports that have been made are absolutely correct, then this is the most unique area of its kind anywhere in the world.

I know that our good members and friends living in Los Angeles will tell us that there is a hill in Los Angeles which seems to defy the law of gravitation. It is called *Magnetic Hill*, and one of the particularly interesting and fascinating, as well as bewildering demonstrations that the people of Los Angeles like to use in their exuberance and enthusiasm to impress visitors and entice them to stay longer in that city, is to take them for an automobile ride part-way up this so-called "magnetic" hill. As one goes up the hill, one comes to a part of the road where he is told that if he gets out of the automobile and turns off the engine and leaves the automobile standing without any brakes, it will start to go up the hill of its own accord because of some magnetism in the hill that pulls the car. Every one who has seen the demonstration is mystified by it. To see a heavy automobile, apparently rolling up the hill without any power pulling it or the engine moving it, would seem to prove that there is some magnetic condition beneath the soil on the road. But the truth of the matter is that it is only a trick of observation, or in other words, an illusion of the senses, because that part of the road where the car is stopped for the demonstration is really on a decline and not an incline, although the surrounding topography gives one the impression that the road is inclined at quite an angle, or in other words, rising upward. But what really happens is that the car is rolling downhill, due to the natural working of

the law of gravity, while it appears to be going uphill. After all, the whole thing is due to a weird scenic effect of the surrounding landscape which makes the road appear to be going uphill when it is actually going downhill. But at this place in Oregon, there is no such optical illusion. Nevertheless, there may be some other very natural explanation for the strange things that seem to occur, and I know that all of our Forum members will be interested in later on hearing the reports of those who make any investigations.

What Mystical Understanding Will Do

I have an interesting little incident to bring before the Forum this morning, based upon a closing paragraph in a fine letter from one of our advanced and well developed members, a lady living in the western part of the United States. She says that seventeen years ago she started from San Francisco on a journey to end her life. She had decided to commit suicide, and wanted to select some wooded or hidden spot to commit the act, with the hope that her body might not be found for many days and all identification made impossible. So she took one of the sight-seeing or short journey busses from San Francisco and started southward toward San Jose, a distance of forty-three miles. Then she took one of the old-time street cars to an outlying park called Alum Rock Park. Today this is one of the most magnificent natural park places in California. It has mountains and rocks, woods, lawns, a brook and many wonderfully interesting places for the "hiker" and for picnic parties and for children, including barbecue ovens, restaurant, music, bandstand, and other things. Today many hours of delightful riding in automobiles and walking can be spent in this great natural park which is only a half hour's ride from the heart of San Jose. But seventeen years ago it was quite rural, and it would have been possible for a person to go into that park and be hidden from the sight of others and to commit suicide and remain undiscovered for many days. And so, seventeen years ago this woman started for San Jose to lose her soul and to commit the worst sin against one's self that it is possible to commit.

But last summer this same good lady came to San Jose, in a bus again, to attend our Convention as a member of the higher degrees and as one who had developed and evolved to a better understanding. I do not know what it was that deterred her from carrying out her horrible intention seventeen years ago, but she makes this comment in her letter: "Whereas in the past I went to San Jose to lose my soul, I now go there to find my soul and to enjoy the greatest sweetness of life that it is possible for any human being to enjoy."

In the remainder of her letter she states, "If I had not contacted AMORC when I did, I do not know what would have ever become of me. In it I have found all that was absent in my life, and all that compensates for the sorrows, the griefs, the trials, and the tribulations I have ever suffered. I was always so much alone, and looked upon my loneliness as the greatest punishment of my life. But now I look forward to the hours in the silence, to the minutes when I can be alone—alone with God and my soul—as the most beautiful contacts I can make anywhere in the world. Now I know that there are others near me, or I can bring them near me, and life is just one grand song. From morning until night I look forward to each hour with the greatest enthusiasm and happiness, for I have no fear and I have no longings."

When the teachings of AMORC or the principles of the Rosicrucian Brotherhood can do this for any individual, something worthwhile has been accomplished. But it proves only one thing: A knowledge and understanding of life and its mysteries develops a degree of happiness and contentment that can be supplanted by nothing else. When you are wondering whether your studies and your activities in the Order are bringing you any manifestations of progress, any direct results that are worthwhile, and when you are wondering whether your studies and devotion to the Rosicrucian principles are doing anything for you, remember that although outwardly and in your worldly affairs there may be no great manifestation or demonstration of opulence, success or fame, or that although there may be no demonstration of supreme mystical power and mastership over the everyday affairs of life, there is developing within you something that will eventually become your greatest asset, your greatest blessing, your greatest happiness and your greatest reward. Only the soul knows what benefits are coming to it through your willingness to let it evolve and grow and become a living, vital part of yourself.

The Aftermath of "Lost Horizon"

I am sure that our members will be interested for a few minutes at this afternoon session of the Forum to know what has been the reaction of the public to the latest moving picture which we have endorsed and sponsored in its presentation throughout not only United States but other parts of the world.

You know that moving picture producers will not produce, let alone invest thousands of dollars in making duplicates and sending them throughout the world, any moving picture unless it makes a general appeal as well as a specific appeal. No

matter how much they may admire or appreciate a good mystical picture, they claim—and we agree with them—that the general public will not endorse and support such a picture unless it has in it all of the other appealing elements of love and romance, mystery, intrigue, modern human problems and reactions, catastrophe, some mild examples of human weaknesses, a strong hero and a strong heroine, a little comedy and some wit, and a touch of modern satire. You can well imagine, therefore, how difficult it is to write the scenario for and direct the production of a moving picture that is essentially mystical and essentially constructive and instructive, and yet include all of the foregoing elements. In other words, a picture must be so made that even if a portion of the audience is not interested in mysticism or anything mystical or spiritual, they will still enjoy the picture because of its mysterious elements, its romance, its love scenes, its hero and heroine, and its reflections of modern human nature.

"Lost Horizon" was so arranged, and gradually added to as the picture was being arranged, that a certain portion of the public could go and see it and come away saying that it was the finest picture of foreign scenery and good photography they had ever seen; still others would come away saying that although the main theme of the story was not understood, it certainly was a new and novel kind of love story; others would leave the moving picture house saying, "That was the best picture I have ever seen." On the other hand, thousands of lovers of Edward Everett Horton's style of comedy admired the picture solely because of the part he played in it, and of course there were many who greatly admired the acting of Ronald Colman because they like him as a strong character no matter what kind of a picture he plays in. And I know a great many who said it was the finest airplane or sky-flying picture they have ever seen, taken over high mountains and especially dangerous mountains. Even some others admired the picture because of the unique and beautiful settings in the Tibetan valley, while having no appreciation of the mystical theme of the picture.

