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Of all things that are, the most ancient is God, for he is uncreated.
The most beautiful is the universe, for it is God's workmanship.
The greatest is space, for it holds all things.
The swiftest is mind, for it speeds everywhere.
The strongest, necessity, for it masters all.
The wisest, time, for it brings everything to light.

—THALES, of Miletus.
6th Century B. C.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

Once again my secretaries and editor have selected various articles for the Forum magazine and this enables me to come before our large Forum family once more and greet you and wish each one of you a wonderful and happy year of understanding and success with the Rosicrucian principles. Try as I will to keep the articles in our Forum discussions short and brief, as some of you have requested, it seems that some of them are bound to become long, but I hope that this extended discussion on some points will be as welcome as the brief discussions.

Do not forget that if any questions arise during the course of your studies which you would like to have discussed before the Forum, either send these questions to the Secretary to the Emperor, marking the letter for a Forum discussion, or keep your question until you are able to come and visit me personally on one of my visiting afternoons, which are every Thursday afternoon.

And may I take this opportunity of saying once again, as I have said many times in the past years, that I regret it is impossible for me to be here on Saturday afternoons and all day Sunday in my office to greet or meet the occasional visitors who will come here unannounced, unexpected, and who feel keenly disappointed when they do not find all of the officers seated at their desks. It is likewise impossible for me to receive these unexpected visitors at my home during the evenings or on Sundays. For years I have tried to prevent making my home a part of the office operations, otherwise I would soon have to turn my study and the living room of my home into a large clinic and assembly room. So please do not feel disappointed if when you call—evenings, Saturday afternoons or Sundays—unexpectedly and without any previous announcement, you are unable to meet the Emperor and any of the other officers. We must have a little time each week for recreation, study and rest, and a little time with our families. I think this is only fair, even though it does work an injustice, seemingly, upon those members who spontaneously decide to come west to California and drop in at Rosicrucian Park at the most unexpected moment of the day or night, even as late as midnight.

With greetings to all of you, I am

Faternally,

H. SPENCER LEWIS,

Emperor.

Dreams and Fate

A frater brings to our attention the peculiar case of a child of ten dying under circumstances which correspond to a nightmare she had had but a brief time previously. One morning the child awoke in great fright and after her sobbing had subsided she related that she had dreamed she was playing in the street when suddenly a big truck driven by a colored man bore down upon her, killing her. The facts were that the child was struck down a few days later, while playing in the street with other children, by a truck which was driven by a young negro man, and she was killed. Witnesses testified that the child was responsible, that she darted in front of the truck as it approached. The jury, after hearing testimony which corroborated the driver's statements acquitted him. They, with the parents, declared the cause of the death was *fate*.

From a philosophical and metaphysical point of view, the elements to be considered are these: (a) Did the child actually have a premonition, a prescience, of what was to occur in all of its details, and is such possible? (b) Does a fate decree beforehand the manner in which we shall live and how and when we shall die?

That we have premonitions of dangers and happenings is an established fact, and no argument can be offered to the effect that they are entirely imaginings. The thing that concerns us here is the cause of them, how are they brought about, and are they strictly of a supernatural origin, or can we find within ourselves their source? A premonition is not of objective origin. That is, it is not a phenomenal experience, the result of our empirical consciousness. We do not see, hear, feel, taste, or smell its elements objectively. It rises to the border of our consciousness from within, and then we objectively interpret it, mold it into the form or details it has to us.

Consequently, premonitions in their rudimentary form come to us subjectively. First, they are either telepathically conveyed to us in part or whole from the mind or minds of others where the things or conditions already have actual existence; or, second, they are fears of probabilities which are telepathically communicated to us, the details of which we imagine; or, third, they are conditions which we ourselves establish from an imagined or actual interpretation of our own physical and mental states. All of this can be made quite plain by the use of illustrations, which include the principles involved.

Let us assume that a public conveyance, a large bus, in its regular course between two cities is obliged to negotiate a steep curved highway in a mountain pass, which when it is wet is particularly dangerous. The driver would always be conscious of this danger and its serious possibilities if an accident occurred, and in all probability would always be tense when driving over it, and dislike it thoroughly, perhaps, musing to himself that some day an accident would occur there. Undoubtedly he would contemplate this every time before making the journey. Now we have a person who plans to take that trip for the first time and has no knowledge of that danger, but who is an emotional type, quite sensitive mentally, and who frequently resorts to meditation and is responsive to subjective impulses. Like the average person she plans for the trip and gives it special thought the day or hour before her departure. Suddenly she has a slight tenseness in her solar plexus, her heart beat quickens slightly, and for some unaccountable reason, as she thinks of the planned journey she senses a melancholy or depressed feeling, as though some impending disaster were to occur. By association of ideas, she immediately identifies her feelings with her plans for the journey, and, to herself at least, will admit the premonition of some accident to occur on the journey. If, in fact, during that particular ride she experiences a misfortune she will undoubtedly declare to herself, or others to whom she may have spoken about her feelings previously will declare, that she had had a premonition of what was to occur. Actually it would be a premonition caused by the attunement mentally, the communion of her subjective mind with the mind of the driver, brought about by her thinking of the journey at a time when he was doing likewise, and his meditative fears were communicated to her inner consciousness.

In other words, his thoughts inhibited her consciousness and she sympathetically felt them and interpreted them according to the degree of the mental picture he held. If the driver was capable of very complete visualization; if, in his mind's eye, in thinking of the danger he could see the great car skidding as it rounded one of the mountain curves, going out of control, and suddenly plunging several hundred feet downward into the canyon, she might have had such a detailed picture in her mind, which, if it actually came to pass, would certainly seem to be a most mysterious phenomenon, and yet, as we can see from this, is quite understandable psychologically. On the other hand, if the driver was not able to visualize clearly, she might have had conveyed to her just his emotions—his fear—without that fear resembling, to her, any particular circumstances.

Many times we have all had premonitions of dire events, which actually never came to pass

and about which, therefore, we have never spoken. This is due to the fact that the thoughts held in another's mind about a probable incident reached us, yet the incident never materialized, showing that it was not an actual event supernaturally established to come to pass. Did you ever stop to wonder why, when a serious accident occurs and it is later definitely revealed that one of the several persons injured had had a premonition of it, that the others didn't also? Why, if premonition is a supernatural thing and it is conveyed to the human mind by the Cosmic Mind, would only one person be informed and not the others who were involved? The fact is that it is not a Cosmic experience, but one that is telepathically conveyed. The person or persons who can involuntarily, because of their state of mind and inner sensitivity, more easily establish mental attunement will receive these impressions and others will not.

Often persons step into a room in a home and in a few moments feel depressed or morbid, as if suddenly great cares and responsibilities and worries were thrust upon them. Nothing that they can outwardly perceive in the household would cause them to think anything was wrong, yet the psychic influences they feel persist and lead them to sense a great turmoil. Eventually actual circumstances reveal that *their premonitions* were right. Such experiences are easily explained by the fact that persons in the household, having a depressed consciousness because of dwelling in their thoughts on impending misfortune or grievances, whatever their nature, gave off through their auras such radiations as actually clung to the room as moisture would to walls of a structure, and this psychic atmosphere was immediately felt by the person from outside who entered, and he was sympathetically affected through his psychic and emotional nature, which caused within him corresponding ideas of dejection or impending misfortune.

What causes dreams, as distinguished from genuine psychic experiences, is a matter of separate and lengthy discourse. Most dreams are organically caused, though many are the result of the mind being in a constant state of stress and agitation. Simply put, sensations arising from physical disorders, such as intercostal pains or cramps not intense enough to arouse the sleeper, may cause him to dream things related to the nature of the pain. Thus a stomach irritation can cause a dream of being stabbed in the abdominal region. A headache can cause a dream of butting the head against the wall or some similar act which could cause a like pain. A brain that has been greatly agitated by worry and does not thoroughly relax during sleep may function uncontrolled by will and release past experiences or ideas, to be jumbled together into a nightmare.

A realistic and horrible dream can so depress us mentally that for days it hangs over our thoughts like a pall. It influences our acts and thinking as though it had been an actuality. Often it instills such a fear in us that unconsciously we regulate our daily affairs according to the incidents of the dream, as though to avoid its actual occurrence, or to bring it about. We might say this is a form of mental poisoning by self-suggestion.

The child in this case, who dreamed of being run over by a truck driven by a colored driver, must have at some time actually experienced the approach of a colored man driving a truck down her street or a nearby one. Our dreams are and must be made up of ideas which are the result of things actually perceived by us. The mind cannot invent anything entirely new. That is, something which does not compose any elements of which we have had previous knowledge. Her nightmare must have frightened her horribly and made a deep impression upon her, and when during the course of her play a few days later she saw the truck approaching, driven by the colored man, she undoubtedly recollected her dream and became very frightened and confused, and, as her playmates related when testifying, darted out in its path and brought about the very circumstances of her dream. From this, we can see, we can dream ourselves, by suggestion, into doing things that would make it appear that fate had previously decreed and revealed them to us.

As for fate definitely decreeing when and how we are to die and what course we are to follow in life, that is not only unsound logically, but a sacrilegious belief, for it denies certain God-given faculties with which we have been endowed. Logically it is wrong because if we are to die at a given time in a certain way, and the results of such a decree are inescapable, why should we concern ourselves with hygiene, the care of the body, or the avoiding of accidents? Why not just go on in our merry way, indifferent to whatever may occur, smug in the belief that nothing can happen to us until the time decreed by fate? Why in fact the instinct of self preservation? Why seek to persevere in our existence if it cannot cease before a definite time? Now, we all know that the most devout fatalist is not so indifferent to his own concern. Furthermore, if every activity of our lives were planned and mapped out in advance for us, our professions and trades already charted, why would we go to school, why educate ourselves, why prepare ourselves, if we could not be anything other than what the fates had decreed? Why resort to a choice of action? Why even say, I will go here or I will go there or I won't do this or I will do this; why not cast aside our free agency, our ability to reason, to create, to think and plan, and just throw ourselves upon this fate, letting it push or pull or lift us as it wishes? The

fact of the matter is, we have been given mind to reason, to think, to plan, and we have been given will to direct our actions and to make our choice. If lives were planned in advance, we would need neither of these. We would be but automatons, and so we can see that fatalism is unsound logically, and a denial of our greatest attributes.

Anesthesia and Pain

Here we have a very interesting letter, sent to the Forum by one of our members in Auburn, Indiana. He states that recently the wife of a friend of his found it necessary to have, at the hands of her physician, an operation which was considered serious enough by the physician to warrant the use of an anaesthetic. And so the anaesthetic was administered, which, being breathed into the lungs, brought about some degree of insensibility to pain.

Our Frater asks whether, if it is true that the vital life force enters the lungs through our breathing and makes for harmony in the body, there cannot be some way by which this same vital life force can be applied in a vibratory manner to induce a condition similar to that of anesthesia. He says that he believes this would be of great help in connection with the treatment of patients or persons who are ill.

Now I want to say, first of all, that the application of any form of anaesthetic is never done, or seldom done, in connection with any form of therapeutic treatment. There are a few conditions of the human body where, through the application of an anaesthetic or a hypodermic injection, not only is the body made somewhat insensible to all sensations but a complete relaxation of the body results, and this relieves the patient of some tense conditions for a while during which period the physician can proceed with his other methods of treatment and give nature a better opportunity to bring about a cure or a change in the diseased condition. But generally speaking, any and every form of anaesthetic is administered not for curing purposes or therapeutic purposes, but merely to render the body insensible to pain, or in other words, to render the spinal nervous system insensible to pain or incapable of properly transmitting the sensations of pain to the brain area or to the consciousness and thereby producing a degree of agony in the human consciousness. Generally such anaesthetic is used for surgical operations where there would be considerable pain if no anesthesia were brought about.

I am not going to enter into the scientific discussion that is a very interesting subject for debate among the most advanced Rosicrucian mystics in different lands, especially those who contend that the state of anesthesia only makes the consciousness incapable of appreciating the pain

that is taking place and that there is just as much injury to and suffering of the nervous system, and perhaps the brain and consciousness, when an anaesthetic is used as when one is not used, the only difference being that the individual does not mentally react to the pain and suffering.

But the important point is that our Frater is right in speaking about the use of the vital life force through breathing and through vibrations to produce a condition in the human body that is much like that of a state of anesthesia. In our experimental clinic where cancers have been removed (without the surgeon's knife) and many other marvelous changes made to take place in the body, we have at times produced either a local or general state of anesthesia in the human body for a few minutes without the use of any anaesthetics, hypodermics, drugs or other material methods, and I want to say, too, without the use or application of the principles of so-called hypnotism.

It is possible to apply the vibrations of the vital life force, especially those that we find in "Nous" (as explained in the Fourth and Sixth Degrees of our work) to so completely change and harmonize and standardize and naturalize the vibrations and equilibrium and divine functionings within the human body, that the patient becomes insensible to pain or suffering, and disease immediately begins to recede, because the natural healing powers of "Nous" and of all the cells in the body begin to function properly. And just as science says that nature abhors a vacuum, so does a properly balanced and harmonized human body abhor all forms of disease or broken-down tissue or destructive cell life in the body, and proceeds at once to eliminate it, and to discontinue the destructive processes and to cast off the inharmonious condition.

We have proved this for years in our clinical experiments; and in the new clinic which the Order will open during January, 1939—for the study and treatment of chronic conditions among selected patients from all parts of the country who will be invited to come to the clinic—this Rosicrucian principle described above will be used among many other mystical and natural processes for the healing and elimination of disease and suffering without the use of any medicines or the use of a knife in surgery or the use of radium or X-rays in burning, or anything of that kind.

Recent Visitors

I am sure all of the members of our Forum will be pleased to know that we have had some interesting visitors here during the past few weeks. I want to speak principally of one with whom most of you have become acquainted through

many of the monographs. He is that famous physician and scientist known to the world by his true name, Dr. Charles Littlefield. Although he is quite elderly, he is still intensely active in his biological researches; and although he has retired more or less from teaching at any university or college, the world will never forget his wonderful accomplishments while associated with Dr. Loeb, with whom he had some hope of discovering the possibilities of artificial creation or so-called "spontaneous generation." While Dr. Loeb, who is also an eminent scientist, believed more or less in the chemical "mechanistic" idea of the creation of life, Dr. Littlefield believed that real creation was something beyond the mechanistic or the chemical, and that the intangible, imperceptible, potent element in all living matter that made it a living thing was a divine force working through the Divine Mind. Dr. Loeb was unable to prove, after many years of eminent research, that his mechanistic theory was correct, but Dr. Littlefield was eminently successful in proving that while the skilled man in the laboratory might control and start the "formation" of matter in various forms, the actual "creation" of living matter was dependent upon the Divine Mind working either through the human mind or independently.

All of these researches are explained in various parts of our monographs, and while I have known Dr. Littlefield for many years through correspondence I had never hoped to meet him right here in my office and study. Yet a few days ago Dr. Littlefield and his wife came to visit me and pay their respects not only to our organization and teachings, but particularly to pay their respects to the plans and ideals of our new clinic and research institute which is being sponsored by the Hierarchy of our Order, and the members of our highest degrees. Dr. Littlefield said that undoubtedly the clinic would accomplish the greatest results that have been accomplished in the field of therapeutics in recent years. And that reminds me of similar statements made by eminent Rosicrucian scientists in the past.

Dr. Littlefield is a charming man, of tall stature and quite erect posture despite his extreme age. He still has the same brilliant mind, the affable way of speaking, and the charming mannerisms that made him so famous as an instructor and teacher several decades ago. It certainly was a pleasure to have this wonderful man come here to our offices to pay his respects and to come on three different occasions solely for that purpose.

All of this reminds me of another famous visitor who came here and spent some time with us last year during the Convention and University period. He is a member of the Royal College of Surgeons of England, and is a famous physician

and surgeon. He was so impressed with what we were teaching at the University, and so impressed with my outline of the Rosicrucian teachings with which he was already familiar, that he has since become a member of our Order, and he, too, has offered—as has Dr. Littlefield—to be a consultant and research worker in connection with our new Rose-Croix Research Institute and Clinic.

I know that this will please all the members of the Hierarchy who have sponsored this new form of therapeutic work in San Jose.

A New Book

I am sure our members will be glad to know that I am about to recommend another new book, and this time a book which we will publish but which I have not written myself. I have spoken so many times of books I have written, and so frequently of books written by others, that I am sure no one will feel I am biased or prejudiced in anything I write or that we are even biased or prejudiced in anything we publish.

But living right here in San Jose is a famous physician who is elderly, and although still active in his work, he has felt that he should retire and spend the rest of his life in travel and research. But he has written for us a book dealing with the glands and their functioning, especially the functioning of the psychic self through the glands and affecting the physical self. Being a medical physician of excellent standing, and having made remarkable cures through many decades of practice here in this valley, he has attracted to himself a reputation as being more or less of a miracle worker in those instances where the condition seemed to baffle all ordinary circumstances and forms of study. His new book dealing with the functioning of the glands—which he calls “our guardians,” or something of this kind, because he does look upon these glands as being the guardians of our health, our personality, and our life—is now being prepared, and in a few months it will be announced to our members.

Dr. Kapp, who wrote the book, is not a member of our Order but is wholly in sympathy with our Order and its teachings, and especially in sympathy with the new Research Institute and Clinic, as are other physicians here, and he feels that through our clinic and our teachings we are going to accomplish marvelous things in the near future and in the field of therapeutics. But I know our members will be especially interested in his book dealing with glands, because he speaks of the Cosmic Consciousness and the Divine Mind functioning and working through these glands and affecting every part of man's body. Coming as these statements do from a man who has lived long enough and tested these ideas on a sufficient

number of patients to find that they are true, the statements in his book are invaluable, and we are pleased indeed that we are able to offer this book by an eminent medical physician and scientist to our members.

But please, now, Fratres and Sorores, do not send any orders for this book or write and ask us what the book will sell for, or send in some large sum and ask us to send you the first copy autographed, or something like that. Please wait until a formal announcement is sent to you about the book before you send in any orders, otherwise our whole system of taking care of these matters will become complicated and your orders may become lost.

A “Headless” Girl

One of our members rises before the Forum now and states that he recently saw on exhibition the body of a headless girl who had been injured in an automobile accident, and where the physicians had removed her head and preserved her body, and that the body was still living and breathing, although it probably existed, he said, by means of tanks of oxygen and electric batteries. His questions are: “Where is the soul in this particular case? What degree of consciousness is there in this body? Does this body suffer any pain?”

Let me say, first of all, that so far as the soul is concerned, there is a soul in every living body, and if the body of this “headless” girl was actually a live body, there was a soul in it. The presence or absence of a head has nothing whatsoever to do with the existence of the soul in the body. The important point is this: Was the body actually a live body? And in regard to that point, it must be remembered that life as we understand it and know it is dependent upon a certain amount of air, plus oxygen, plus Nous entering the lungs and vitalizing the blood and keeping the body active. Now it is not necessary for this air to reach the lungs through the mouth or any particular tube or method. If it is possible to sever the head of a girl from her body without ending her life—a point we doubt very much—it then would be possible that this headless body could receive air into the lungs by some means and continue to live. So there would be nothing remarkable about the whole incident except that it would be a miraculous thing for any physicians or scientists to sever a woman's head whether it had been injured in an automobile accident or not and still keep the body alive. The shock and injury to the body, the nerves, the spinal system and other parts of the body would undoubtedly bring about transition unless some miracle had been performed.

But to answer the questions technically and philosophically, I would say that the soul in such a case was in the body—that is, with the presumption that the body was actually living, and living through the only means possible, and that is of Nous and air and other qualities in the air reaching the lungs. No one has ever been kept alive for any length of time by oxygen alone because it does not contain Nous or many of the other invisible, intangible elements that must be taken into the lungs to keep life there. So all the other electric apparatus and oxygen tanks which this Frater believes he saw connected to this exhibition of a headless body may have been mechanical apparatus to keep on exhibition either a wax or rubber and wax simulation of a headless body, and the whole thing may have been an illusion. But if the body was actually alive, the soul was right where it would be and should be except that there was no soul intelligence in the brain since the head was absent.

In regard to the second and third questions, namely, "What degree of consciousness is there in this body? Does this body suffer any pain?": These are questions I can answer only speculatively because, first of all, I did not know that there was any such thing as a definite degree of consciousness. A person is either conscious or unconscious. You may be on the borderline between unconsciousness and consciousness either through ether, morphine, the hypodermic needle, an accident or otherwise, but that is not a "degree of consciousness." It is merely a *state of realization* of consciousness. In regard to the next question pertaining to the body of this headless girl suffering any pain: That is another question that I can answer only in a speculative manner. But I can say this, that the sensations of pain are always made manifest last of all in the brain or in certain areas of the brain, and if the brain had been removed (presuming that such a thing as removing the head and keeping the body alive is possible) then the body would not suffer any pain, because pain is not where there is any injury or where the individual thinks the pain is, but is always in some area of the brain.

If you stick a pin into the finger, even accidentally, and something instantly tells you by means of pain that you have injured yourself and precisely where you have injured yourself, it is not because the pain sensation is at the end of your finger or in the middle of your back, but the pain sensation is in some area of the brain and associated with some nerve that goes to that place where the injury or pain is located, and because of the telegraphic system in the body by means of these nerves you are informed that the pain you feel in the head has been caused in some definite part of the body.

It takes time for the human consciousness to become accustomed to this telegraphic impression of sensations through the afferent and efferent flow of nerve energy. The little babe in the crib may be injured by a safety pin, and may cry furiously, and yet the child does not know just where the injury is. As it grows older it becomes able to distinguish the location of the cause of the pain, but the pain itself is always an electric, nervous disturbance in some area of the brain. So in this case, if the head and consequently the brain and part of the nervous system had been removed from this body of the injured girl, the body would not suffer any pain, and incidentally there would not be any rhythmic function, control or activity of various parts of the body inasmuch as these also are controlled by the areas of the brain and the psychic centers in the head.

I would advise this Frater to go back to the earlier monographs wherein we describe quite definitely the "Chief Engineer" in the head who operates and controls the whole body. This will cast much light on the ideas regarding pain and sensation and rhythmic control. To say that the body was breathing rhythmically without any head, without any brain, without the pituitary or pineal or thyroid gland is erroneous, unless the whole thing was an illusion. In fact, the whole thing is a very, very speculative, questionable affair, and while it may have been an interesting exhibit that our Frater saw in Winnipeg, Manitoba, Canada, it is hardly anything to bring before this Forum as a scientific fact.

Our New Research Institute and Clinic

Many of our members are writing to the Forum and writing to the Emperor personally asking about this new Research Institute and Clinic, and I want to say right now that AMORC, the Rosicrucian Order, is not going into the business of furnishing and supplying any new quack remedies, devices, instruments or processes. For hundreds of years the Rosicrucian Order has been deeply and profoundly interested in therapeutic research. All of you should know that so well from just a casual study of your monographs. Therefore, it is not new, not original, not unique or strange that at present AMORC should be expanding itself in that field. For over twenty-five years the Emperor has personally worked in his own little laboratory, and so have others, in making a keen study of therapeutic methods and systems, many of which we have outlined and explained in the monographs. But now we have expanded those activities and have built a special institute with an adjoining clinic where greater work in this field can be done.

But please remember that while the institute will conduct a clinic and have patients there re-

ceiving treatment, the purpose is not to establish a sanitarium or hospital where our members from all over the country, or others, can come and receive quick and efficient treatment for any of their diseases on a very economical basis, and go home completely cured and be a walking advertisement for the efficiency of the Rosicrucian system. The institute and clinic is being established primarily for research work, and the founders of it have reserved the right to accept only such cases or such patients or persons suffering from such diseases and conditions as will afford the technicians, physicians, doctors, nurses and others at the clinic an opportunity to extend their researches into the cause and origin of certain forms of disease or abnormal conditions, and to further their knowledge in regard to the most efficient drugless and quick method of curing such conditions.

The institute is also going to devote considerable time to having licensed physicians and doctors from various parts of the country come to the clinic and observe certain unusual cases under study and examination there. But, while bulletins and other forms of information coming from this research institute will be given to our members and to doctors to help the whole world in improving its physical condition and in treating disease, everything rests upon the one fundamental principle—that only such cases will be accepted as have been mysterious, or as have baffled other physicians and have baffled science, or as will point a way to prevent epidemics or the spread of diseases. For instance, one of the studies will be in regard to cancer, its prevention, its economical and efficient cure, and the raising of the spirits and hopes of those who are victims of it. Today, too many victims of cancer are being treated by being burned by radium or x-ray, or mutilated by the knife. We believe, and have proved in three years of experimental work along this line, that cancer can be cured without resorting to this dangerous burning or the use of the knife. And we believe we have found many important points bearing upon the origin of cancer, the cause and prevention of cancer. So we shall give preference not only to victims of or sufferers from cancer but to all forms of malignant growths or unusual chronic conditions. But that does not mean we will accept patients who are suffering from severe colds, headaches, or congestion in some part of the body, lameness, epilepsy, mental conditions, etc., (nor will we accept obstetrical cases) merely because the patients believe that the Rosicrucian system will be more efficient and more economical in time and monetary expense.

This new research institute and clinic has been sponsored all the way through by the members

of the Hierarchy of the Order, and members of the other high degrees. It is not a commercial proposition, and I personally have promised and guaranteed to all of these members that the Rose-Croix Research Institute and Clinic will be operated wholly as a non-profit, humanitarian institution, and that the most we expect is that it may support itself. For this reason, the fees for treatment and the fees for private rooms and meals have been made as economical as they can be made, and I hope that at no time in the future, as the work of this institute and clinic expands, will it ever be aggrandized to such a point that it will give fame to the individual name of any physician, doctor or nurse, or any individual connected with the clinic, least of all my own, or that it will become so commercialized in any feature or sense as to place it in the same category with other sanitariums, hospitals, or institutions in this country.

And speaking of the support of this institute, I want to say that not only have the members of the highest degrees voluntarily sponsored this institute in a magnificent way, and voluntarily promised to help support it through many years, but leading physicians and scientists all over the country and even in Europe have come forward and said that this is the first research institute and clinic of its kind that has ever been formed, and that they are willing to give their services and consultation gratis. This is very pleasing, but still I want our members to know that this whole thing is not an attempt, such as many other sanitariums, to add another source of income or revenue to the AMORC organization or to any individual connected with it.

Incidentally, the Rose-Croix Research Institute and Clinic should not be confused with the name of any other so-called "Rosicrucian" sanitarium, clinic, hospital or institute located in any other part of the country. The Rose-Croix Research Institute and Clinic is located solely in San Jose, California, in a beautiful garden spot with the most unique and unusual features that have ever been provided in such an institute.

If you, as a physician or a member of the upper or lower degrees, want to know more about this institute in a sincere and honest way and not merely out of curiosity, write a letter to the Emperor's Secretary, in care of the Rosicrucian Order, AMORC, San Jose, California, and enclose four cents in postage, stating in the letter that you would like to know something more about the Rose-Croix Research Institute and Clinic. But do not write this, or send for this literature and information, unless you are absolutely sincere and are going to read every line of the small booklets that will be sent to you,

then pass them on to others where they will do some good.

The Secrets of Eating

This morning we have for our Forum discussion the subject of eating, or dietetics, but let me say right at the very start that I have found in recent years, through our correspondence and otherwise, that there seems to be a very general opinion that dietetics refers almost exclusively to nice stout ladies who want to reduce their weight, and has nothing whatever to do with the general eating problem. This is entirely wrong. Whether you are young or old, stout or slim, sick or well, dietetics is still an important subject that should be given consideration by everyone.

Of course there are certain diets that have been recommended for years for those who want to become more slender and others for those who want to become stouter. But I believe I have said before, here in the Forum, that regardless of what you eat and how you eat, you should remember that your weight can increase only by the amount you eat, and the quickest way to cut down your weight is to cut down the amount of food you eat. It does not make any difference whether you limit yourself to a diet of grapefruit juice, or Welch's grape juice, if you cut down the amount of food you are going to cut down the gradual increase of weight. Your body can only increase in weight by what you add to it, and the only way you can add to it is by what you eat, and a little by what you drink.

Then again, besides the quantity, some consideration should be given to the nature and quality of what you eat. But I think that practically everyone knows that starchy foods such as baked potatoes and fried potatoes, white bread and other starchy foods, will make more fat or increase the weight to a greater degree than will many other kinds of foods.

But I am not going to speak this morning about reducing or increasing the weight, but about the health. There are certain things we have discovered in connection with our research clinic and in our other researches that I think you should know, and from time to time I am going to use *The Rosicrucian Forum* and *The Rosicrucian Digest* for the purpose of giving our members and friends throughout the whole world the benefit of things we learn and discover at our research institute and clinic.

In the first place, you have heard a great deal said about eating fruits, and about fruit diets, but perhaps no one has told you very definitely that the moment you mix two fruits together, or two fruit juices together, or two fruits with their juices, such as in a fruit cocktail, you are taking

certain acids into your system and establishing an acid condition that is not right. A pear and an apple may be perfectly all right by themselves, and of themselves, but the moment you add them together in a cocktail or salad or something they are all wrong. And the same applies to any and all other kinds of fruit. There are certain kinds of fruit that are more acid than some others, and you should find out from your physician, or at least from some reliable source, whether you are taking too much acid into your system or not. Your blood and whole system will stand just so much acid, and perhaps on the other hand you may be too alkaline and need a little acid. But do not think that because fruits are easily digested, or are supposed to be, you can mix them together without any harmful effects. One of the worst things in the world that anyone on a diet can eat is mixed fruit salad, or fruit cocktail, because of the mixture of the juices. The juice of one fruit will react on the juice of another fruit, and you are taking into your system a harmful combination.

And now when it comes to vegetables I want to speak strongly. You know that for years we have maintained that a strictly vegetable diet is not absolutely healthy, despite the fact that some fanatics, and even some who claim to be "Rosicrucians," argue this point and insist that a strictly vegetable diet is the only thing anyone should eat who wants to be spiritually minded or psychically developed or clean in health, and so forth. Men and women were not made and created to live wholly on vegetables. They were given certain teeth and digestive juices and other functionings in their bodies to take care of meat, and if God and Nature did not intend men and women to eat meat at all, we would have been built and constructed differently and would function differently. When you limit yourself for any length of time to a strictly vegetarian diet, you are absolutely denying the system something it should have in order to maintain a balanced chemical combination and a harmonious degree of health.

For instance, every person needs a certain amount of proteins every day of the week. You cannot get these proteins out of vegetables. You may get them out of a coddled egg or a poached egg, or you may get them out of just a little meat once a day, but you should have that amount of proteins every day. And if you think you are adding too much to your weight by doing this, cut down on everything else in your diet; but get the proteins at least every other day. And remember, too, in this connection, that in the case of meat that is overboiled or very slowly cooked, such as pot roast or stew and things of this kind, there has been an interference with the proteins, because with the slow cooking process

the proteins have become coagulated and are therefore not as beneficial to the system as they would be in meats that have been cooked or roasted more quickly. For this same reason, hard boiled eggs or eggs that have been poached too long or in the wrong manner may have the proteins coagulated in the white part of the egg, and will not be so beneficial. Certainly a raw egg once in a while in a glass of orange juice or some other drink would be helpful, because in such a case the proteins are not coagulated.