But the picture as a whole has been an eminent success in America, and in some large cities has played for three, four or five weeks continuously. In some cities, even small ones, the picture has returned for the third time and will return again according to the demands of the public for a fourth or fifth showing. It is generally considered to be a fine attraction for the box office, and each time it is shown it makes more friends than it did the first time.

What will probably interest our members is the reception that this picture has had in some

foreign countries. Even in Canada, in certain sections, it was greatly criticized because it seemed to reflect somewhat on the orthodoxy of certain religions. It was banned in certain parts of Europe for certain political reasons, although none of us here could understand where and how "Lost Horizon" had any political theme of any kind.

But let me quote what one of our members in Poland has written about it. His letter is typical of those we have received from some other countries in Europe. He says that the picture was recently shown in one of the largest cinema theaters in Warsaw, and while it caused a great amount of comment, it brought forth very hard and strong criticisms from the Roman Catholic Church in Poland. It appears there that many of the newspapers are Roman Catholic in nature and circulation and editorial policy, because the Roman Catholic Church is itself very strong in Poland. In these newspapers there appeared long articles in which the picture "Lost Horizon" was severely condemned as *immoral* and *foolish*.

Now we may wonder wherein there was anything immoral or even foolish in that beautiful picture, but the newspaper articles stated that the Roman Catholic authorities petitioned the government of Poland to stop further exhibitions of the picture because the picture "propagated the possibility that the future regeneration of mankind can come from Asia" while the Roman Catholic Church insists that it is the only source of regeneration and that anything that propagates the idea that regeneration can come from any other part of the world than through the Roman Catholic Church is a heresy and should be condemned by the Roman Catholic Church.

Now we have no criticism of the Roman Catholic Church or the Roman Catholic religion, as all of you know. But it does seem to us that the representatives of that church in certain countries are going too far, and have been going too far, in exercising their privileges and rights. If "Lost Horizon" was propagating the idea of regeneration in any definite way at all, it was propagating it through the idea that man's own thinking in the right way and in moderation, and his search for a place or attitude of mind where his lifelong dreams and desires would be fulfilled, would result eventually in his discovery that there is some place in the world where one's dreamland can be found, and where one can live the ideal thoughts of one's heart and mind.

Certainly there was nothing in the picture intended to convey the idea that one could abandon all religion or abandon one's own definite religion and succeed in life and be happy without any religion. And most certainly there was no intention of conveying the idea that all of those

who wanted to have a realization of their life's dreams or to find happiness and peace should pack up their things and leave their native country and wend their way toward Tibet. I hope the time never comes when all the good people and all those seeking happiness in all parts of the world will start a world tour toward Tibet. Not one per cent of the population in any part of the Western World could live happily and successfully in Tibet because of the climatic conditions, the food, and everything else. And there is no more need of going outside of one's own state or own country to find a happy dream world or a happy valley of dream fulfillments than there is to go to Mars or the Moon. The imaginary setting for the story had to be placed somewhere in the world, and if the setting had been a California valley or an Alaskan valley, an Australian valley, or down in South America, Italy, Egypt, England, China or Russia, the same criticism would have been made by these overzealous and prejudiced representatives of the church. They would have said that any part of the world was wrong unless it was a place that represented the Holy See of the Roman Catholic Church.

We might go even further than the Roman Catholic Church and say that the only true place in which one's dreams can be completely and wholly realized is in the Kingdom of Heaven, and therefore the idea and thought that anywhere on the face of the earth there could be found complete happiness and contentment constitutes a heresy that everybody should condemn. But how absurd that would be!

And so the picture is creating interest and provoking thought in all of the countries of the world, and it is going to be a number of years before the public sees the last of that picture. In the meantime, we have received thousands of letters and comments of appreciation and we have the satisfaction of knowing that the representatives of the company that produced it have personally thanked us for our cooperation and sponsorship of a picture that is so typically Rosicrucian in spirit and mystical in principle.

Science Experiments Mystically

I want to bring before the Forum this morning a very interesting report that has come to me from eastern cities through newspapers and scientific magazines regarding the latest experiments of science in the field of mysticism.

For some years many men of science in various scientific laboratories and especially the laboratories of universities have been attempting to discover whether the brain does actually radiate thought waves or mental waves as we claim in

our teachings, and as occultists and mystics have claimed for years.

The trouble in the past with these experiments has been that the scientists have approached the field of mysticism in a materialistic way. Many many years ago, science attempted to discover whether man had a soul or not, and its approach to the subject and its methods of investigation were purely materialistic in nature. Every mystic and every psychologist and every occultist knows that you cannot measure the soul or test the soul by a materialistic yardstick or by scales or devices that are intended to measure only the materialistic forces of the universe. For instance, when we stand upon an ordinary scale to weigh the weight of the body, or when we place a pound of butter on the scale to see whether it does weigh a pound, or more or less, we are using a machine that is intended to weigh such materialistic objects as are subject to the law of gravitation. Such scales, no matter how delicately adjusted they are or how complex they are in structure, or whether they are used on the counter of a grocery store or on the beautiful marble top or vitrolite glass top of a laboratory bench, operate on the basis that the subject or article being weighed is of such an atomic and molecular construction according to the laws of materialism, that the object and material is subject to a pull by that strange force that has been called gravitation.

Because everything made of electrons, atoms and molecules is differently affected by this gravitational pull toward the earth, every differently constructed piece of material has a different "weight." Even the air we breathe, since it contains electrons and atoms of certain gases and other elements of a materialistic nature, has a weight because it is subject to the pull of gravitation. But you cannot use such scales or such machines or devices to weigh something that is not formed of those electrons or atoms or molecules that constitute "matter."

Even such forms of matter as are lighter than air, such as helium and other gases, are difficult to measure or weigh or test by this standard of gravitational pull. We know, also, that a cubic inch of lead, for instance, weighs more than a cubic inch of butter or a cubic inch of water, or a cubic inch of many other materials. We know also that certain pieces of wood, of exactly the same size and dimensions, will weigh differently. This difference in weight is due entirely to the nature of the object being weighed, because of the difference in the electrons, atoms and molecules that constitute the piece of matter.

Therefore, it was not surprising that the scientists were unable to "weigh" the soul. It is true that in the earliest experiments the scientists were

greatly dumbfounded when they discovered that a human body put upon the scales just before and just after transition, showed a difference in weight. At first it was thought that possibly this difference was due to the absence of the soul, but, in fact, the lifeless body weighs more than the body that is animated with life and consciousness, so the difference in weight would have tended to indicate that the soul not only had no weight, but had some quality that made the body lighter, and of course this completely upset some of the ideas and arguments regarding the soul having a weight of some kind.