But now, speaking of vegetables, I want to say that despite the fact that vegetables are very helpful to all of the animal kingdom, when it comes to man's digestive system vegetables can be very harmful. In the first place, there are certain types of vegetables that are hard to digest despite the fact that they are vegetables. The mere fact that something is of the vegetable kingdom does not mean it is going to digest itself quickly in your system and give you health and strength. The things to be avoided most, or watched very carefully, are those vegetables that are of fibrous nature. Let us take, for instance, celery. You know how fibrous celery is, and how stringy it is, and how it can be separated into strings and fibrous parts. But do you realize that in the process of digestion, all of the parts in between the fibers are quickly digested while the fibrous part remains in the system undigested for days at a time, and in cases where there has been a lack of the proper intestinal irrigation for weeks and years it has been found that some of this fibrous matter has accumulated on the lining of the intestines for even a year or two and this can cause a toxic condition, gas, and all sorts of physical troubles.

Lettuce is another bit of food that is very good for its green elements and its vegetable qualities, but it is also fibrous and should be broken up and chewed very thoroughly in order that the fibrous parts will not be swallowed undigested in the mouth. Do not forget what was said in our monographs, that the first big process of digestion takes place in the mouth and not in the stomach. The chewing, plus the saliva in the mouth, are the primary and elementary elements in the process of digestion, and if they are neglected, all the rest of the digestive process is disturbed. I think Dr. Fletcher was right when he said that every particle of food should be chewed and masticated at least forty times before being swallowed. He may have exaggerated the number of times to give the process a safety factor, believing that most persons would cut the amount of chewing in half, but it would be far better to chew every particle of food forty times than to chew it only twice.

Then do not forget that there are other vegetable products, such as peas and beans, that contain a large amount of gas. This gas can cause trouble, and does in so many cases that we are astounded by the number of victims in America suffering from various forms of ailments due to gas in the intestines. One of the best things to do with all vegetables is to purée them. Mash them with a fork and make them as soft and pliable as you make mashed potatoes before you begin to chew them and put them into your mouth, for this will greatly help in the process of digestion. Avoid onions, cabbage, and other things that are not only fibrous but are responsible for a great deal of gas in the intestines. Despite what is said by some advertisers over the radio, drinking something of a sweet nature to fill the stomach so as to cut down the desire for food is not a natural and normal process, because in the first place, it is deluding yourself into believing you are not hungry, and bringing on hunger an hour later or even a few minutes later. Some of these preparations have too much sugar in them for the stomach to take care of. We do not advocate the complete absence of sugar in your food, but certainly it should be minimized, and I do not think there is any country in the world that uses as much sweetening in its food as America, and perhaps Canada.

And that reminds me of the opposite element, namely, salt. We may laugh at the person who puts so much sugar into his coffee or tea, but I have seen persons who put an excessive amount of salt on their food before eating it. This is very bad indeed, and even those animals who like to hunt for salt licks and lick the salt do so only occasionally. And the mere fact that their systems crave salt shows that they are not having an abundance of it regularly. Salt can get into the blood stream and cause hardening of the arteries and all sorts of conditions that are very bad, but we also have in America the habit of using condiments to a great extent. We like pickles with vinegar or salt, and we like ketchup and Worcestershire sauce and all sorts of gravies that are spiced, and these things are too rich for the system to be continued as a regular part of the daily meal. They may be all right occasionally for some special meal, but they should be carefully watched because they are not healthful.

But returning to vegetables again, I want to say that living on a vegetable diet and especially eating many vegetables that are fibrous in nature is just as bad or worse than eating all the meat you can eat. So do not be deceived by this idea that a purely vegetarian diet is going to cause wings to sprout on your shoulders and lift you up to heaven and make you a holy saint. It will put your body into the grave more quickly than

it will make you spiritualized, and it will cause you to have more suffering that you would have as an angel. So be sensible about this matter despite all the popular books that are sold and advocated by these so-called occult and mystical societies.

Little Animal Friends

One of the other subjects brought before our attention right in connection with the matter of diet and the eating of meat and vegetables is that of so-called vivisection and the destruction of little animals. I never can help smiling when I hear some of these philosophical lecturers trying to tell us that we should live without destroying living animal life, and when they decry the use of meat solely because some poor animal has had to have its life sacrificed in order to supply us with meat. If you are going to argue that the destruction of living matter is not proper for any human being, then you should stop eating other things as well as meat or fowl. Is not an ear of corn something that is living? When you cut down lima beans and take carrots out of the ground and peel them and eat them, are you not eating living matter? To be consistent, such a person should eat nothing, because everything that the earth furnishes us that is of any value to us for nourishment is living matter.

But, some of the stories told about vivisection are so greatly exaggerated that I cannot agree with the anti-vivisectionists' viewpoint, even when that opinion is expressed by some of my co-workers here. It is not true that in all research institutes, hospitals, clinics or laboratories, animals are taken into these places and strapped down and operated upon or experimented upon without the use of anesthetics, and while the animals suffer extreme torture and pain, and cry in agony, and moan in a terrible manner. If you could see the average real scientific experimentation that is performed upon some animal body, you would see that above everything else the animal must be quiet and not kept quiet by being strapped down with all of its nerves and muscles tingling from pain, but must be kept quiet with an anesthetic which not only prevents the animal from feeling any pain but keeps it from moving any part of its body because of pain, and thus interfering with the experiment that is going on. There may have been, and probably was in the past century, entirely too much experimentation upon animals, but there are still some forms of research work that have to be done on small animals such as guinea pigs, rabbits, etc. But do you realize that there are also "a million human guinea pigs" that are being experimented upon daily, in hospitals, clinics and elsewhere, by doctors, scientists and

others, and who lose their lives simply because new theories, new ideas, new remedies and preparations have not been properly tested upon smaller animals before being administered to babes or adults? I am not going to argue this morning about vivisection and anti-vivisection. Our members are entitled to whatever opinion they want to have on this subject. But I am arguing in regard to the matter of destruction, or the taking of animal life for food. That is no sensible argument for the elimination of meat or fowl from the diet, because as I have said, if you want to be consistent you would eliminate all vegetable matter also, because you do not want to see living matter destroyed.

And do you not know that it is proved by all the laws of science, by every law of observation, and everything that is in existence and manifested in nature since the dawn of civilization, that the higher animal always lives upon the lower, and that is what has established the law that is called "the survival of the fittest"? For every living creature that is made, from the smallest insect up, there is another animal made by God and by Nature to live upon and prey upon the smaller one. Man did not establish that law, and it is not some arbitrary foolish decision on the part of man. It is a God-made law, and you cannot change it. And all of the animal kingdom below man was made and created to give succor, health and strength to man. Man, being the highest of all created things, is intended to live upon and to benefit by all the lesser creation. But he should use rational reasoning and sense in that regard, and at least he should be as consistent as he can be without being hypocritical. I have yet to meet the man or woman who comes into my office or study and who says, "I do not believe in destroying any living matter for the sake of my strength; therefore, I eat nothing, drink nothing, and am just starving to death." This would be the only consistent attitude to take. But I do hope that our members will use sane, sensible thinking and reasoning in this regard and not go to fanatical extremes.

Peace of Mind

Throughout the year we receive hundreds and hundreds of letters in addition to the monthly reports from our members in which they state how the Rosicrucian teachings or the Rosicrucian activities or both of them have contributed to their health, happiness, and particularly to their peace of mind. But I think that this letter which I received today is typical of another phase of the good work being done by AMORC. It comes from a Frater living in Welling, Kent, England. The letter is dated November 20th of 1938. He says in part, referring to the recent war scares in

Europe and the preparations for wars that were being made during the summer months and early fall months, that:

"During the recent crisis we had over here, especially the concern just in this vicinity, being near Woolwich Arsenal, Vickers and the Shipping district, when people were evacuating their homes and making arrangements to go to the west coast, people fitting and leaving gas masks in their homes at all times of the day and night, I was fitted one very stormy night about 10 p. m. just as I was going out on business. Troops were passing by and anti-aircraft guns — searchlights all aglare in the skies — guns were being erected all around us — trenches were being dug day and night. Everybody seemed to be listening in very frequently for the latest news, and the anticipation of a war was very intense. War appeared inevitable. Conversation was absorbed in the discussion of what we were doing. In spite of all this sensation, I declared 'there would be no war.' This attitude I maintained all the time, which to others seemed ridiculous at times considering the newspapers and all that was going on. My wife, rather exasperated, remarked what great confidence I had in the AMORC and its teachings and ideals, and especially in its predictions. A dental student who was staying with us at the time remarked that he thought my attitude would be a 'flop' this time and said he could not quite understand my belief in the peaceful predictions made by Rosicrucianism. Tears of joy came to my eyes when I listened a few weeks later to the radio talk of Neville Chamberlain regarding what had been decided upon at Munich. Well, all of the worries and fears have blown over and business has returned to normal, and yet I was at peace throughout the whole dreadful situation, thanks to the preparations and teachings and assurances of the Rosicrucian Order. It certainly gave me something to stand upon like a rock, and a mental attitude that kept me from suffering like thousands of others suffered throughout those weeks."

We can hardly imagine, here in America, how many persons who are not directly connected with warfare matters actually suffered in Europe during those weeks and months of war scare and war preparations. To have all your future plans seem to be thrown into the discard and to have each hour of the day seem as though it may be the last one for your home, business, and personal interests, and not to be able to lie down at night and go to sleep with all the relaxation and peace that one should have, must have been torture to millions of persons, not only in England but in other countries of Europe. Yet the Rosicrucians did not have any of this suffering, or at least should not have had any unless they lacked faith in our annual predictions and our general knowl-

edge of what would and would not occur in Europe or America. But it is not only in such trying conditions that the AMORC teachings act as a bulwark foundation that gives great support and strength, but in many of the smaller though not less important emergencies of life.

As we have said over and over, one never really realizes to what extent the teachings and activities of the organization can be of help and are of help until some emergency, some extraordinary condition, suddenly arises. And these unusual things do arise in everyone's life and in every home every so often, and more frequently than we keep count of. But nevertheless, a true and sincere Rosicrucian faces the future and faces each day fearlessly, and with an assurance and a knowledge and an ability that is more than mere faith. In many of the letters we receive regarding this matter, the statement is made, "What has occurred in the last few days and my ability to meet it and take care of it and be unaffected by it has been worth more to me than all the dues I have ever paid AMORC or all the time I have ever spent in studying the monographs and reading the magazine!" And yet there are other members, especially newer ones, who say at the end of the first or second year of study with us that they cannot see where they have made any improvement or acquired any knowledge or attained any power that they did not have before, and they are afraid that the small amount of dues they pay each month has been an unnecessary expense, or at least a fruitless investment.

It is difficult to encourage these newer members to remain steadfast and to realize that they are acquiring something that will serve them well when it is needed. Of course, we discount those very few members who foolishly expect that a few weeks after becoming a member of AMORC some sort of a miracle should happen in their homes, and all sorts of strange things should occur to prove to them that they are students of Rosicrucianism, and nothing of this kind should be expected. Whatever is worth while has to be attained through time and effort and application. But we do know that as each member sincerely and loyally applies himself to the teachings and principles of each monograph and of each degree, he does build up within himself and around himself a fortitude, a preparation, an attitude of mind, and a widening of the horizon that changes the whole world for him.

Leonardo de Vinci

Many times we have referred to the great artist da Vinci in our Forum discussions and now one of our members calls our attention to the fact that in many learned volumes dealing with the

great artists of the past, da Vinci is mentioned not only as a great artist but as a mystical philosopher. Of course, this is not news to us since he was a member of the Rosicrucian Order, and we have in our research files many of his writings which show how deeply he delved into physical, metaphysical, mystical and psychic matters as well as scientific matters. But this member who calls our attention to these facts sends us an extract from a great work published in Europe by a Mr. Hallam. The author states in the "Introduction to the literature of Europe" the following facts about da Vinci and his "profound knowledge of nature":

"Leonardo's greatest literary distinction is derived from those short fragments of his unpublished writings that appeared not many years since, and which, according at least, to our common estimate of the age in which he lived, are more like revelations of physical truths vouchsafed to a single mind, than the superstructure of its reasoning upon any established basis. The discoveries which made Galileo and Kempler and Maestlin and Maurolicus and Castelli and other names illustrious, the system of Copernicus, the very theories of recent geologists, are anticipated by da Vinci within the compass of a few pages, not perhaps, in the most precise language, or on the most conclusive reasoning, but so as to strike us with something like the awe of preternatural knowledge."

The notebooks of Leonardo de Vinci have now been translated, and are available in a two volume edition, 1,295 pp. with 64 plates. The publisher is Reynal & Hitchcock, N. Y.

Sterilization and Euthanasia

A soror writes to inquire whether AMORC favors sterilization and euthanasia, or at least what is our opinion of them. The Medical Association in the United States today is proposing a program of sterilization and euthanasia to combat the social problem created by marriage of feeble-minded persons.

Dr. Charles P. Sheldon, of Boston, recently said, "Feeble-minded persons tend to marry earlier than normal adults and apparently they procreate more rapidly. Sterilization, segregation, and registration of mental defectives are ways of enabling the feeble-minded to defend themselves against the responsibilities of marriage, which they are not able to bear. These means," he said, "would curtail the reproduction of hereditary morons, imbeciles, idiots, and degenerates."

Sterilization is of course closely related to the science of eugenics, the improvement of the race, and from that point of view must unhesitatingly be endorsed. An individual is a product of two

factors—the first heredity, and the second, environment. His greatest asset, or his greatest handicap is the first. If his blood stream is polluted with a venereal disease, which eventually makes him a paranoid, due to paresis of the brain, and he commits some atrocity upon society, we certainly can not lay the fault upon him. On the other hand, if he comes of normal parents and has average health and mentality, but persists in dwelling in an environment which keeps his lower nature constantly aroused until his character becomes so hardened that he is an habitual criminal, he must assume all responsibility for his acts, for he was given the faculty of free choice or will, and he could have lifted himself above his environment had he desired. Still further, if he is well born, the child of intelligent parents, of good moral fiber, his chance of mastering any environment in which he is placed, regardless of financial or social handicaps, is quite excellent.

From such reasoning as this, it behooves society to keep on a high plane the stock from which its future citizenry will come. From a biological point of view—speaking strictly from the physical and mental side, and not considering the spiritual phase of man—he is an *animal*. He will therefore respond to the same scientific methods that we apply to breeding any thoroughbred stock, and the science of eugenics has proven this to be fact. The ancient Greeks, particularly the Lacedaemonians, were renowned for their eugenic methods, even though they were brutally applied. Only those who were in nearly perfect health were allowed to marry and produce offspring. The diseased, imbecilic, and the moronic were not only not permitted to marry, but were ruthlessly destroyed. It is an established fact that no race of people became finer physical specimens.

The question is, is there a compromise to be had between the method employed by the Lacedaemonians and the indifference of our modern society toward marriages between unfits? Sterilization and segregation seem to be the answer. The question of whether these methods are spiritually or morally right has been propounded by many religious sects. Shall a human being be denied his birthright — procreation? Shall man deny what God has ordained, is the essence of many objections many churches have raised.

We may, in answer, use the analogy of one who is violently insane and is committed to and confined in an institution as a means of protection to others, on whom he would otherwise in all probability inflict a serious injury. From a strictly orthodox religious point of view, no man has the right to imprison another and to assume the attitude of being his brother's *absolute* keeper. Yet to do otherwise obviously would be irrational. Is it not as logical and equally as justifiable to re-

strain marriages between deficient and to make procreation between morons, imbeciles, and degenerates impossible? Would not their offspring be as damaging to society as to allow the homicidal maniac freedom among an unsuspecting populace? Has there not been instilled in man, by the Divine Power, the instinct of self-preservation—the urge that compels man to use all means to limit that which tends to exterminate him or prevent him from furthering his natural end as a living being? Society, being composed of men to further man's concepts of better living, as aroused by that same instinct of self-preservation, then has a right, for its collective interests, to deprive one or more of its number of their attributes that the rest may normally persevere.

It is best that the human race, as a whole, strive to come nearer the spiritual ideal, as they conceive it, by raising the plane of physical and mental living and depriving a few of some physical attributes than that the few be allowed to drag the majority down.

Of course, segregation rather than sterilization would be the best method. On the other hand, there are many who are obviously so moronic as eventually to commit some degenerate act, and yet the laws of our land say that until they do so they cannot be confined or segregated from society. Shall they be allowed, in the meanwhile, to procreate their kind freely? It is not generally realized by those who seriously object to it, that sterilization does not produce impotency; therefore, a sterilized man and woman could marry, but could not bring forth children. Sterilization, humanely, intelligently, and kindly handled would solve increasing crime for future generations.

As for euthanasia (painless death) in the cases of hopeless incurables suffering unbearable, lingering pain, we are up against a moral question again. Have we humans the right to deprive other humans of life? There is no doubt about it that the suffering patient, if he were consulted, would welcome the release of transition, and would bless the one or ones bringing it about; but who shall say that there is no hope for that suffering one? What today may be impossible to therapeutical science may be quite within its means tomorrow; therefore, all hesitate in bringing about painless death, for they dislike having on their conscience in the future the willful death of another, which time might reveal could have been avoided.

The circumstances are, however, quite different where a child is born so malformed that nothing, even far in the future, can be done by science to correct the condition, where it is horribly disfigured, would not have use of its natural functions, and would be forever useless to itself and a great burden to its parents. There have been cases such as the one of a child born with only a

part of the organ of heart, so that it was and could be conscious for but a few moments each day. Then there is the case of a child who had practically his whole cerebrum absent, and was thus a hopelessly deformed idiot. There have been other children who have been nothing but masses of living matter. From most points of view, except that of strict religious compunction, euthanasia in such instances would be advisable.

There is, however, also the metaphysical controversy as to the right to destroy a malformed body, or one that contains the objective mind of an idiot—or even where there is an absolute absence of self-consciousness—on the basis that the Cosmic intended a karmic lesson by permitting such malformed body or subnormal objective mind to exist in this incarnation. Out of this controversy arises the question: For whom is the karmic lesson intended, parents or child? If the child lacks self-consciousness, the ability to be aware of its own state or condition, and will never grow into a state or condition where it can have that awareness, it would appear that it will not be taught a karmic lesson. The exception being that the suppression of the psychic self, through not having a medium for expression, might make a definite impression upon the inner self or ego. If the lesson is meant for the parents, that they should have inflicted upon them such a malformed child, the shock of the realization of that child's condition or state teaches the lesson, and the prolonging of the agony or the attempt to rear such a child would obviously not make the lesson any clearer. So to this argument as well there are obviously two sides.

Rosicrucians Are Humans

A soror who recently moved from Minneapolis to Los Angeles, relates that until establishing residence in Southern California she had not met any Rosicrucians. In the course of her business associations she came upon many members and this contact with them proved at first to be exceedingly thrilling, but as time wore on, she continues, she was disappointed, if not chagrined, to find that many of them responded to those temptations which are definitely human weaknesses. In other words, to her amazement, Rosicrucians were not above the foibles of other humans whom she knew. The question obviously in the soror's mind is whether all Rosicrucians are falling far short of the ideals of the Order, or whether she expected the unusual from them.

In the customary American manner, we approach our answer to this question by first propounding another question, and that is: why do people become members of AMORC? It is because of the realization that they lack something,

either mentally, physically, materially, or spiritually. They hope and believe that the Rosicrucian Order will supply that deficiency. It stands to reason that an individual who may regard himself in perfect physical condition and so far as knowledge is concerned thinks himself omniscient, and who never exceeds the borders of moral restraint or breaks the rules of convention, and who has no need of material affluence, would not look in the direction of AMORC, or in fact in the direction of any society or organization devoted to cultural attainment or self-improvement. Such an individual would feel self-sufficient. Consequently, the petitioners for membership in AMORC *want something*, which thing or condition they believe will add to their state of perfection.

From this line of reasoning it is apparent that every member, to himself or herself at least, is imperfect in something or in some way. It becomes the duty of the Order and the purpose of its teachings to correct that imperfection. Therefore, why should we, any of us, be amazed to find a quality, or several qualities, that constitute the perfect ideal, lacking in a fellow Rosicrucian member? Perhaps that individual affiliated with AMORC to acquire the very things which others notice he lacks. Furthermore, some lack things which no one but themselves know of, and if we are of this class we are indeed fortunate. However, most of us are of the other class; our deficiencies are very obvious to others, and in some instances perhaps even objectionable, but *tolerance*, the first principle of Rosicrucian ethics, should cause us to respect the individual for his membership—his motive in seeking membership, which indicates his desire for self-betterment—rather than to criticize him for his apparent faults.

Where, for example, we find two individuals, both having the same faults and one is a Rosicrucian, the Rosicrucian, by virtue of being a member, is superior at least in intent and in certain elements of his character, for he has shown by membership an admission of his weakness and signified his desire to remedy it by affiliation; whereas if the other individual, having knowledge of the Order, does not seek membership in AMORC or any society or organization having the same aims, he thus proves that he is content to continue his present status. This is not a panegyric for every Rosicrucian because he is a Rosicrucian, regardless of his personal conduct, but it is the wish to make members realize that Rosicrucians are not gods, they are humans, with all of their frailties but with the high purpose of evolving the personality and character and developing the intellect and strengthening the will.

Some have become affiliated with the Order for the first time in this incarnation, and all during their earthly existence may never get be-

yond the longing, the urge, to correct immanent faults which they have. Perhaps if they have remained in the Order for twenty years, at the end of that time all they may have to show for their membership is an understanding, a very thorough knowledge of what they should have done. If they have not applied that knowledge successfully, it is not necessarily a reflection upon AMORC, and undoubtedly those individuals, in another life and with a stronger will, will produce the results expected of them by some now.

Habits are firmly entrenched. They are not easily removed. Usually the same length of time in which a habit is developed is required to break it, with the same psychological laws of mind applied. If an individual has spent years in loose living that produced objectionable and detrimental habits, and finally has been led by his conscience, at some passive moment, to investigate Rosicrucianism and affiliate, it must not be expected that even with the teachings of the Order he can immediately transmute the baser elements of his nature into golden virtues. The average person has spent, according to our statistics, forty years of his life NOT being a member of AMORC, consequently we should allow him at least five years after he does become a member to bring about a decided change in some phase of his life.

Another point that must be kept in mind is—what constitutes your conception of the ideal Rosicrucian? By what standards do you measure your fellow member? Perhaps this soror was expecting something of a member or those whom she met, which should not be considered as representing the Rosicrucian ideal. Brilliance of mind is not alone the standard of Rosicrucian perfection, neither is a superb physique. Furthermore, great wealth or political prominence in themselves do not constitute Rosicrucian attainment.

This soror says she was discouraged to find several Rosicrucians in rather poor financial circumstances. To her, this seems to mean that those Rosicrucians failed in some way. Many persons are members of AMORC who would resign tomorrow if the only good of the Order meant money or success in a material way. To thousands, the satisfaction that knowledge brings, the ability to avoid serious mistakes, the opportunity to be brought closer to the principles of the Cosmic and to have a deeper insight into nature, and the finding of mental happiness means more than a large bank account and the worldly pleasures which it could readily afford. How unfortunate, indeed, would it be to term such members *failures* as Rosicrucians because, figuratively speaking, their pockets were empty. No man has utterly failed who is sincerely trying. Therefore, no individual is un-Rosicrucian who is faithful

to his membership, even though decidedly lacking in certain qualities which he could or should have ultimately.

The Pangs of Life

There is such intense suffering throughout the world today that an explanation is needed to lighten the burden. First of all, let us bear in mind that suffering may be Karmic. Past causes may have precipitated unfortunate situations and experiences. Then suffering may be instructive. A case in point is my friend Asa C., 53 years old, who six years ago was thrown out of active industry by sickness. At 47 he was a picture of an old man of 80, crippled and bowed down by cares. He is now well and told me the other day that he is going back into the business world, but with a greater understanding and realization of human needs. He told me that the lessons he had learned through the sickness he passed through were worth untold wealth, and if he had had the shaping of his destiny in his hands he would not have changed his experiences in the least.

Through suffering our sympathies are aroused, our understanding and insight deepened. It is difficult, for example, for a man outside of the industrial system to realize just what it means in terms of vitality and personality to punch a time-clock, to be subservient to superiors, to obey innumerable by-laws, to be hampered by red tape, to be on an assembling line, or to have the responsibility of a large sales organization. Only personal experience can make most people feel the full horror of this aspect of our machine age. Few men know intuitively a woman's viewpoint, a woman's physical limitations and emotional sensitivity. One must suffer as a woman to realize just how life looks through the eyes of a mother, sister, wife, or daughter.

Undeveloped human beings have only rudimentary intuition, very little sensitivity, and very little regard for the needs, feelings, and opinions of others. They are almost wholly self-centered. They respond only to the crudest impulses of ambition, vanity and power. Life is interpreted wholly from the viewpoint of their own needs. Anything that is unnecessary for them is unnecessary for others. Such a man, for example, if he has no love for music thinks that the money another person spends in that pursuit is wasted. If he has no education, then he considers education for others unnecessary. If he does not care for lectures and concerts, he will forbid others in the family to attend. If he likes company, he will not give anyone else in his household any privacy. If he likes to be alone, he will not permit anyone to bring friends into the house. Only his

own nature is understandable, only his own needs are valid.

A society made up of individuals of this type is bound constantly to be the scene of conflict. You can not suppress everyone around you all the time. You can not change everyone's nature or disposition. You can not compel people constantly to adapt themselves to you. When diverse temperaments, personalities, and natures come into conflict, then there is bound to be suffering. The unevolved man either strikes viciously or completely retreats into his shell. He criticizes, quarrels, or bulldozes everyone, or else he disappears completely from the scene.

A refined and intelligent young architect married a lovely, lively girl. They had twin boys. He then woke up to the fact that to be a companion to his wife and a father to the boys demanded time, energy and money. He preferred to spend his time poring over books and manuscripts. He had made a hobby of book-binding and was particularly fond of rare illuminated manuscripts and hand-tooled bindings. Although he was earning insufficient money to keep the four of them in comfort, and his wife was spending days looking for a part-time job, he spent several dollars on his hobby. Eventually they separated. He returned to his mother and devoted himself to his books and paints and bindings. To a friend who remonstrated with him he said that he was very much happier and that life was far more peaceful.

Friends, is this the peace and is this the happiness that we are to strive for? Is this young man benefiting from his life experiences? Is his character being strengthened and his insight deepened? His suffering is entirely of his own doing. His suffering is due to a desire to escape from the process of growth and responsibility. Should not the study of his wife's nature prove as interesting as his books? Should not the training of his children be as interesting as book-binding? Could he not have regarded his marriage as a glorious adventure, an opportunity to learn an entirely new phase of life, an opportunity to do new and different things? Was not this experience worth the sacrifice of his hobbies for a few years? Let us say that even if ten years should be necessary to build the foundation and cement the relationships of his married life, many years would have remained to take up once again his numerous hobbies.

Think of all the people you dislike or feel antagonistic toward or avoid. How many of them do you really understand? How many of them do you sympathize with? How easily can you see life from their viewpoint? Consider your own life in the past ten years. What prejudices have you honestly striven to overcome? What new ex-

periences have you purposely sought? Most people yield to inertia. They do no more than they must. They are the creatures of habit. They live in one house a lifetime. They revolve completely within the family orbit and a very limited circle of friends and acquaintances. They belong to the same church their parents did. They vote the same ticket their fathers did. They read one newspaper. In their youth they may have made an effort to keep abreast of the times. Now they read and reread a few favorite authors. If a social, economic, or political problem does not touch them personally, they are not concerned.

Friends, is this life? This is stagnation, death-in-life. God does not want each one of us to find a cozy, comfortable cubby hole and to hibernate in it till transition comes. We incarnate in each period to grow, to have manifold experiences, to study human hearts, to develop our nervous systems, to explore the mysteries of life and the universe, to develop our innate potentialities.

Let the truth be known once and for all. Development is not the fruit of a quiet, peaceful, uneventful and self-centered life. Life will throw you into the arena of action. Life will throw you into contact with different, alien, and antagonistic personalities. Life will force you to live with them and work with them. Life will force you to acquire self-control, to develop initiative, and to learn to be self-reliant and independent. Everyone on the earth-plane must evolve through the experiences of life. But the Pilgrim on the Path must expect experiences of even a more varied and searching nature. His own development is hastened thereby.

Of course suffering is unavoidable, but it may be mitigated. I address myself principally to the Rosicrucian students. You are here to learn, not to be happy. Try to be as happy and as contented as you can while learning. Try to extract pleasure from whatever source you can. Be happy that you feel well. Be glad that the day is sunny. Be happy that you have an opportunity to read and to study. Be grateful for all the blessings no matter how small. Be happy if you have but one friend. Be happy if there is but one person who loves you. Be happy if there is someone on whom you can pour your love and devotion. Be happy that you understand life. Make up your mind to cooperate with life and its experiences. Try to feel the thrill of the pioneer, the adventurer, the explorer.

Do you have difficulty in earning your livelihood? Say to yourself gravely, "Let me see how long I can keep going." Do you have health problems? Say to yourself, "What laws of Nature have I broken? What lesson must I learn?" Then make up your mind to conquer the ailment,

or to rise above it and endure it heroically if it cannot be remedied.

Are you troubled with thoughts of fear and insecurity? Say to yourself, "In God I trust. The everlasting arms are beneath me." Do people hurt you? Try to be objective. Try not to take annoying remarks personally. Cultivate a degree of opaqueness. Let these remarks be as words writ in sand. Would you be annoyed if you heard them on the screen or read them in a book? Try to think of your objective self as an actor in the kaleidoscope of life. You have lived many times before, and many incarnations are before you. Try to get as much out of the life you are living now as you would out of a play in which you were taking part. While you apply yourself with keen interest, with enthusiasm, and even with joy, yet remember that this world is but an exercise-ground, a school, a temporary abode.

The real life is that of the soul. Circumstances and conditions hamper you only temporarily. Your development cannot be blocked. Therefore, young man and young woman, excelsior! Regard your life from the higher viewpoint. Regard your life with the eye of the artist or pioneer. Think of your life as a play that is being unfolded or a novel that is being developed. Suppose you were writing a biography. What chapters interest people most? Is it not the chapter dealing with hardships and dramatic experiences? When we think of Joseph, we see the youth thrown into the pit by his brothers. We see the young man falsely accused by his master's wife and cast into prison. When we think of Benjamin Franklin, we see the young man walking through the streets of Philadelphia with a roll of bread under each arm. When we think of Abraham Lincoln, we see the poverty of his youth and the suffering of his manhood. When we think of the great suffrage leader, Anna Howard Shaw, we see the young girl, weakened by hunger, unable to climb the steps to the classroom. When we think of Eddie Cantor, we see the East Side boy brought up by his poverty-stricken grandmother.

Virgil tells us that sorrow in remembrance brings up joy. Therefore make the most of the pattern you must at present weave on the loom of life. Regard the world as a laboratory and your life as an experiment. Discard infantile emotions like envy and resentment. What laws must you learn? What traits must you cultivate? What aspect are you gaining insight into? Do not merely react as the unevolved man does. Dominate through understanding, through identification, and through love. Be detached. Be objective. See the humorous side. Remember that in the years to come these experiences will seem a dream. Gain strength through suffering and defeat. Transmute suffering through vision

and patience. Realize that it is inevitable and do not dread it.

What other method is there to compel the race to move onward and upward? What better method is there for transmuting the base metal of the lower nature into the gold of the higher, more spiritual nature? Suffering means increased sensitivity. Suffering means growth. Let us be grave and patient, yet daring and joyous.