And in many other ways scientists attempted to measure the various vital, mental, psychological and spiritual qualities of a living body. Up until recent years, little or no success was made in such procedure, solely because the scientists and investigators attempted to use the same materialistic machines, devices and processes they use in measuring materialistic energies and forces.

But when the occultists, mystics and real students of such problems argued that there were other ways and means of discovering the vital spiritual and mental forces of the human body, without using the materialistic equipment of the laboratory, the scientists smiled and said, "We cannot indulge in or even recognize the strange methods that you mystics and occultists use in discovering and revealing and testing the mental and spiritual processes of the human body." The scientists argued that in the first place, the occultists and mystics were not real scientists inasmuch as they did not use scientific equipment in their experiments. Secondly, they argued that the mystic or occultist was not dependable and reliable in his investigations, inasmuch he did not conform to any of the scientific processes and methods used in the laboratories for testing and measuring the materialistic forces and qualities of the universe. And in the third place, the scientists argued that the occultist or mystic was using and indulging in too much mystery and too much ritual and too much of the vague and unknown elements of life to carry on his experiments. Therefore, the statements and experiments and practices and results of the occultist and mystic were entirely cast aside by the scientist.

The occultist and the mystic argued, on the other hand, that if you are going to test and experiment with and measure or otherwise attempt to manifest the psychological forces of the human mind and human body, you must use psychological processes just as when you are going to test the materialistic forces of the universe you must use materialistic processes. The mystic, like the clergyman and the priest, also argued that when you are testing the spiritual and divine functionings of the human consciousness, you can

indulge only in divine and spiritual processes. To the mystic and the devout student of spiritual values, a spiritual, divine or Cosmic revelation constitutes just as dependable and accurate a test or measurement of divine and spiritual things as the placing of a ball of lead on a materialistic scale to determine its weight. The mystic argued that you can sense the divine and spiritual things of life only through the divine and spiritual consciousness, and that this consciousness uses neither eyes nor ears nor nose nor fingertips, nor the sense of taste in examining and experiencing the existence of a spiritual revelation.

But one of the most prolific and repeated arguments on the part of scientists was this: "You mystics and psychologists insist upon such mysterious and strange environments and conditions around your experiments and during the time of your experiments. You insist upon going into a dark room to measure the soul or mind thoughts, or to have Cosmic or spiritual experiences, whereas we scientists want to work right out in the sunlit laboratory. You want the human individual with whom you are experimenting to enter into certain states of physical and mental consciousness, or to indulge in some peculiar physical situation, whereas we want the person whom we are examining to sit down in our laboratory in a perfectly normal way, or lay his body on a marble top operating table and to remain perfectly normal and active, mentally and physically. And you mystics and experimenters in the field of psychology indulge in such strange things as candlelights and softly lighted rooms and going separately into what you call your sanctums, or into the silence, or having your minds directed toward abstract and indefinite things. You want soft music and a sort of spiritualistic or mystical atmosphere. All of these things we scientists cannot recognize, and we insist that when you indulge in such strange procedures or surround your investigations with such strange conditions, you are creating an unnatural atmosphere, an unnatural physical and mental condition in the person you are examining, and therefore your tests and experiments are absolutely worthless!"

And thus it has been for years. The scientists laughed at the experimenter in the field of spiritual and mystical matters who took himself apart from the rest of the world and closed himself in a little room called his sanctum or his spiritual or mystical laboratory, and softened the lights or made the room almost dark, and lay down on a couch and relaxed and allowed his mind to become abstract or almost blank and gave his mental and spiritual nature a free opportunity to express itself. The scientists thought that the use of soft lights or candles or soft music or an absolutely silent room with no other person present,

and possibly the use of some incense and a very neutral or relaxed mental attitude, was absolutely ridiculous in its procedure. The scientists wanted these experiments to be conducted not only in the sunlit and noisy laboratories, but with groups of scientists around the individual being examined, with all kinds of mechanical appliances attached to every part of his body, and with the human subject doing every kind of mental and physical acrobatic stunt while the scientists loudly and doubtfully and questioningly discussed every point with one another. The mystic claimed that the scientist would never get anywhere with such a procedure, yet the scientist claimed that that was the only true and logical and reasonable way in which to secure any evidence that would be acceptable to the scientific world.

And so for years the mystic and the scientist have gone along separate paths of investigation and study, each of the two paths diverging at right angles, and the further the scientist and the mystic went in their investigations, the further apart they became on their two paths.

But now we find that these two paths are beginning to come together and meet almost at the very threshold of the goal that they have been seeking. Now it would be the proper time for the mystic and occultist—if it were not for his sincerity, honor and respect for all of these researches—to laugh at the scientist and to poke fun at him and to make some of the same kind of sarcastic and ridiculing remarks that the scientist has made. For lo and behold, the scientist now has turned in his tracks and become more of a mystic than a scientist, according to scientists' own former attitudes. Here in recent months eminent experts and professors of psychology have been attempting to measure the radiations of the human brain and the human mind, and to discover if it is true that the mind of man radiates an energy which changes in its nature and quality as the human mind thinks or forms imaginary pictures or concepts. And scientists have found that the mystic was correct.

For instance, very recently, during the month of October, the professors at the University of Iowa, following the work of some other professors, arranged a "thought detector" for the purpose of measuring the radiations of human intelligence. Now this machine is not a "lie detector" or a truth detector but merely a thought detector, which would measure or register or reveal the electrical and other radiating impulses of the human mind as that mind thought or created thought ideas and impressions. The results have plainly revealed that every little variation in the human mind, especially of a definite thought, idea, or picture, changes the radiations from the mind and brain, and that *these radiations pass off*

into space and are measurable. There is nothing new or startling in this discovery as far as the occultist and the mystic are concerned, and certainly it is nothing new to the advanced Rosicrucian, who knows of many ways to prove that there are radiations from the human mind and that these can be controlled by thinking and concentrating the mind upon certain thoughts.

Now while the newspapers and special writers of the science press are marveling at these recent discoveries and at the experiments which have trapped and registered the waves of brain and thought power, we discover in the press reports and official reports of the experiments that the scientists conducting these experiments have at last adopted the methods of the mystic. Take, for instance, the procedure for these new investigations. The procedure is so much like the procedure of the mystic, that we wonder what explanation the scientists are going to make now about the methods that the mystics have been using for so long a time.

For instance: The new device that measures these thought waves consists of two little pieces of metal that are to be attached in the following manner, one to the lobe of the ear, and one to the top of the head, so that these two little pieces of metal with electric wires connected to them can pick up or detect and receive the radiations from the mind. The two wires attached to these metals go to a very delicate electrical device such as the many similar devices we have at the Rose-Croix University laboratories, and measure the radiations of the psychic forces of the body. But instead of having the human being sitting in a laboratory in broad daylight in a stiff and formal laboratory chair with a lot of scientists, psychologists and analytical experimenters standing around and talking and discussing, these recent experiments by these learned scientists were conducted by, first of all, having the subject for the experiments lie down upon a couch. That is a marvelous concession to the mystical procedure—lying down on a couch, instead of sitting upright in a laboratory chair or lying on a marble-top laboratory work bench!

Secondly, this subject on the couch is placed in a separate room, distinctly separated and closed away from the room in which the experimental machines are being observed. No other person is allowed in the room with the subject. He must be alone in a room, with nothing to detract his attention or to disturb him in his thinking or experimenting with the processes of thought. That is certainly a great concession to the mystic, who has always insisted that he wanted to go into the silence in a separate room which he called his sanctum, and be alone with just his thoughts.

Thirdly, these scientists now insist that the room in which the subject is lying down on a couch shall not only be quiet and separated from the rest of the experimental room, but that it shall be "dimly lighted" by a shaded desk lamp. My, what a concession this is! Substitute the shaded lamp for a candle or two which give much softer light than a shaded lamp, and you have the perfect setting of a mystic sanctum, and yet here it is being recommended and insisted upon by these scientists! Then the next requirement is that the person on the couch must relax and think abstractedly or blankly or concentrate only on one thought at a time. If that is not typical of the instructions given to the Neophyte mystic and insisted upon by the experienced mystic, then I am greatly mistaken.

Relaxation instead of excitement and distraction! Never before in all of these psychological or spiritual experiments have the scientists insisted upon complete relaxation of the body as well as the mind. Never before have they thought that the environment, the surroundings, the physical, material and mental conditions of the room and the person on whom the experiment was being made, were of any importance. Is it any wonder, then, that in the adjoining rooms where the electrical machines were measuring the impulses and thought waves of the relaxed person on the couch, variations of thought waves were revealed as the person on the couch changed his methods of thinking? And is it any wonder that at last these scientists are beginning to discover the very principles and laws and the very manifestations that mystics and occultists discovered many years ago?

But one of our members knows that he can sit quietly in his sanctum with a soft light and a simple little glass of water with a floating match on the surface of the water, and in a few minutes prove more conclusively to himself that the mind can extend the waves of thought power out from the body to another object, than these scientists will ever be able to prove with all of their elaborate electrical equipment. We fully expect that, within the coming year or two, we will find these scientists simplifying their equipment to a glass of water or a balanced piece of paper on a needle under a glass jar, or to some of the other simple little experiments and processes that we have been giving to our members for many years. Then, at last, the Rosicrucian experimenter, the Rosicrucian student and the Rosicrucian scientist will be recognized as the true and efficient analysts of those forces, abilities and qualities of the human mind and consciousness and of the Cosmic and spiritual world.

The Rosicrucian Psalm

Now I want to bring to the Forum an interesting little matter that I think will please many of our members who are unfamiliar with certain facts of our history, and especially the history of our ritualism. I presume that quite a few of the members of our Forum family have passed through the First Degree Initiation ceremony that is conducted in an elaborate way by our lodges in their Egyptian temples. This elaborate ceremony is similar in spirit and principle to all of our First Degree initiations, but of course when it is conducted in a temple, requiring a staff of fifteen officers in Egyptian robes and at least three hours for the complete dramatic presentation of the ritual, there are many points revealed that bear upon the ancient history and origin of the Rosicrucian ritualism.

In that ceremony, for instance, the vestal virgin or colombe makes the ancient salutations with adorations to the sun rising in the East over the Egyptian desert. That part of the ceremony is always extremely impressive, and in the course of the adoration, the master and the vestal virgin recite a part of the one hundred and fourth psalm that appears in the Christian Bible. Now it is not generally known except among our members, and the scientific Egyptologists and advanced students of Egyptian writings, that the one hundred and fourth psalm as it appears in the Christian Bible is taken word for word from one of the songs of praise and adoration written and composed by Amenhotep IV, or "Akhnaton" as he later called himself, in connection with his mystical temple and his mystical brotherhood.

This Akhnaton, as all of our members know, is the traditional great Past Grand Master of our Order. He left behind him many wonderful psalms and songs of adoration to God and to God's symbol, the sun in the heavens, and these psalms and songs have been translated from the Egyptian hieroglyphics by many eminent Egyptologists including Breasted, Budge and others. Even students of christian literature have been puzzled by the wording and nature of that one hundred and fourth psalm and it will pay you to turn to your Bible and read it sometime when you can concentrate and meditate upon it, especially if you will keep in mind that the psalm and song of adoration is directed to the sun disc as representative of God. It does not make the sun a God, for it is very evident throughout the wording of the psalm that it is only representative of the life and spirit of God.

But there is in that psalm one paragraph called the twenty-sixth phrase which refers to the waters of the Nile and to the Mediterranean.

It reads as follows: "There go the ships: there is the leviathan, whom thou hast made to play therein."

Now the interesting point about this psalm is in connection with a recent news item. It pertains to the announcement by the United States Government that it is now ready to receive bids or offers for the purchase of that beautiful Atlantic sea-going passenger ship which has been known in recent years as the "Leviathan." That ship was originally built by the German Government in the year 1913, I believe, or at least, just shortly before the World War started. At least, it was launched just before the beginning of the World War, and the then Kaiser Wilhelm had the honor of christening the ship. It was the largest ship that had ever been built at its time, and the most beautiful, and it was expected to become a world-wide advertisement of the pride and power and glory of the German nation. When the Kaiser christened it, he spoke proudly of the fact that the ship was named by him as the "Vaterland," meaning the Fatherland of Germany. His voice trembled and his whole being shook with emotion as he stood by and watched this huge ship start down her ways into the waters when he announced its name. The crowds cheered tumultuously, and the whole world paid homage to this magnificent creation of man's genius.

But on her very first five or six maiden trips back and forth across the Atlantic, crowded as she was with wealthy and socially prominent individuals of many nations, she seemed to be doomed to sadness and sorrow because on each one of these trips, while she was upon the high seas, some terrible and disastrous event occurred in Europe which precipitated the starting of the World War. During one trip there was the assassination of a diplomat. During another trip there was the assassination of someone else. While on another trip, there was the sudden outburst of fury with the breaking off of certain diplomatic relationships between countries and so on up to the final and ultimate declaration of war on the part of Germany and other countries.

Then the next great event in the life of the ship was the seizure of the ship by the United States Government, as a prize of war. Changing its decorations and coloring somewhat, it was made the United States flagship. And on this particular occasion, when it was officially adopted by the navy, a high naval officer rechristened the ship with the name "Leviathan." And once more Rosicrucian direction and influence exerted itself as it has in so many of the national events of this country, and the naval officer read solemnly and sacredly parts of this one hundred and fourth

psalm of the Rosicrucian ritual in which the word "leviathan" appears.