Toleration, a Cardinal Virtue

Many sincere Rosicrucian students are puzzled by the large number of seemingly rival organizations. You talk to one person and he tells you that he is a loyal member of Christian Science, another tells you that the Oxford Group has changed his life. A third tells you of all that Unity or New Thought did for him. Still another asks, "What do you offer more than the Theosophists?" A fifth inquires, "Can't you get as much as you need for your daily life from books, or the Churches or the Bible?"

Some members are so wholeheartedly Rosicrucian that they refuse to recognize the existence of these organizations or the work that they are doing with large numbers of our population. This attitude is mistaken. People interested in spiritualism, in scientific astrology, in new methods of thinking and living, in the frontiers of science, in comparative religion and literature, in philosophy, in national and international problems, are ready for the knowledge and training we have to offer and are the very people we want to reach.

We do not want them to think that we are rivals. We do not want to break up other organizations or take away their members. We want to supplement the work that all these organizations are doing. We do not want our members to resign from the churches. We want them to continue to work in the churches in the Rosicrucian spirit and with the knowledge that they have gained from their Rosicrucian studies. No matter with what type of group a member is affiliated, he can find there a field of activity and people to influence.

Throughout the ages inner and outer circles have existed for the study of Divine Wisdom. The Rosicrucian Order is an outer circle for the real, Inner Order of silent workers both on the physical and the psychic planes. At the same time this outer circle is an inner circle for the population of the country as a whole. Not every one is ready for the task of mastering the Rosicrucian course of study. Not every one is ready to dedicate himself to the service of God and Humanity. Most people are looking for help in daily living and in solving personal problems.

Religion and philosophy have been methods utilized by the Cosmic to teach people the laws of life. Moses, Buddha, Confucius, Jesus, and Mohammed were avatars, divinely inspired to bring a new religion to their people, new in so far as the applications of basic ethical principles to the civilizations of their times were concerned. Religion appealed to the devotional nature of the people of China, India, Egypt, and Palestine. Philosophy made a greater appeal to the intelligent minds of Greece and Rome.

In our present age a study of comparative religion or comparative literature often leads people to the very portals of the ancient wisdom. Theosophy was given to the world at the end of the nineteenth century to appeal to the intellectual, scientifically trained, skeptical man and woman of that day. No organization can exist unless it serves a purpose, unless it fills the needs of human hearts. If the churches exist, they still satisfy the spiritual needs of many people. If these churches are to progress, the work of reform must come from within. Pressure from without, however, often hastens the inner reform. Interest in science, for example, became so universal that the most backward ministers had to learn to cope with the questions that science brought to the attention of the world. At present, the keen interest in psychology has influenced many churches to open psycho-analytic clinics and many ministers to become acquainted with the principles of psychology.

Spiritualism with all its faults and dangers has helped to break the back of a crass, sordid materialism. In the decades following Darwin and Marx when scientific materialism prevailed among all classes of society, something was needed to show the world that the scientific formulae of the day did not explain many types of unusual phenomena. That forces beyond the ken of science did actually exist had to be proved to the world.

We must admit that an organization is worth while if it brings home to people effectively the fact that God exists, that life must be lived according to spiritual laws, that thought and imagination possess power, that God is love, that love is the supreme law of life, and that happiness lies in love and service.

Many people want no more than the inspiration to be derived from learning and applying these principles to their personal lives. From our point of view, these people through learning and living these principles are definitely advancing spiritually. Their vibrations are being raised, and they will be ready for the advanced work of the Rosicrucian Order in another incarnation. We would be quite content if we could influence the entire world to accept these divine principles of

life and live in accordance with them. If we lead a human being to God, we should be just as happy as when we succeed in winning a seeker for the Order. The former is taking the first step in his spiritual development.

The big difficulty, of course, is that since these organizations do not teach a complete, coherent philosophy, they seem to contradict one another, and their statements prove bewildering to the intelligent and inquiring seeker for truth. Reincarnation, for example, is an indisputable fact. For a spiritual organization to refuse to accept and teach reincarnation is a blunder and proves a stumbling block to the thinking people. To refuse to recognize the existence of the physical plane and the needs of the body and the problems of the world is another serious blunder. It hinders the concerted effort necessary to overcome physical plane problems. To ignore Karma is to be led into making extravagant promises that lead to disillusionment.

Let us recognize the fact that the Rosicrucian Order is not alone in its work. There are fourteen organizations in the world leading to initiation. The Rosicrucian Order, however, is the one principally created for the western type of mind and for the type of work that it is the destiny of the western races to accomplish. There comes a time in the life of every seeker when he wants more than a prayer or an affirmation or a sermon. He wants to learn and to know this ancient wisdom. He wants to explore the mysteries of life and nature. He wants to be a worker for the world. He wants to serve humanity. He wants to be a force working for evolution. He wants to experience God in illumination. When such are our desires, only the Rosicrucian Order can satisfy them. We need the Order to direct us, teach us, and train us. The Order needs every worker who is prepared.

Many of our members, upon first entering the Order, know nothing of illumination and discipleship. When they learn of these spiritual goals, all personal desires die, their hearts are set aflame, and they work wholeheartedly to be worthy of advancement. It is hard to tell just who is ready. We do not know exactly how each student will react. We must, therefore, be willing to interest all whom we can. Nor must we be discouraged by seeming failure. In fact, we do not know how we have influenced any individual. A seed may have lodged in his consciousness to burst into bloom in another incarnation. There must be a first time for each soul. It is important to help young souls to evolve.

Let us, therefore, regard all organizations with tolerance. In fact, all the servants of God should work together in lifting mankind to a higher plane. Our age seems to grow more and more

barbarous. The news emanating from Europe daily makes the heart sick and the head faint. The forces of reaction seem to be gaining strength. China's lifestruggle with Japan, the factional fighting in Spain, the Jews in Palestine—the struggle seems to be unending. Hitler's peace-disturbing actions in Mid-Europe. He sows broadcast the dragon's teeth of race and blood, of intolerance, injustice and cruelty. Persecution and oppression of Jews in Poland, in Hungary, in Italy, and in Roumania. Britain and France shrink before the whirlwind that they themselves helped to raise. Race prejudice begins to sweep through this country, Canada, and South America. The Dark forces seem to be triumphant. As Gideon cried out to his men: "For God and for Gideon," as Elijah cried out to the hesitant crowd, "Are you for God or for Baal?," so the guardian angels of humanity seem to call to all of us, "Are you for God or Satan?" Are you going to think only of your own personal welfare, your own personal concerns, your own personal safety? Or are you going to lend a hand in this terrific struggle of good against evil, of right against might, of justice and tolerance and love against injustice and intolerance and hatred?

Let us forget all personal differences. Let us unite in the great task ahead of us. Let us openly stand for love and righteousness and God. Let us not fear to sacrifice all that we are and have in the divine cause. Let us say to evil, "Thus far and no farther." Let us close our doors firmly to every type of intolerance, narrow-mindedness, and discrimination. Let us scorn to listen to vicious propaganda. Let us refuse to read vile literature and scurrilous articles against any race or religion. Let us say boldly, "Get thee behind me Satan!" When a question comes up for consideration at the polls, let us ask ourselves, "What does perfect love dictate?" When a candidate seeks our vote, let us study his motives in seeking office. When a man begins condemning any race living in our land, do not let him speak in your presence. Be not ashamed or hesitant to stand openly for the fatherhood of God and the brotherhood of Man. Shun not the outcast. Have mercy on the widow and the orphan. Be patient with the weak, the ignorant, and the discouraged. "Suffer ye fools gladly for my sake." But be adamant against every type of evil, wickedness, and cruelty.

Who would have thought such elementary teachings to be necessary today, in the twentieth century of science, progress, and enlightenment? Alas, it is necessary. Therefore all ye children of the light, let us unite under the banner of God and Love. Let us carry the message of God and Love once again to all quarters of the globe.

The Human Touch

The large number of well endowed and well organized charitable institutions seem to render the efforts of the individual superfluous. A little investigation reveals this conclusion to be erroneous. Organizations have rules and regulations, and often these are a deterrent upon the good these institutions can do. The larger the organization the more stringent must be the rules and regulations concerning the distribution of funds. Consequently, much injustice is done in individual cases. For example, it was impossible to get assistance for a family of eight, consisting of mother and invalid father and six children, because the eldest earned \$14.00 a week in a laundry and the next child occasionally earned a dollar now and then when her health permitted. Another case was that of a crippled woman absolutely alone in the world who was unable to get a room in a hotel run by the Salvation Army because of the age limit. A young girl compelled to leave school because of poverty could not be taken care of by the employment bureau of the school because of the ruling that graduates were to be given preference.

Anyone who has worked with any welfare organization knows the exceptions to the rules that invariably arise. Take for instance the case of a woman who had two small children and was expecting a third. Her husband earns \$25.00 a week when he is working, which is not always. What organization can help her? Yet, is she able to care for herself and the infant to come properly? These problems can be solved only by private individuals. There is of necessity a gap between what organized charity can do and the needs of people and their families. The good neighbor spirit must fill the gap. We can each consider ourselves a rescue mission of one. The good we can do personally is very important. It may seem infinitesimal when we consider the vastness of the population. The good that one individual can do when multiplied many times can become a mighty stream of blessing pouring upon the land.

Do not be discouraged, therefore, because you cannot donate large sums of money to famous institutions. Some tasks belong to the rich. The little thing you can do is equally pleasing in the eyes of the Lord. Whole islands are built up of the tiny coral. The ocean is made up of innumerable drops of water.

Look about you and see where you can supply the one thing that is lacking in so many homes and institutions—the human element. In many families the members are indifferent to each other. There is no consideration for the child who wants to concentrate on his home work, for the boy who wants to practice music, for the mother or father

who would like to read a book or listen to news on the radio. Any teacher can tell you that in every class there are children who have no one at home in whom to confide or with whom to discuss a problem.

Begin with yourself. Ask yourself these questions. "Am I as considerate and kind and understanding as I should be to those in my family, to my neighbors, to my fellow associates in the shop or store or place of business? Do I seek the companionship only of those who can help me socially or financially? Am I cold to those of a different race or religion? Do I show discrimination? Am I partial? Am I careful not to wound with sarcastic remarks, dagger-edged wit, vulgar humor, or boisterous horseplay? Do people writhe at the remarks I make and the jokes I tell? Do people grow pale with fear when they see me? Do they avoid me because of my uncertain temper? Do they flatter me because I so obviously crave it?

Do people feel comfortable in my presence? Do they feel that they have a friend in me, one willing to overlook unintentional errors and forget occasional differences and arguments? Are people glad to work with me and for me?"

Ask yourself these questions in all humility. In these little ways, in control of temper, in gentle and kindly speech, in the use of tact and discretion and consideration, you can immediately make life infinitely happier for many around you.

People smile at the Boy Scouts' slogan of a good deed each day. I think it an excellent reminder of our daily duty. We are inclined to become absorbed in ourselves when things go wrong or we do not feel well. That slogan reminds us that happiness lies only in forgetfulness of self. Make it a habit to do the kindly deed and say the kindly word from the minute you open your eyes in the morning until you close them at night. Try to avoid contentious people. If you cannot avoid them, keep silent in their presence. Try to make your environment cheerful, attractive and harmonious. Let people feel a little better in your presence.

Every neighborhood should have its welfare group. Here is a woman, for example, who is ashamed to go to church because she does not have even one suitable outfit. Here is a girl who might get a job if she had appropriate clothes. Here is a girl who is cut off from social life because of her shabby wardrobe. Here is a lonely bedridden invalid for whom life could be made tolerable if someone paid him a visit occasionally or read to him. Here is a mother who would bless you if you took the children on an outing. Here is a man on the verge of a nervous breakdown. A few words from you might help him

pass through the crisis of his life. Here is a child who needs a box of paints. Here is a talented girl who should have music lessons. Perhaps you can arrange a musicale in your neighborhood for the people who are too poor to indulge in these socials.

Is there a parent-teacher group in your neighborhood? Do you attend the meetings and try to cooperate with the school? Is there a forum in your community for the discussion of current events, economic problems, and the books of the day? Is there an opportunity to study music or art in your community? Do you have groups for men and women? It is most essential in this country that men and women learn to do things together. All these afternoon groups for women only should become evening groups for men and women. Is there a peace circle or a good will committee in your community? Perhaps you can spare time to lead a Boy Scout group or a Girl Scout group or teach a Sunday School class. You may sing in a choir or play the church organ or join a community orchestra.

If you are able to do any of these things, do not refrain because you are too poor or do not have the time. The Cosmic always helps those who can spare time and energy for the community or others. You will find that you have time and strength to do both your own work and the tasks you undertake for the welfare of others. It will not take much effort to decide which enterprises in your community need you.

If you belong to a club that is purely social or for bridge only, try to win its support occasionally for a charitable or cultural purpose. You can, as a group, provide school lunches or support the one orchestra of your community or raise money for a public play. Or you can provide a scholarship for a gifted child to study in some conservatory or art school or university. The morale of even a difficult class would be immediately raised if there were little prizes to be won easily each week or month. Teachers have told me of schools where not a soul stepped in to pay a visit or give a little treat from the beginning of the school year to the end.

To make an effort to transform your home environment and the neighborhood in which you live is part of your duty in living the Rosicrucian life. The third point in the triangle of service is your duty to the Rosicrucian Order. These little kindly deeds you do for members of your family and for neighbors, you should certainly be ready to do for a brother or a sister of the Order. There are members who actually do not have a corner for themselves in which to study and read. Perhaps you can invite them to study with you. There are members who do not enjoy studying alone. The chapter may be too far away or the

convocation evening may be inconvenient. They would be delighted to have a companion in their studies. Some members have all their old copies of the "Rosicrucian Digest." Find people to lend them to or donate them to reading rooms and libraries. Some members have fine collections of books on mysticism and Rosicrucian principles. Do not let them lie unused on library shelves or accumulate dust on table tops. Distribute them. Keep a record of the books distributed, and after a reasonable time collect them. Discuss the book with the person to whom you lend it. You will be surprised how his or her reactions will challenge you. You must know every aspect of the teachings thoroughly to be able to answer the questions that will greet you. You will learn that different people need a different approach. Unexpected aspects of the subjects will appeal to different people. Some people have wide interests and an innate love of wisdom. Some people are interested only in a practical and immediate application to their personal problems. You will receive an excellent supplementary training in Rosicrucian principles if you lend your books and discuss them.

I would suggest that the librarians of the different chapters and lodges make an effort to keep the books circulating. Sometimes a book is not taken because people do not realize its value. It would be a good idea to have little talks on some of the books in your library to arouse the interest of the members in them. If you know a certain book will be helpful to a certain member, hand it to him. Books on mystic, psychic and occult subjects have increased tremendously, and many of them contain information of great value.

Another beautiful task you can do for the cause is to encourage the study of art, science and music. There is an interesting book published by the name "The Initiate in the Dark Cycle." It discusses the part music is going to play in the evolution of mankind in this age. It is difficult to interest the rank and file in philosophy or comparative religions or mysticism. People may be church members without any genuine interest in religion. Psychology, art and music must supplement the church. Music, because of its universal appeal, will be an important educational instrument. If we study music or art, we may influence others to study. Make music and art as important in your community. Encourage the symphony programs on the radio. Support the community orchestra. Organize groups for music and art appreciation. Honor the musicians and artists and organize the lovers of music and art. Let us all lend a hand in the great task of making our country really eager for the best in these accomplishments. Nothing is impossible to the soul that dares and aspires.

God's Plan

A sister from the East writes and asks, "What is God's Plan for his Human Children?" We are not surprised at the question. When you read your daily paper you are met with news items that stagger imagination for inhuman conduct. When we see the havoc wrought by man, we cannot help wondering: Is this the life God planned for his human children? Is this the being created in the divine image? Are we farther away than ever before from the Land of Heart's Desire? Is the Golden Age, the age of peace and love and joy, a myth, a chimera, a dream?