Now, the ship has been abandoned for many months as too expensive to operate as a passenger ship, and it has been lying in dock awaiting some method for its proper disposal. Here in the month of October, our Government announces that it will sell it to the highest bidder, for any use that anyone may want to put it to. But its magnificent salons and drawing rooms, dining rooms and lounge rooms, rare and beautiful paintings, furniture, specially made carpets, and all its grandeur and elegance, now dust-laden and seemingly unappreciated, are to be sacrificed for a small portion of the original value of the ship. Thus the mighty but proud representative of the German nation and the one-time flagship of our navy, and the all-time magnificent floating home of thousands of persons who have enjoyed that ship's elegance and comforts across the Atlantic, is to pass into oblivion.

It reminds us of one other ship that was so proudly launched as being "unsinkable" and built in defiance of all God's and Nature's laws, yet in the twinkling of an eye, one of God's and Nature's most simple manifestations struck it and sent it to the bottom of the sea where it rests in a watery grave. When man is too proud, or a nation is too proud of any material thing, and eliminates from his consideration the spiritual values that should be emphasized, Nature steps in and demonstrates how sadly mistaken we can be in believing that any material thing of this world can justly represent the soul and spirit of people. The great Vaterland may have represented the genius and superiority of the German nation's technical and artistic abilities, but it never did represent the true spirit and soul of the German people, and for that reason the ship has passed on its way while other things remain which are still indicative of the soul of the German nation which is being sorely tried at the present time under the arbitrary guidance of one who has decided to be the interpreter of what he thinks that soul really is.

The Eating of Meat

Time and again the question arises as to whether a wholly vegetarian diet is preferable to one that contains some meat or much meat, and whether a vegetarian diet will contribute more to psychic and spiritual development than a mixed diet.

It has not been proved that a purely vegetarian diet contributes to the spiritual development and psychic development any more than any other diet. But it is becoming more evident as civilization advances, and especially as the spiritual and

psychic nature of man advances, that *excessive* meat eating, and especially the eating of certain meats, is an interference with the development because it is an interference with those processes which make and maintain perfect health. Very likely also there is some part of the spirit of the animal from which the meat is taken that remains with the meat, and if too much of this enters the body of a human being it tips the scales in favor of a more animalistic nature and tendency than is desirable for proper health and especially proper mental and spiritual development.

In this regard it is certain that too frequent use of large beefsteaks, especially those more or less rare, and other forms of meat in a more or less raw state like hamburger sandwiches and roast beef, is injurious to the health, and preventive of proper psychic and spiritual development. The more rare the meat, and the more the blood of the animal remains in it uncooked and unchanged by heat, the more undesirable is the meat as a diet or part of the diet for those who are seeking mental and psychic progress.

Sooner or later each mystic on the path will discover that his system, his nature, rebels at certain forms of meat. Generally the first indications of revolt are associated with the eating of beefsteak or raw or partly cooked beef in any form. This is logical, because after all the animal from which this beef is taken is the least developed in its evolution of any of the forms of animal bodies that are eaten. It is logical, also, that lamb and mutton should be the least injurious for the same reason, and of course chicken and fowl generally are less injurious because the animals themselves are less furious, less wild, and less primitive in their instincts.

As soon as an individual discovers that he is losing his taste, appetite, desire, or natural enjoyment of any form of meat he should consider this an immediate and important sign of development and progress, and he should not rebel against the tendency of his nature to dislike this meat and force it upon himself in his diet. His proper attitude is to eliminate entirely from his diet all forms of beef. If this cannot be done, at least he should eat no beef except that which is very well roasted and cooked, as for instance, pot roast or soup meat or boiled beef. If he can, he should confine himself to meat in his diet only two or three times a week and should make this consist of thoroughly roasted lamb, mutton, or chicken, turkey and fish.

Some few years ago a fad in diet seemed to spread across the United States and people were being taught that the eating of raw hamburger meat or raw chopped meat with a little onion in the form of a sandwich would give health and

vitality. It probably did produce vitality to an extreme degree, but it was just like adding so much of the living steer and steer spirit into the human body, and giving that body the bullish, stubborn, high blood pressure vitality that the animal has. For those types of individuals who wanted to become more animalistic and more like wild steers, the diet probably proved very successful. But for those who were living more or less a mental life, and to some extent a spiritual or psychic life, and who were seeking cultural refinement and a tranquil life with peace and perfect health, the diet was highly objectionable.

There is, after all, a great difference between an abundance of vitality and perfect health. One can build up the vitality to such an extent that it makes for imperfect health and soon leads to diseases and blood conditions that bring on physical and organic weaknesses.

So, after all, a diet divided throughout the week into some meals consisting principally or wholly of some vegetables cooked or uncooked with only an occasional addition of well cooked meat, and with the meat element being made less year after year, is the most sensible and sane form. However, as we have said before, this is an individual problem.

New Museum Exhibits

I am sure that the members of our Forum family, and all of our members who come to visit us at Rosicrucian Park from time to time, will be glad to know that not only have we greatly enlarged the size of our Rosicrucian, Oriental Museum and increased the number of exhibits, but now we are informed that there are on the way to us, from the East, three very rare Egyptian mummies and the sarcophagi in which they were buried, along with other Egyptian relics of a rare nature. No Oriental or Egyptian Museum really seems complete without mummies—genuine Egyptian mummies of high caste, and interesting history and personality.

Many years ago a written, or unwritten, law was established by the United States government, forbidding any more mummies coming into America, and this has made it almost impossible for Museums throughout America to secure any more mummies. However, these mummies had already passed the approval of the government and are now on the way to us. They had been approved some time ago, and are therefore not contrary to law, but are undoubtedly the last ones that will ever reach the Pacific Coast, and the last ones that will be put on exhibit in any Museum.

Last year we added to our Egyptian exhibits the mummies of two cats from an Egyptian tomb.

Cats were considered royal, sacred and Divine creatures, and worshipped in the Temples and were as carefully mummified as the body of a priest or a pharaoh. These royal, sacred cats, with their authentic history, have been one of the many interesting exhibits that have attracted the attention of our members, and thousands of non-members; but these full-sized mummies of Egyptian human beings of important rank, in their beautiful coffins, will undoubtedly be of great attraction, especially to our members. They will probably be put on exhibit during the latter part of November, or the first week in December of this year, and they are now being transported across the United States.

A Very Fine Book For Women (And For Men Too—on the Sly)

I want to bring to the attention of our Forum this afternoon a very interesting incident that reveals how our teachings and ideals and principles of Rosicrucianism have affected one member and brought into her life a sudden and impressive demonstration of Cosmic cooperation.

Our Frater throughout the Order should be as greatly interested in this story as will be all of our Sorores.

You have probably heard it said that the man or woman who wants to write a book, or a great story or a great essay, and have it published and sent throughout the world, even if it be only a piece of imaginative fiction, is handicapped in getting a start in the literary field unless that man or woman is really known to the reading public through some other activities, or previous writings in magazines or elsewhere, or through some scientific or professional achievement. It has been said over and over that the beginner—the one who has never had a book published before—has very little opportunity of having a first manuscript accepted by publishers and attracting an immediate and large reading public. It has been said as one of the unwritten laws of the publishing world that publishing houses, especially the high-grade publishers, will not accept, let alone buy and publish, the first novel or manuscript of a beginner, or unknown author, and that even if the publisher should accept it and publish it, it would probably remain on the shelves unpurchased and unread. Naturally, many individuals who are inclined to write, and who really have considerable ability in writing, and especially those who have taken courses in short story writing or English literature ask the question "How is a writer ever to become known and famous if his first product is never published?"

Personally, I have always contended that this supposed unwritten law is an absurdity, and an

often disproved idea. It has always seemed to me that the schools which teach the art of writing and which insist that unless a manuscript is in perfect English and perfect grammatical form, and is ideal in its literary style, it is worthless and will not be accepted or published, are like the schools which teach oratory. These schools of public speaking and oratory claim that what makes a successful and famous public speaker is his manner of speaking and diction, his enunciation, his poise, gestures, and his flowery allegorical presentation of more or less unimportant facts. In other words, they seem to dwell upon the point that it is not a matter of what you say, but how you say it that will make the persons assembled around a banquet table, or at a business meeting, or in an auditorium, literally stand up and take notice of what you are saying and acclaim you a great speaker.

I have always insisted that the man with a message that is timely and appropriate, or who has something definite and important to say, and says it in a manner that the average individual can comprehend, will have just as interested an audience and will receive just as much applause as the oratorical speaker who rises on his feet and with dramatic pose and flowery words and gestures attempts to say nothing and say it in as many words and in as elaborate a way as possible. And so it is with the neophyte writer. If you have something to say or a story to tell that is really worth reading, that holds the interest of the reader, that conveys a message, that adds a little humor, that brings a smile and at the same time sows some seeds of thought and instruction, it does not matter so much how the matter may be written or whether you are using a classical literary style or using just the conversation of the street, as long as it is not crude or vulgar or unintelligent.

Goodness knows that this Forum magazine that we publish every other month is just about as free of literary style, and as lacking in classical composition and good grammar and correct English as anything that has ever been published in the English language. There is hardly a column, and perhaps hardly a paragraph in any one of the columns of our Forum magazine that would stand the close scrutiny of the literary critic. On the other hand, some of the articles have been quoted in part, and some of the articles have brought more praise and indorsement from learned people than some of the most popular of classical literature of the day. Despite its hasty composition and lack of literary style, I doubt if there are many other magazines published in America that are read as carefully from the first to the last lines, and with as much sincere appreciation, as our Forum magazine. I am not trying to pay

myself any compliment, and I sincerely regret the haste in which the matter published in that magazine is compiled from my dictated discussions, and I regret also the fact that in these Forum discussions I talk so rapidly, and hasten so quickly to the important points to save time and space, that I pay absolutely no attention to the finer points of English composition. The point is that the articles appearing in the Forum magazine and in *The Rosicrucian Digest* have a message or have something to say to those who are waiting and wanting to hear it, and since these articles give them instruction, guidance, and help, that is the essential quality.

Now to come to the interesting incident that I want to tell you about, one of our good Sorores has suddenly broken forth into the limelight of international fame as an author. Before I tell you about the book that she has written which is going to make her quite famous, I want to tell you something about her. She is a university woman. In fact, she has completed a number of scientific and university courses, and is highly educated, and has been employed for some years as a bacteriologist and a scientist. She is married to an eminent doctor who is of similar occupation, and she has had considerable scientific recognition. On the other hand, she is a very charming, witty, interesting conversationalist, and a very pleasant and sweet woman to have around as a friend, and especially as a member of our organization. She is an enthusiastic Rosicrucian, and has been for a number of years, and is in the high degrees of our work. She has made many valuable contributions to our laboratories in the way of scientific instruments, one being a professional microscope, and on every occasion offers her services and support and encouragement to the organization, and naturally she has been receiving more benefit from the teachings than those who take it all in a casual manner, especially in the early degrees, and do not realize as she has that you get out of anything just exactly what you put into it, or in proportion to what you put into it.

Soror Anne Fisher lives near enough to San Jose to visit us occasionally, and of course to attend the conventions and to keep us informed from time to time of her scientific discoveries and activities. But now she confesses that for about fourteen years she has had a desire to write and have her writings published. What educated or intelligent man or woman has not had the hope and wish of being able to write something that will be published either because of the amusement it contains or the valuable instruction it contains? But Soror Fisher has never broken into public recognition as an author, and so her hope of some day writing and having something published that would become more or less famous remained a

dream. She had moderate success, of course, in having some of her writings printed, but that kind of success never satisfies the person who really has the ambition of becoming a successful author, and success in such a case means having something worthwhile and helpful published that will interest the multitude.

Now I want to read you a quotation from a letter written by her on October 14. It seems that after she arrived at the work of the higher degrees everything began to change in her life in regard to dormant abilities and ambitions, and gradually she found that the Cosmic was taking things out of her hands and rearranging her life. Her professional and happy married life remained the same, except that more happiness came to her, and more intuitive impressions regarding her science work and everything else she was interested in. But new things were introduced into her life, and automatically directed and controlled, until she realized that what the lessons and monographs had predicted and promised to do for her were being gradually fulfilled.

Then—"the little book was written on a 'hunch' in less than two weeks, was sent to New York on the fifth of April, and on the twelfth a telegram came from Dodd Mead, accepting it." It is unusual for a large publishing concern to accept a manuscript that quickly and to telegraph their acceptance. Three weeks later the first proofs of the typed matter were in her hands. She continues—"The book has come out in serial form in Canada and caused a lot of comment, and will come out in serial form in England in December. An Australian book firm wants it, and the Scandinavian rights are being dickered for. Dodd Mead plan to bring it out in book form in Canada and England. It has now been out only six weeks and is going into the third edition." The book has already been called one of the best sellers, and she is receiving letters and telegrams every day from persons thanking her for having written it, and praising it very highly.