It is true, dear friends, that struggle is necessary for development. It is true that we must regard life as a glorious adventure. It is true that evil has its function in the divine scheme of things. It is true that we must be able to comprehend the complete situation from all possible angles or viewpoints in order to realize the harmonious whole.

Life today is not as God meant it to be. God did not mean that a third of a great nation should be ill-fed, ill-housed, and badly clothed. God did not mean that huge sums should be spent on armaments and tools of destruction. He did not plan a nationalism so intense and arrogant that a natural blending of cultures becomes impossible. We are in the very depths of the Iron Age. Corruption is rampant in the high places. Selfishness and indifference among those who should be alert have given the forces of intolerance a strong foothold. The democracies of the world, with the exception of the United States, have revealed their inherent weakness in a crisis and have lost their position of influence and power. Under our very eyes an epoch is drawing to a close. Under our very eyes the balance of power is changing. No matter how nations act, God's plans do not fail. In the eyes of God a thousand years are as a watch in the night. An incarnation is only a day in the life of the soul. Eventually men must learn to live with one another in peace and in harmony. Men must learn that true freedom lies only in harmony with the divine will, that true self-expression lies in realizing one's sonship to the Divine.

Man is so slow in learning these few simple lessons that one wonders where the difficulty lies. Is it that the workers in the Lord's vineyard are too few? Is it that the lessons of love and service and brotherhood are too difficult to understand? Is hate more delightful than love? Is selfishness more attractive than service and brotherhood? Are the rewards of righteousness inferior to the ill-gotten gains of iniquity? Are the ape, the tiger, and the serpent more attractive than the dove of peace?

Come now, let us reason together, pleads the prophet. What is it that the Lord requires of thee? But to do justice, to love mercy, and to walk humbly with the Lord, thy God. All ye that are weary and heavy-laden, come to me, says the Christ, for my yoke is light. What is life as God means us to live it? What would the world be like if nations obeyed the laws of God and monarchs ruled in the spirit of the divine Father?

First of all, the earth would be a paradise of love and of beauty. Wherever one turned there would be gardens and orchards, fair parks and winding paths. Wherever one walked, one would hear the song of birds, the playing of fountains, and the murmuring of brooks. When weary, one could sit under spreading trees. One could move easily from land to land. There would be employment for everybody. Each human being would do the work that his degree of evolution permitted and that his development required for the flowering of his talents. Exploring the resources of sea and earth and sky would absorb most of man's energy.

When such a time comes no one will have to work more than a few hours a day. No one will have to work more than a few days a week. There will be time to spare for every interest that a man could possibly have. There will be time for husband and wife to cultivate a true comradeship, for parents and children to understand each other. There will be time for many friendships, for the cultivation of the arts and sciences as hobbies and leisure interests, for the creation of beauty, for extensive travel, and above all, for the cultivation of the inner self, man's divine faculties and potentialities.

Education will be three-fold: helping the child to find himself, helping the child to find his place in the world, and helping the child to begin his journey on the road to illumination. Seeing the world will be part of the education of every human being. The ships of the navies will be converted into floating school-houses. By the time a young man reaches adulthood he will know the world from actual contact, not from reading books of geography and travel and looking at pictures of the Alps and the jungles of Africa. The nations of the world will be like instruments in a universal orchestra. Each will play its distinctive note in its culture, customs, and contributions to civilization. Nations will vie with each other in hospitality and generosity. The doors of all universities will be open to the inhabitants of the world. The only requirement will be capacity to learn and a useful motive in learning.

With the whole population of the world being educated and permitted to travel, with all the waste places of the world being turned into gardens, with all the sick and aged given proper care

and attention, there will be a loving task for every human being. In the morning of life each human being will concentrate on developing his talents. In the afternoon of life he will give his talents as a gift to the world. In the evening of life he will seek divine illumination and the cultivation of his higher powers. There will be no cemeteries. Everybody will know that there is no death. All forms of implements of warfare will become museum curiosities. Difficulties will be of a constructive nature. Men will concentrate on conquering Nature, on stabilizing climate and temperature. Education will concentrate on wiping out the evils of drink and opium, and contagious diseases, on helping human beings to overcome the handicaps of temperament and character and environment, on helping human beings to become creative.

Every community will have its orchestra, its choir, its exhibition hall, and its forum. Every community will have its social hall, its university for the people, and its place of worship. Religion will be universal. All the Avatars of God will be equally revered, and their teachings appreciated. The Upanishads, the Bhagavad-Gita, the Book of Psalms, the Prophets, the parables of Jesus will be the heritage of every school child throughout the world. Music will be an intrinsic part of education, religion and community life. Man will praise God in song, in poetry, in dance, and in works of art. He will praise God in innumerable deeds of love and kindness. Education will aim at making all children receptive to divine inspiration. No talent will be lost. Every genius will add a star to civilization's gleaming crown. The aim of the dance will be to help man achieve ecstasy and symmetry. In music he will try to reach the higher planes and endeavor to register the music of the spheres. In poetry and literature man will express in memorable form the great laws of the universe. In science man will experiment in the realms untouched at present.

The illuminated man will be honored. He who has gone farthest on the path to divinity will be the outstanding citizen. The many-sided genius will be the man sought by the rulers. Our young men will aim to emulate great personalities like Aristotle who left his imprint on every branch of science; like Leonardo da Vinci, equally gifted in painting, sculpture and engineering; like Francis Bacon, who achieved fame as a poet, playwright, judge, philosopher, and scientist. Our young women will emulate Deborah, a wife and mother in Israel, yet a judge under a palm-tree. Or they will emulate Elizabeth Barrett Browning, a poet and a wife of a poet in a union more glorious than that depicted in fairy tales; or Madame Curie, the winner of the Nobel prize—for the discovery of radium—the wife of a scientist equally great, and a mother of two daugh-

ters, the older a scientist who also succeeded in winning a Nobel prize.

Marriage problems will disappear. It will be unnecessary to marry for money, or social position or security. The boundary lines of sects and creeds and nationalities will be meaningless. Young people will marry for love alone. They will be united in their love for each other, in their children, in their work together for their community. All mankind will be striving together to transcend the physical plane. All will be prepared to work with the next wave of human evolution. What task can be nobler than to help God in the work of creation? What task can be more satisfying than to help human beings evolve?

Is not this picture of life as God meant it to be, as it will be, a soul-satisfying and inspiring one? Do you think it an idle dream? Do you think it impossible of fulfilment? Dear friends, it is no idle dream. It is not impossible of fulfilment. It is the Divine Plan; and if human beings want it and are willing to cooperate in bringing it to pass, the vision will become reality. How shall we bring this glorious dream into manifestation? Very easily, brothers and sisters. We can resolutely turn our backs on the holocaust of modern civilization and start today. We must cherish this dream in our hearts. We must make the place in which we live an abode of love and beauty. We must live the ideal life and instil in our children the highest and noblest ideals. We must work unremittingly at the perfection of our characters, and encourage the artists, the musicians, the writers, and the scientists in our own circle, and in our own community. Let it be our own ambition to do the will of God on earth and among men.

Thoughts have wings. They can penetrate the furthestmost ends of the earth. The first ray of the sun heralds the brilliant dawn. A little cloud no bigger than a man's hand can grow into a refreshing shower. A little community of light and love can inspire the world. We are not alone. There are groups throughout the world that cherish this dream, that seek the way to God, that are children of light and love. If we contemplate the obstacles and difficulties, we shall be dismayed. We refuse to see the hosts arrayed against us. We keep our eyes steadily fastened on the divine light. We do the task nearest at hand. We hold the thought of love. We send forth our love as far as we can. Race and sect, and creed, and color do not exist for us. We teach by precept and example. We let beauty illuminate our lives in every possible way. We learn the great lesson of working patiently toward a great ideal although the results are not immediately apparent. Where the divine seeds are sown, the results are inevitable. God cannot fail!

The Human Dynamo

A frater recently sent a news clipping to us, captioned "The Human Dynamo," which greatly mystified him, and he desired to know whether the Rosicrucians had any explanation for the weird phenomenon. The news story relates that a certain individual generates within his own being so much electrical energy that he is able to excite, that is, to cause Neon tubes of 1500 watt capacity to click and light; and that, further, by a mere trembling motion of his hand and a slight rubbing of the glass surface, he can cause ordinary incandescent bulbs to flare into brilliance. Actually the only strangeness to be attached to this exhibition is the excessive amount of electrical energy which this individual produces.

That humans are electrical dynamos is neither startling from a scientific aspect nor from the Rosicrucian point of view. The human aura, of which much is written in our monographs, is composed of electro-magnetic properties. It is, to use electrical nomenclature, an extremely high-frequency electrical current, a radiation of the psychic self and the spirit energy of the substance of the body combined. The energy is beyond the ocular range of the light spectrum and consequently we do not see the aura as an actuality with our eyes, but only its effects, which we realize as colors. Just as sound does not exist except in our consciousness, and its external counterpart is the vibrations of air, so the colors of auras, which we say we see, are induced in the consciousness through the sympathetic nervous system, being stimulated indirectly by the high vibrations—of an electro-magnetic nature—of the aura with which we are in contact. In other words, the vibrations of another's aura produce corresponding vibratory sensations in our physical nervous system through the means of the sympathetic nervous system. These vibrations which are aroused within our own beings are of a far lower frequency or rate of speed, and they produce sensations which correspond to the ordinary sensations of color we have, so that pictures of colors are released from memory; and in effect we seem to see the colors of the aura. Actually these colors which we see are but sensations of a lower scale in our own being that correspond to the electrical and psychic impulses of the aura, and which our periphery senses could not detect directly. However, there are generated in the human body electrical currents which actually can be registered on sensitive electrometers and galvanometers in physics laboratories. Our entire physical nervous system is electrical in nature. The impulses of both the motor and sensory nerves are very definite electrical currents.

Before the year 1843, it was generally believed by physiologists that nerve impulses were caused by a fine material substance. It was thought that nerves were tubes through which flowed a fine matter or gas, which, when disturbed in some inexplicable manner, gave forth the impulses, either of sensation or the mechanical power to contract or expand muscle. However, in 1843 du Bois-Reymond, through his brilliant researches, *proved* the electrical properties of living tissue. Experiments along this line have developed the fact that an excised (cut) muscle or nerve will have one electrical potential or polarity along its longitudinal outer surface and still another at the tendinous exposed or injured end. In other words, by fastening an electrode to the outer surface of the muscle or nerve, and another at the excised or cut end, the surface of the nerve would register a positive polarity, and the injured end a negative potential. When the nerve is not so cut or injured, it by itself registers but one potential, one polarity of an electrical nature. When cut at one end and separated from its system, it develops two poles; that is, it becomes a battery unto itself and has both negative and positive terminals, revealing that it has an electrical current within its own cells.

Further, it is found that the muscular contraction of the heart produces electrical changes, which either precede or accompany the contraction. There is considerable debate as to whether these measured electrical changes are indicative of excitation, or whether they are the result of simultaneous chemical changes; to put it simply, whether it is an electrical impulse that excites the muscular contraction of the heart, or whether the contractions produce the electrical changes at the time of their occurrences. Electrometers very definitely show these impulses or waves. Again, if the heart is exposed and the nerve of preparation—that is, the nerve that produces these muscular contractions—is laid over its surface, each ventricular systole is accompanied by a kick of the muscle, since the nerve, by connecting separate points, acts as a conducting wire for the current generated, and it therefore stimulates the muscle at each systole. This is tantamount to proof that this nerve carries electrical impulses, which can bring muscle action at points where it is brought in contact with a muscle.

When, for further example, the vagus nerve is cut high in the neck and the excised end is connected in the usual way with the electrodes of a sensitive string-galvanometer, a current is shown through each inspiration or inhalation of the breath. In fact, when the current is connected with an oscillograph, a photographic record of the wave passage can be had and studied. When the lungs, through a mechanical means, have been

completely deflated, the electrical potential or polarity is completely changed. Repeated investigations have shown that the electrical current of nerve impulses is not extremely rapid as once thought. In fact, it was formerly believed to exceed the speed of light. Actually, it varies from between 25 to 125 meters per second. That there is a definite relationship between the electrical changes of nerves which are excited and peripheral sense organ impulses has also been proven. In other words, if a sensory nerve is agitated by some external stimulus, such as heat or a mild electrical current, the action current—that is, the electrical impulses given off by the motor nerves which tend to cause the muscles to react to the stimuli—corresponds. This would seem to indicate that outside impulses generate exceptional electrical currents within the nerves to meet the demands made upon them by the external influences.

It is known that light rays falling upon the living retina, within the visible rays of the spectrum, produce electrical changes which accompany the impulses along the optic nerve. The speed of nerve impulses has been determined in experimentation with the nerves of frogs. For example, by connecting electrodes at one end of a nerve rack and determining the length of time for them to complete their passage to the other end, a speed of 30 meters per second was recorded.

All of this has been recited to show that man is electrical in nature. He has an electrical capacity just as a battery has, and he can discharge electrical currents. That he has such an electrical capacity is easily proven, and perhaps many of you have had the homely experience of shuffling along a hall covered with an exceptionally high nap carpet, for perhaps fifteen or twenty feet, and when suddenly reaching out to grasp a metal door knob, or some other metal fixture, which was grounded—that is, which had direct connection with the earth—you would feel and see, and often hear an electrical discharge from your hand to the metal object. This is caused by friction, the friction of your feet shuffling along the high nap carpet, which causes a static current to be stored within the body, and discharged from your hand to the earth through the metal. Some persons have a greater electrical capacity than others. The case cited by the frater in our opening paragraph is an exceptional one, only due to the degree of his ability to discharge electrical current. It is undoubtedly caused by some unique organic condition.

Electricity, as far as we know, both from a scientific and philosophical aspect, is an *absolute energy*. By absolute, we mean it is without substance. It has no corporeal nature. We only

know it through its effects. There are many energies in the universe of a so-called absolute nature that to our senses have no form or substance, but then again, even those things which we objectively perceive to have substance and a finite nature can be reduced to a point where they are strictly energy. Consequently, everything in its primary state is an energy. It should not be thought strange, therefore, that man is an aggregate, a collection, of such energies and potentialities. Furthermore, physics has definitely established the fact that there is a very intimate relationship between all energies, no matter how different they may seem to us if we can objectively perceive them, just as we know that sounds are all related, even though one may seem to be extremely different from the other. Thought, we know—and Rosicrucians have expounded it for years—is a definite energy and in so far as we now know is of an extremely high frequency, capable of being transmitted, but received and registered by others only under the most unique conditions.

The Ten Commandments

The New York Times recently reported that a questionnaire on the ten commandments had been submitted to the students of the School for Commerce of New York University, and that the only commandment accepted unanimously by the student body was the first. All the rest were considered by the majority as antiquated in the present age. If this opinion of students preparing to enter the world of business is indicative of the point of view of college students throughout the country, our schools and our churches have failed in inculcating not only a spiritual outlook upon life but even high standards of conduct. However, my knowledge of the young people of today makes me feel that the questionnaire revealed rather their dissatisfaction with our brutal, materialistic age and its low standards and the obvious disregard of the ten commandments by the leaders of the churches, society, politics, business, and finance.

To me it is an indictment and a warning. Our young people are eager to do their share in the world of today, but they are handicapped by the selfish and shortsighted policy of their elders. There is no concerted effort to help them find their place in the sun, or to marry and establish a home and family. They see the years of youth and enthusiasm aimlessly wasted in enforced idleness or insignificant tasks. Shall we be surprised that they look upon the leaders of the generation responsible for the present world situation as hypocrites? Shall we be surprised that they call a spade a spade and consider the ten commandments a dead letter since the world obviously

so considers them? Can it be denied that the decalogue is honored more in the breach than in the observance?