Now you probably wonder what this book is all about. For an unknown author—that is, unknown as far as the great public is concerned—to become famous in six weeks with a book that runs into a third edition in so short a time and has serials published throughout the world, is a remarkable thing and, as our good Soror Fisher says, it has all been done without any urging or promotion on her part, but directed entirely by the Cosmic that inspired the idea of the book.

Soror Fisher sent me an autographed copy, and I took it home at noontime on the day I received it, and three or four members of my family allowed their luncheon to grow cold while they read pages of it, laughing one moment, and shak-

ing their heads in the next moment, and remarking about the fine helpful points it contained. I smiled at the illustrations, and was pleased at many of the very fine points of sound philosophy contained in the book, and I noticed that the *New York Times*, a critical reviewer of books, praised it highly and said that it would be a very helpful book to thousands of families in America and England.

You probably have heard about a book entitled *Live Alone And Live It* which was written not long ago and which created considerable amusement and interest because of its lightness and timeliness of thought. But Soror Fisher was inspired to write a book entitled *Live With a Man and Love It*, and that is the book that has made her famous in a few short weeks. It is a book about marriage and the problems of married life, and the personal problems of men and women, beginning with a young girl who is considering a young man companion as a possible matrimonial partner. It deals with all of the petty and serious, amusing and important events in the home life and in the relationships between a married man and a married woman. It points out the rocky places on the road that lead to disagreements and quarrels and misunderstandings, and also points out the many simple things that lead a couple to a successful and happy married life.

The book is just filled with humorous, comic, and very natural and commonplace incidents of life, and yet in every paragraph there is a serious thought, and a thought that shows a careful analysis of the problem with a great deal of Cosmic inspiration. Certainly the book is humorously illustrated so that there is a humorous appeal, as well as a serious appeal, and there is hardly a family to which this book will go where the men are not going to pick it up in a sly and secret manner and slip out of the house with it and read it with much benefit. As the *New York Times* says, it is a book that the State of Nevada will ban and every popular divorce attorney or divorce court will look upon with horror. It will do more to prevent divorces than anything that has ever been written because it is going to do more to make married life happy and to prevent disagreements and misunderstandings than anything that has been written along this line. And yet it is so human, so interesting in its witty, satirical and spontaneous interjections of situations, that married persons and persons who are divorced will read it because of its excellent pictures of life.

While this book is not a Rosicrucian book in any sense, and for that reason really should not be recommended to our members through this publication, still I cannot help but suggest that our members will benefit by obtaining a copy of

Live With a Man and Love It, published by Dodd Mead and Company, which sells for \$1.50 and can be purchased direct or at any bookstore. After reading it give it circulation among friends and acquaintances where it can keep on doing its good work.

But remember, here is an excellent example of a woman breaking away from her professional and scientific field into the field of literature almost in the twinkling of an eye, and admitting that it is because of Cosmic inspiration and guidance that she received through the teachings in our higher degrees. This should encourage every potential writer to strive for one thing—not to find a publisher, but to find a *good theme* and a good story, and then write it interestingly and feel more sure of success, than merely writing something because of the urge to *write* and expecting publishers and the public to accept it. Whether you are known or unknown as a writer, the fact remains that both publishers and the public are looking for something to read that is interesting, amusing, and instructive, and when they find it, they will read it, buy it, and accept it, regardless of whether the author is known or unknown. But you must have what the public wants—and it must be helpful if you expect the Cosmic to help you to become a successful writer.

The Rosicrucian Order is not in a position to tell you what you should write, or to tell you whether your ideas and intended writings will please the public or not. The Order cannot attempt to be a judge in this regard. You must depend upon Cosmic urge. AMORC does not carry any supply of this book, and is not interested in the sale of it to the extent of soliciting any orders for it.

Reincarnation and the Increase of Population

The first question before the Forum this afternoon for comment is this: "If the doctrines of reincarnation are true, how, then, can we account for the continued increase of population throughout the world? If no new souls are created, and each one who is born represents a soul that has always existed, there could be no increase of population through new incarnations."

This question and the solution it asks for are based upon several assumptions. First, there is the assumption that in no circumstances is there ever a new incarnation representing a new soul on earth for the first time. This assumption that all souls now existing have existed heretofore, and that all incarnated souls were created at one time in the beginning of the existence of man and have never been added to, is purely an assumption.

This argument has been presented as a theory, and is rational in a way, and explains much. But we have no right to assume that it is an absolute fact. We have no way of knowing whether from time to time—perhaps hour to hour and day to day—there are new souls sent to earth for the first time or not. The second assumption is that there is a continued increase of population throughout the world, and that today the world has more souls in physical forms than it had several hundred years ago or several thousand years ago.

We have no way of absolutely knowing what the total population of the world is today, or what it was fifty years ago, a hundred years ago, a thousand years ago, or ten thousand years ago. We have a better approximation of the world's population today than we had perhaps a thousand years ago, and each time world statistics are compiled the number is much larger, due perhaps to the fact that the methods of acquiring these figures or compiling statistics become more efficient, more adequate, more thorough. From century to century we have discovered islands, lands, and sections of the world with populations we never suspected. Adding these numbers to previous figures gives us a larger figure. But we forget that there are continents sunken beneath the seas of the ocean that were once heavily populated, and that this large population must be deducted from our present figures if we are going to arrive at any basis of universal statistics. If we are to believe that the oldest countries such as China, parts of Asia, and elsewhere were more heavily populated than our modern civilized countries, then we must assume, because we are making so many assumptions, that the ancient continent of Lemuria, the ancient continent of Atlantis, and probably some others of which we know nothing, were more intensely populated than even China is today.

While at certain periods of each century and each cycle of centuries there have been heavy losses of human life, greatly reducing the population of the world for a brief period, on the other hand, an increase in births in various parts of the world at various cycles has compensated for this. During the years 1914 to 1918, when the World War and many other wars were going on in parts of the world at the same time, and various cataclysms, storms, earthquakes and volcanic destructions, the population of the world was reduced during those four years to a greater degree than the preceding four years or the succeeding four years. During the past year the wars in China, Japan and in Spain have undoubtedly reduced the population of the world a little more rapidly for the given period than at other periods. But statistics show that there are periodic in-

creases of birth that are as extraordinary as the periods of so-called death or decrease. Famines and pestilence have at times brought sudden and rapid decrease of population in parts of the world, but still figures indicate that taking the cycles of ten-year periods, the average remains about the same in regard to death and birth.

Of course, there was a time right after the beginning of the creation of man when for a while the population of the world must have been very small, as far as the race of man is concerned. How rapidly the world became populated during those first few years or centuries no one can estimate, but simply guess. But after many centuries had passed, it is possible and even probable that the population of the world began to remain fairly uniform year after year and century after century. As fast as nations of people disappeared, new nations were discovered, other nations were in the process of being born, and so the race of man has continued.

The Continued Weight of the Earth

Now our second question this afternoon is very similar to the one just answered. Some members have written and asked how it is that the weight of the earth can remain the same with all of the constant changes that are going on. A fundamental principle of physics and the laws of nature is that matter is never destroyed, and is indestructible. Only its nature, or manifestation of nature to our objective senses, is constantly changing. If we take a log of wood and burn it in the fireplace and reduce it to small ashes, it would seem we have destroyed the log of wood and changed its weight very considerably and changed its size to a very great extent. But the truth of the matter is that we have not destroyed one iota of matter by burning the log. Some of that matter has gone up in gases through the flames, some of it has gone up in smoke, the remainder has been turned into ash, but not one electron or atom has been destroyed. While we may change the apparent weight of things by fire and through the use of water and other physical means, we do not change the existence of the matter. And after all, "weight" is one of man's arbitrary measuring sticks that has no existence in the fundamental principles of the Cosmic. We say that a piece of lead of the same size as a feather weighs more than a feather, but this is only according to our objective reasoning and our objective means of testing the quantity and quality of matter. From the Cosmic point of view, from the spirit energy and electronic point of view, a feather and a piece of lead of the same size constitute equal pieces of matter.

And while great forest fires and other processes of man's invention may seem to change the nature of matter and make it less bulky, less weighty, and therefore slightly alter the weight of the earth, we must not forget that in the bowels of the earth, in the inner processes and developments of the body of the earth, there are other changes going on that transform light-weighted matter into what we call heavy-weighted matter. Lead was not always lead, coal was not always coal, and heavy stones were not always stone, nor were they always heavy.

There is no method by which we can accurately weigh the weight of the earth, so there is no one who can do more than guess what the earth may weigh. But, as far as the bulk and size and nature of the earth is concerned, it has just as much matter in it and on it today as it ever had. And so throughout the entire universe.

Regarding Our Polish Members

I want to comment here upon the fact that I have recently received a very interesting report from the Rosicrucian jurisdiction in Poland. I know that we have a number of Polish members in America, and some affiliated with our American jurisdiction who live in other countries and who have joined the American jurisdiction for the sake of studying the monographs and lessons in English and improving their knowledge of English. All of these members and friends of Polish speaking people will be glad to know that the Polish jurisdiction in Poland is one of the active divisions of the Order in Europe, and while it has recently made some changes in its form of operation in order to modernize itself, the Rosicrucian activities in Poland have existed for almost as many centuries as those in Russia.

The Polish jurisdiction is wholly an independent one, like those of the Scandinavian countries, Great Britain, Switzerland, France, Germany and elsewhere. It has been duly recognized by FUDOSI, the federation of initiatic orders of the world, and is in friendly and harmonious affiliation with all other Rosicrucian jurisdictions of the world that are affiliated with FUDOSI. We understand from its recent report that the Polish jurisdiction, like the British and several others, has adopted some of the modern methods of operating, and is prepared to issue lessons and instructions and secret work in monograph form to a limited number of Polish members in Europe who cannot attend the secret and private sessions of the organization or visit regularly any temple or lodge room. The political disturbances and warfare activities, accompanied by high restrictions against secret and closed meetings of any kind, have made it necessary in various parts of

Europe and Asia for the Rosicrucians to carry on their work very privately in manuscript or secret code form. A Supreme Temple and Grand Lodge Temple and national headquarters are established in Warsaw, and for obvious reasons we cannot publish in our magazine or literature for the public the definite name and address of this temple. But to those who are Rosicrucians and who speak the Polish tongue, and who can identify themselves to us, we will be glad to transmit the name and address of the Grand Secretary and the manner in which he can be contacted by mail. Of course, letters of this kind must be sent in plain envelopes, so that they will not attract the attention of other persons into whose many hands such letters pass before they reach the country and city of their destination. But despite all the restrictions and secrecy, the Polish jurisdiction is now planning to issue an independent magazine as soon as it is possible. And when we receive the first copy of this magazine we shall comment upon it and let our Polish members know how they may contact it

Artificial Eyes

One of the questions submitted to the Forum today is whether we can endorse or say something favorable about the glass "eyeballs" that have been invented and recommended for the use of those persons whose sight is bad, and which are to be worn instead of the regular eyeglasses that are in common use.

Personally, none of us know anything about these artificial eyes to the extent that we could comment intelligently upon them, and rather than say anything that might be unfavorable we prefer to admit our ignorance and say nothing. We might speculate that such artificial eyes might become dangerous in the case of an accident, or might set up irritation, but very likely these factors have been taken into consideration and something done to prevent such injury or suffering. Of course, the common form of eyeglasses is just as dangerous in accidents as anything can be. Perhaps we will be able to learn through our Research Department eventually some real facts—not theories or propaganda—that will give us information about these artificial eyes, and then we will say something more definite.

A Good Book on Glands

Fratr Anderson of New York suggests that we call the attention of our members to a very fine book that has been in our Research Library for a long time. It is called *The Glands of Life* and is by Dr. Herman H. Rubin. It tells the story

of the mysterious ductless glands and their effects upon our mental and physical health in simple and beautiful language. Dr. Rubin is a noted endocrinologist of New York. The book is published by B. B. Bellaire, 420 Lexington Ave., New York City, and sells at the popular price of \$1.50. We do not have the book for sale here, but if any of our members are deeply interested in the study of glands from more than the purely mystical or psychic point of view, they will probably be interested in sending to the publishers for this book. The psychic and mental functionings and purpose of the glands in our bodies, however, is dealt with in our Sixth Degree and other degree monographs in the proper place of procedure of study and practice in our course of instruction.

Rosicrucian Emblems

A number of our members have written to the Forum commenting on the fact that at the meetings and gatherings upon the occasion of the visit of the Courier Car in various cities, very few of the members who appear at the meetings wear their individual Rosicrucian emblems. The question is asked as to why Rosicrucians do not seem to favor the wearing of the little emblem as much as do members of other fraternities and societies.

All we can say is that perhaps our members feel they would rather keep secret their membership, or feel that it would be more dignified not to advertise the existence of the organization or their affiliation with it. We know that thousands of our members have purchased such emblems from the Supply Bureau and are very proud of them, and many of those who have lost their membership emblems write immediately to the Supply Bureau and order another one. We know that these members do wear their emblems when they come to the Conventions, and they wear them at other times, because we have seen them on our journeys across the country, on railroad trains, ferry boats, in hotels and other places. We believe that it must be only a small portion of our members who do not own and wear the little individual gold emblem of the organization. But after all, it is a personal matter, and while we strongly recommend that our members wear their emblem because of the many interesting contacts it will make for them in unexpected places and circumstances, it is something that we cannot insist upon.

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