The spiritual condition of the world today is low enough to discourage the most hopeful optimist. Wherever you turn, selfishness, strife, jealousy and hatred are present. The men of money and power do not hesitate to turn the machine-guns against their own fellow citizens in order to reduce them to submission in wage disputes. The communists reject religion. They consider it an opiate for the masses. The Nazis reject Christianity and shamelessly deride the Prince of Peace and the virtues for which He stood. Divorce is so widespread that it amounts to legalized adultery. Even the first commandment is given a satanic twist today. People may say that they believe in monotheism, but in reality the deity they are worshipping is the god of war, or the god of power, or the god of pleasure. They do not demonstrate through their actions that they are worshipping the God of Truth. Your convictions are expressed in your actions. Otherwise your words express mere lip-service, half-hearted ideals that have not yet taken root in your life, and the fulfillment of which has been relegated to a dim and far-distant future.

The World War and its hideous aftermath, even twenty years later, should prove conclusively the vital necessity of high ideals of life and conduct, of a noble and sustaining faith, of profound convictions in regard to the divinity and sacredness of human lives and the reality of human brotherhood. We need the decalogue as much today as when it was first promulgated to the Israelites in the wilderness. The world is still in the wilderness. Men and women still dance madly around the golden calf. Nations rely, just as they did of yore, on the implement of war and the survival of the fittest.

The world seems to suffer from loss of memory. All the lessons of history have been forgotten. Yet where are the mighty nations of yesteryear? Pharaoh saw his hosts drowned in the Red Sea. The Assyrian army under Sennacherib melted like snow. Where are Atlantis and Lemuria? Where are the glory that was Greece and the grandeur that was Rome? Of what use is it to plan when God approves not the plan? Of what use is it to build when God is not the builder? Of what use is it to war when God forbids killing? The karma released requires the united and mighty efforts of the entire world to dissipate.

The Decalogue has not only been ignored, but it has been severely criticized for its negative form and its implications of a primitive civilization. While we admit that form of pedagogic and psychological viewpoint, the positive form of "Do unto others as thou wouldst have others do unto thee" is superior to the negative form of

"Do not unto others as thou wouldst not that others do unto thee;" at the same time the meaning is practically identical. In addition, an explicit prohibition at times is absolutely necessary. When the power of discrimination is undeveloped, the youth for his very life and welfare must know what definite things to avoid. No one can deny that the spiritual life of the world today is at such low ebb that the definite restrictions of the Decalogue are necessary. The inevitable consequence of selfish materialism must be the annihilation of western culture. As John Haynes Holmes, the noted leader of the Community Church, remarked several years ago, "If the white races continue to exterminate each other, the twenty-first century will belong to the colored races."

Let us consider the ten commandments from the point of view of mysticism. Is the Decalogue still an expression of truth for the modern mystic? The first commandment is both an esoteric and exoteric truth. The exoteric truth is monotheism. The esoteric truth implied in the words "I am the Lord thy God" is that the only God we can ever know is the God of our Hearts. Our house of bondage is the limitations of the body and the physical life. Our land of Egypt is the life we live before our ability to comprehend spiritual truths is awakened. When we begin to live the spiritual life, the life of love, we begin to see the promised land. But we have not definitely left Egypt forever until the hour of illumination dawns.

The first commandment, "Thou shalt have no other gods before me," we have already mentioned. The second commandment is the prohibition against the polytheism and idolatry of the day. The sacrificing of children to Moloch, temple prostitution, the worship of animals and animal sacrifices made the ancient forms of religion loathsome. In Egypt the official religion, the religion of the priests and the common people, was particularly superstitious and gross. The esoteric meaning, of course, is the subtler forms of idolatry—the worship of money, success, power and fame.

As for the third commandment, "Thou shalt not take the name of the Lord, thy God, in vain," the exoteric meaning is reverence for what is holy. The esoteric meaning is the power inherent in the various names of the Deity because of the vowel and the consonant sounds. "God will not hold him guiltless" is merely an anthropomorphic statement of an impersonal principle—the law of karma or the law of cause and effect. Spiritual forces are even more potent than purely physical and chemical forces, and the reactions upon misuse are even more drastic.

“Remember the sabbath day, to keep it holy.” Does the fourth commandment need defense? Is there a victim of our machine age, anyone who has been compelled by the necessity of earning his daily bread to be a strap-hanger on the street cars, to punch a time-clock, to be pushed and stepped on during rush hours, to work overtime, to eat his lunch so fast that the food actually sticks in the gullet—does such a one need to be convinced of the necessity of having a day of complete relaxation, of real rest, not noisy excitement and trivial amusement? Periodic rest is imperative for physical, mental, emotional, and spiritual health. We need rest and peace and quiet with time to think, to read, to study, to meditate, to give an opportunity for self-expression to those aspects of our nature that must remain unexercised during the working week. The inspiration we need to carry on during the week we can find on the sabbath day. We admit that the sabbath day may be any day, depending upon which day we begin the count up to seven. In our complex civilization it is impossible for everyone to make the same day the day of rest. But life must have its pauses just as all nature operates in rhythm. Even the heart has its systole and diastole.

The fifth commandment bids us honor our parents. Do our young folks in scorn of the older generation believe in reverting to the customs of savage tribes of discarding cold-bloodedly the aged and incapacitated? Is it possible that there should be so little love and appreciation for those who brought us into the world and helped us reach maturity? It is true that our parents, being human, made mistakes. We may not repeat their errors, but we may make other errors even more egregious in other ways. Knowing our own proneness to errors can we not be patient with the errors of our elders? How can we expect the love of our own children if we do not set an example of love and reverence for our own parents? It is nonsense to say that it makes no difference to us whether our children love us or not. A relationship not hallowed by love may just as well not exist. It is barren. It is true that modern psychologists have been bearing down rather heavily on parents in the last two decades. Parents have been too devoted to their children. They have not trained them to be self-reliant, social-minded, and unselfish. They have used their children as emotional outlets. They have stood in the way of their natural vocational development and of their marrying. The young have not been permitted to build up an independent life of their own. All these charges are true. Nevertheless, their errors were due to their great love; and as the Bible says, “Who loveth much, to him much shall be forgiven.” A quaint legend tells

us that as God could not bring up each child individually, He created parents to take his place. There is no substitute for parents of the right sort. They can be inspiring companions no matter what the difference in age. The Bible tells us that Abraham and Isaac walked together despite the fact that Abraham was nearly a hundred years old when Isaac was born.

As for the remaining five commandments, it is true that they are broken daily in every walk of life. Does that degenerate state of affairs imply that their validity is to be questioned? By no means. No decent man, not to speak of a cultured man, can countenance murder, adultery, stealing, or bearing false witness, no matter how legal may be the cloak. These crimes cry aloud to Heaven for retribution. How shameful that gangsters can be openly hired to take a man's life! How shameful that employers and labor fight to kill! The large-scale dishonesty in international relationships, the dishonesty in business and politics, the rackets, the inadequacies of the law courts, make one wonder whether people are even aware of the fact that dishonesty and injustice are morally wrong and must be compensated for.

As for envy, that is one of the meanest and pettiest vices that a man can have. To envy means that you grudge the other man his due. A noble, generous human being rejoices in the good of his neighbor. He is content with the plot that God gives him to cultivate. It is indeed a sad state of affairs when a man must conceal his joys for fear lest his neighbor envy him.

Surely, it is not necessary to convince the mystic that it is wrong to take a man's life, to commit adultery, to steal, to bear false witness and to covet his neighbor's possessions. These acts are unsocial. They are infringements of the law of love. They precipitate their disastrous consequences in the course of time. Who will not learn to avoid these anti-social acts through the teachings of religion and philosophy must learn slowly and painfully in the course of several incarnations.

We, as mystics, must learn to avoid these sins on every plane—in thought, in word and emotion, as well as in deed. We must avoid causing pain as much as possible. We must become utterly harmless. We must make love the guiding principle of our lives. As mystics, we must declare emphatically that the decalogue represents the minimum of decent conduct and that we should try in every respect to go far beyond the minimum. Civilization cannot even endure without that minimum. The Decalogue must be accepted by all mankind and lived to the highest conception.

The Bible As Living Literature

To William Tyndale must go the pioneering honor for translating and editing the Bible in the English language. In the year 1524 he started translation of the Bible from the original sources but met so much opposition and persecution that he had to leave England, and go to the continent in seclusion. He finally settled in Cologne, which was a hotbed of Rosicrucianism among the University professors, and where he proceeded to print the first ten sheets at the press of Quentel, but was temporarily interfered with by Johann Cochlaeus, an enemy of the Reformation and all liberal thought. This worthy reactionary notified Henry VIII and Cardinal Wolsey and petitioned them to "prevent the importation of such pernicious merchandise as this Bible in English." Tyndale continued his work and in 1526 the new version reached England. All the versions existing in English up to the year 1538 were but secondary renderings of the Latin Vulgate. It was only with the advent of "new learning" that a direct rendering from the original text became possible.

Many versions of the Bible have since been translated and printed, but none as practical in arrangement of the text as the one edited and arranged by Ernest Sutherland Bates, and published by Simon and Schuster of New York. The publishers may be congratulated on this new edition of King James version of the Bible, including the Old Testament, the Apocrypha, and the New Testament. From the point of view of beauty of language and felicity of phrase, the King James version has become a classic of English literature. The passage of time makes a new edition for the general reading public imperative.

The depths of the Bible have never yet been completely fathomed. "Turn it and turn it again," said an ancient sage, "and some new treasure of wisdom will be found therein." It is the mightiest volume that western civilization has produced. It is the book *par excellence*, as the translation of the original Greek name implies. It is the sacred literature of a people embodying law, history, poetry, prophecy, philosophy, and folk tales. The genius of a people is concentrated in its pages. It has been translated into almost every language of the world. It has influenced the course of western civilization. It has inspired statesmen, lawmakers, artists, architects, and poets. The more developed a people, the more readily does it respond to the soul of the Bible.

The English language is saturated with the phrases and the spirit of the King James version. English literature is replete with Biblical themes. The medieval mystery plays were directly based upon the Bible. Milton took the theme of his epic poem, "Paradise Lost," from the Bible. He

took the story of Samson in his play, "Samson Agonistes," to express the tragedy of his own life. The novelist, Hall Caine, admitted that every one of his plots was adopted from the Bible. Even so witty and sophisticated a dramatist as George Bernard Shaw found inspiration in the age-old tale of Adam and Eve for the first part of his philosophic play, "Back to Methuselah." Critics point out that the sonorous cadences of Walt Whitman's poetic prose and even the polyphonic prose of so modern a poet as Amy Lowell had their roots in the sublimity of Biblical prose. Literally hundreds of Biblical quotations are found in the plays of Shakespeare, the poems of Browning and Tennyson, and in the prose of Carlyle and Ruskin. Matthew Arnold declared that of the two great influences on western culture, the Greek and the Hebraic, the latter had made the stronger impress upon the English language, literature, and outlook on life.

It makes no difference whether we regard the Bible as sacred or secular literature. Every work of genius is a creation of inspiration. What matters whether God did or did not dictate the law to Moses on Mount Sinai? Is it not enough that the constitution of the United States, the constitution of the original colonies, were modeled on the Mosaic code? Ancient literature has many legends of creation, but not one approaches in grandeur and simplicity the poetic and philosophic account in the opening chapters of the Genesis. The Bible emphasizes the supreme worth of the human being, the sacredness of human life, and the importance of the individual. It was, therefore, considered a dangerous book by the church authorities, and the first scholars who translated the Bible into the vernacular tongues of Europe were persecuted and exiled.

There is much that is both beautiful and of historical significance in Babylonian and Egyptian literature. The Code of Hammurapi may have inspired the Mosaic code. The Babylonian hymns of creation may parallel the Hebraic epic. The Babylonian psalms may bear points of resemblance with the psalms of David. The Dawn of character and conscience, as the late professor Breasted pointed out, may have been in the land of the Nile. But not one of these works compares with the Hebraic version in sheer beauty of expression and loftiness of inspiration. It is the difference between the commonplace and the sublime in conception and style.

A true scholar should know the Bible in the original Hebrew and Greek texts. He should know the history of the text, and the romantic and fascinating story of Biblical excavation in the land of the Orient. Knowledge of the historical background and the vicissitudes of the text will give a proper perspective and a more sympathetic un-

derstanding of the spirit and the purpose of the individual books of the Bible and the Bible as a whole.

The various interpretations of the text make an illuminating study. Philo, the Alexandrian philosopher, devoted himself to an allegorical interpretation. The Kabbalists gave us an esoteric interpretation. The Talmud, that vast sea of Jewish learning, is the Jewish development of the implications of the Biblical text. The so-called "higher criticism," a nineteenth century product, attempted to break up the text into its original strata embedded in tradition and folklore. The modern secular attitude treats the Bible as pure literature, a national expression, like the Greek literature and the Latin literature. Our modern generation has its distinctive versions. From the point of view of a literal, accurate rendering, the 1917 translation of the Jewish Bible is the best, being the work of the most distinguished Hebrew scholars of our day. The translation into the American idiom by professor Moffat of the University of Chicago is the most interesting and arresting. The edition published by Simon and Schuster is the most appealing to the general reader because of its arrangement of material, the attractive type and page arrangement, and the omission of whatever may tend to disturb the continuity of the text or detract from the intrinsic interest of the subject matter.

The King James version is of particular interest to Rosicrucians as tradition claims it as the work of Francis Bacon, the Emperor of the European Order in the days of Queen Elizabeth and King James, and the reputed author of the Shakespearian plays. If it be true that Francis Bacon was the author of both the King James version of the Bible and the Shakespearian plays, then a Rosicrucian has given English literature its two greatest treasures and has therefore exerted the greatest single influence on the development of the English language and literature and the formation of the English character.

No matter how little or how much you may know of the Bible, read it once again as a great human document of unwaning interest. Forget the sectarian approach to which you may be accustomed. Forget preconceived notions and religious traditions. View it as a stage across which pass intensely interesting personalities whose lives reveal the many facets and the unexplored depths of the human soul. Personalities of more universal appeal have not appeared in any literature. Not till modern times do we find in literature types of noble and superior womanhood with which the Bible abounds. One of the extraordinary characteristics of the Bible is its veracity. There is no attempt at idealizing characters. Great national heroes are not whitewashed. Men and women

are presented as they are, living human beings with faults and virtues. It took the American and French Revolutions to popularize the ideas of brotherhood and justice first promulgated in the Bible. The Bible abounds in unforgettable situations and types.

As I turn the pages of this ancient book there spring into life once more the patriarchs, the kings, and the prophets of a storied past. I see the peace-loving Abraham who at the divine bequest left the land of his fathers, even Ur of the Chaldees, to be a pioneer in a new land. For love of Rachel, Jacob served his father-in-law, Laban, for fourteen years. The love of David and Jonathan, the son of his enemy, Saul, are the great friendships of the Bible. Follow the life of Jesus, which, notwithstanding its brevity, gives us a clear picture of him as a great teacher of the brotherhood of Man and the fatherhood of God. In fact, it gives us a glimpse of the great revolutionary humanitarian and cosmopolitan preacher, who did not seek the plaudits of the multitude, nor political power or glory, but resolutely pointed the way to man's redemption.

Not all are aware of the universal spirit pervading many of the tales of the Bible. Many are under the impression that the Bible is purely sectarian and nationalistic in spirit. Never was impression further from the truth. Every phase of human wisdom is found within its pages. No matter how widely one reads, one is not well-read without a knowledge of the Bible. On that book alone we can nourish heart and mind. Through that book alone we can develop in ourselves a lofty style, a familiarity with thoughts elevating and inspiring. We can become acquainted with some of the most beautiful personalities that ever trod upon the earth. We can absorb the faith that transforms life. We can walk with God's appointed messengers. No matter what your task in life may be, you will find strength and inspiration in the Bible. Let the Bible be once more a treasured volume in every home. Let its stories and sayings be among the treasured possessions of your memory. Let a great channel of God's inspiration pour its glorious flood of light upon each and every one of us.

An Interesting Moving Picture

Once more we want to call to the attention of our members and friends, and especially the Forum family, a new moving picture in the scenario and production of which we have been vitally interested, and to which we have given considerable thought. This new picture is called *Nostradamus*. It is probably classified by most of the moving picture theaters as a "short" because it is not a full length picture. It was made a "short" so that all of the popular moving picture

houses throughout the United States could run it along with any feature or special subjects, much as they sometimes run travelogues. We want to have as many people in America see this new moving picture as possible, and I hope you will not only see it at one of your local theaters but that you will go to one of your local theaters and tell the manager to please book, or arrange to secure and show, *Nostradamus* sometime during February or March while it is still new. The picture is produced by our good friends the Metro-Goldwyn-Mayer Pictures Corporation.

The story relates the life and mystical activities of one who was not only a Rosicrucian but who was one of the great mysterious characters of the early part of the Sixteenth Century. The principal character in the play is played by John Burton, whom we have used and recommended for many such pictures because he is known in Hollywood as "the man with the historical face." In other words, the character in his face is such that it lends itself to famous historical impersonations, and the last mystery play in which he was seen was another one on which we have been working and have written about in our Forum magazine for some time, dealing with the life of Marshal Ney. There are other good actors and actresses in this new picture which deals with a man who adopted the Latin name of *Nostradamus*, but whose real name is revealed in the play and in encyclopedias. He became famous as an alchemist, a Rosicrucian and mystic and philosopher, and particularly for the marvelous predictions which he made and which he tabulated in a book of rhymed prophecies called *Prophetic Centuries*. Many of his predictions have come true because they were based upon Cosmic revelations and on other charts and diagrams much like the predictions that we publish from year to year at the present time. Go and see this picture and thrill with it as all of us have, and enter into the spirit of it.

There is no other fraternal mystical organization in America today that has been using the stage and screen and other ways of bringing mystical and philosophical truths before the public in such dramatic form as the AMORC has been doing for twenty years or more; and, fortunately for us and for some of our principal officers who are well versed in these matters, we have the cooperation not only of many eminent moving picture and theatrical stars who are members of our organization but of many producers.

While we are at work on some other scenarios that will be shown later, perhaps next fall, we want you to go and see this picture and especially ask your local neighborhood theater manager or big theater manager to secure this *Nostradamus* release and exhibit it for ten days, or at least a

week. Speak to your friends about it also, and encourage them to go and see it and enjoy it with you.

A picture from one of the scenes of *Nostradamus* appears in the February issue of *The Rosicrucian Digest*.

A Word to the Wise . . .

It seems that once more we are obliged to issue a warning to our members, especially our Neophytes, in order that they may not be misled. We are not speaking to them in regard to the wrong practice of Rosicrucianism, but rather concerning conditions outside the organization over which we have very little control.

With the development and expansion of the AMORC, especially during the last seven or eight years, there have been numerous reports reaching us of persons claiming to be representatives from headquarters calling on members asking for money, or seeking to support themselves, or some other movement, on the basis that headquarters has endorsed them, and in every conceivable way trying to entice the member to give them something which they have claimed we here in San Jose approved.

A new attempt to mislead our members has just been called to our attention by a Soror in Colorado. A short while ago a man representing himself as coming from headquarters came to her. This man talked with the Soror and her husband, and then asked if he might talk to her alone. Immediately when they were alone, since she granted the request, he asked for a donation in support of work that he was doing, and attempted to convince her of his sincerity by doing some sort of sleight-of-hand tricks. He explained that Rosicrucians should study in small groups of two or three, and that this Soror should become a pupil of his, but that she should keep what he had proposed extremely confidential, not even telling her husband. Fortunately, for this Soror, she questioned his authority, and wrote to us for some verification of his activities. Needless to say he had no connection with our organization, and was entirely unknown to us.

Our members must keep in mind that money for dues, for subscriptions to magazines, or for any other purpose, is never solicited for us by representatives in the field. Your contributions are always to be sent to headquarters.

Furthermore, if there is ever the least suspicion on your part that someone you meet, who claims to be a Rosicrucian, is not sincere, demand to see his membership card in AMORC showing his dues paid to date. That will at once verify whether or not he is a member in good standing. But do not take that as final proof that what he is

asking is authorized by headquarters. Take no action in a business venture, or any similar undertaking, until you have written to us and asked us whether or not this particular person is following some instruction of ours.

Every large organization, especially a fraternal movement with members in all sections of the country, is faced with this same problem of persons misrepresenting themselves to students in an effort to cheat them in financial matters.

You who read these pages take heed of this warning and pass it on to those whom you contact in lodges and chapters, for it is intended to be a protection for you as well as headquarters.

Coué's Methods

I would like to bring before the Forum this morning a letter I have just received from the Grand Secretary of the Grand Lodge of the Order in France, in which she reports a very detailed explanation of the famous Coué methods of Metaphysics.

Some years ago an attempt was made to introduce the Coué methods into America, and many scientists, writers and others mocked them and rejected them. We did nothing about them because after all, the Coué methods are more simple and childlike than what we have in our First Degree monographs and they really are based upon what we here in America call "New Thought Affirmations." Receiving now from France a more extended and complete outline of his methods as used by him after his introduction of the methods in the French medical school of Nancy, I find that our AMORC understanding of the Coué methods was quite correct, and that there is nothing in his methods that was of any value to our members. The mere repetition at any time of the day or throughout the night that "Every day in every way I am getting better and better" may work magic with some simple-minded persons who think that is all there is to metaphysics or mind control, but as you will read in the book I wrote dealing with *Rosicrucian Principles For the Home and Business*, when a person feels he needs the use of affirmations he is saying to himself inwardly something like this: "I am sick and I have a pain, but to get rid of it I must deny it and keep saying I have not got it." Now if the person really were getting better every day and had not pain or suffering of any kind, he would not have to go about asserting foolishly or assumingly that he was perfectly well. Therefore, every time he resorts to affirmations, the method he is using belies his words and there is a prima-facie case of contradiction and hypocrisy which never succeeds with the psychic self within, because the psychic self cannot be deceived.

For anyone to go around and utter, minute after minute or hour after hour that "I have no

toothache" is evidence in itself that the individual does have a toothache, otherwise he would not have to use the formula. It would be just as foolish as any of you sitting down at a table before a good meal and getting ready to eat and suddenly stopping and saying "I am not hungry." If you were not hungry, why did you sit down at the table and get ready to eat? You cannot deceive your stomach or the natural call of hunger by simply affirming you are not hungry. Where affirmations do any good is when they are expressed at night, or in meditation, and are constructive in their nature, and not purely negative or simply negating something that already exists. No housewife would sweep all of the dirt on the floor together into a pile and then stand and look at it and say, "There is no dirt, my house is clean." She might convince herself of it, but she could not convince any visitor who might come in.

Do not try to fool yourself, whether through mysticism or any other form of logic or philosophy. Be honest with yourself, and if you are sick or feel ill, go and lie down. Do your utmost with your affirmations and will power to go to sleep and give nature a chance to cure you, and at the same time cease doing the things that brought on the cause of the illness. You cannot continue to take intoxicating liquor and become more intoxicated by the minute while you are affirming "I am not getting drunk." You might fool the bottle, because the bottle has no brains or no psychic power. You might explain that your intoxication is a dizziness or weakness or tiredness or something else, but no one is being fooled but your outer brain. Your inner self is not being fooled, and no one around you is being fooled, so why depend upon such a foolish procedure?

When we repeat that Coué's methods are of no value to our members it is because we believe that the monographs more clearly explain the method of reaching the subjective mind and the seat of the disturbance, and that the exercises given by us are sufficient. To include others such as those suggested by M. Coué (to be used prior to the affirmation he teaches) would cause confusion in the student's mind.

However, it is only fair to add that those who have read an outline of Coué's method, in his own words, must realize that it includes more than a simple affirmation. The student is first impressed with the fact that the subjective mind makes a law of that which it accepts. Exercises convince the student; then, one of the forms of treatment is to repeat the affirmation 20 times (counting on a knotted string) in a passive state of mind. Thus the objective mind is dulled to the idea and it passes to the subjective and is accepted.



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Corners
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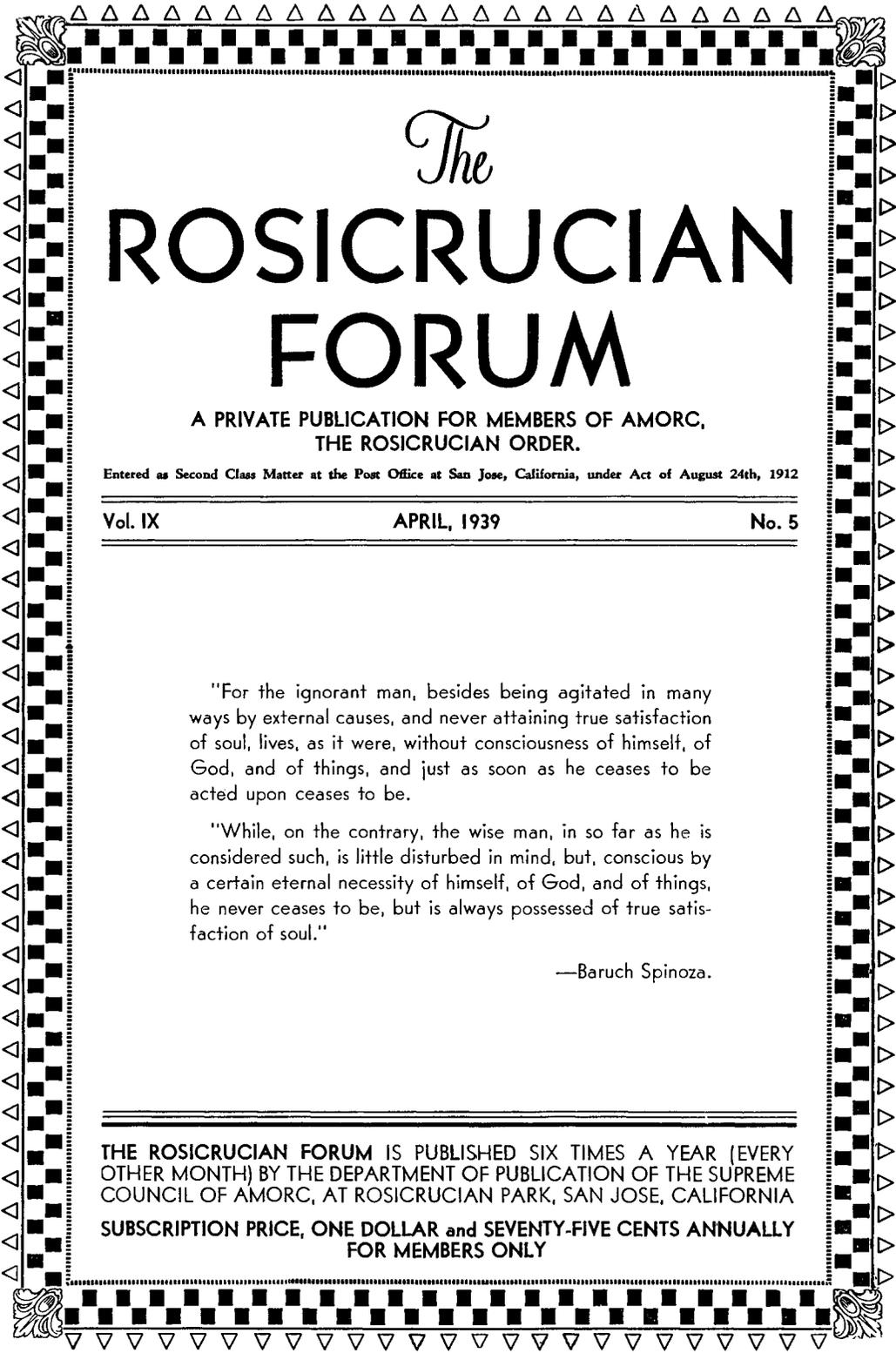
THE EMPEROR'S PAINTINGS

This book, entitled "*The Magnificent Trinity*," also reproduces for the first time some of the large personal paintings by Dr. H. Spencer Lewis. These paintings, now hanging in the Rosicrucian Egyptian, Oriental Museum, depict historical incidents such as the sculpturing of the bust of the beautiful Queen Nefertiti, wife of the Pharaoh, Amenhotep IV. This book constitutes a visual journey to the Rosicrucian Museum. Order your copy today.

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"For the ignorant man, besides being agitated in many ways by external causes, and never attaining true satisfaction of soul, lives, as it were, without consciousness of himself, of God, and of things, and just as soon as he ceases to be acted upon ceases to be.

"While, on the contrary, the wise man, in so far as he is considered such, is little disturbed in mind, but, conscious by a certain eternal necessity of himself, of God, and of things, he never ceases to be, but is always possessed of true satisfaction of soul."

—Baruch Spinoza.

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Greetings!



DEAR FRATRES AND SORORES:

Once more, while the major part of this continent is steeped in snow and the weather is cold and disagreeable, I find it convenient to send my warmest, happy greetings to the members of our Forum family from this land of sunshine and joyous living.

Our Forum family is growing steadily in number and interest, and perhaps not every member of that family realizes the great work that is being accomplished by these Forum discussions. But in interviews and correspondence I find that the most advanced, most happy, successful and contented members of our organization are readers of the Forum and careful students of all our discussions. It is more than a Forum for the meeting place of the minds of our members; it is a specialized school of instruction in a way, because many subjects are brought into the discussions that are not covered either meagerly or adequately in our monographs for the simple reason that every member in the organization may not be interested in such subjects. Yet the questions that come to the Forum show that there is, on the part of our Forum family, a lively interest in many present-day problems and matters that are correlated to the subjects we teach. At least, the enthusiastic interest in the Forum discussions and in this magazine indicates that there is an increasing number of members who appreciate what is said and done in the Forum.

Personally I welcome all the questions you send in, even though occasionally I have to reject a question because it either relates to a matter recently covered in the Forum discussions or relates to a matter of very remote interest to only a few of our members.

But if each member of the Forum family will urge other members to read the Forum magazine and take part in the Forum discussions and become a subscriber to the magazine, it will accomplish two things: It will make the Forum discussions more lively and helpful, and it will make the readers or members of the Order who are members of our Forum family well versed in every matter of daily importance. This makes for happiness and success and good health.

And so from this land of sunshine, good air, enjoyable weather, fine fruits and everything else that makes for health and happiness, I send my greetings to all of you at this wonderful period of the year.

Fraternally,

H. SPENCER LEWIS

Imperator

Psychic Odors

Many of our members have written me from time to time regarding a matter that I think I will bring up at this morning's session of the Forum. It pertains to the sensing of odors by our members during meditation and occasionally during other hours of the day.

Now I am not referring strictly to smelling incense or the odor of roses or fresh flowers, because this often happens with some of our members as a result of their psychic development, but I am referring to the sensing of all kinds of odors, or what seem to be odors, during the hours of meditation in their sanctums or during the first few minutes of lying down to go to sleep at night, or when they are sitting in chairs, or riding in automobiles, or when more or less relaxed, and when the mind is free and open and susceptible to impressions.

This brings forth another important point that I think I should tell all of you about again, although I feel sure it is covered in a number of places in the monographs. Remember that when the psychic senses within the body receive an impression, these impressions are often translated by our objective brain or our objective self into impressions of sight, sound, touch, smell or taste. Yet these impressions are not of these senses. Remember, we are so accustomed in our natural, normal, waking state to sensing everything through seeing, hearing, feeling, tasting and smelling, that when we do receive a psychic impression of something, as soon as that impression is gone we try to analyze what the impression was and we fall into the habit of cataloguing that impression as being something we saw, heard, felt, tasted or smelled. Yet psychic impressions do not come as definitely as that, and very often, in fact many, many times, we sense something psychically that is in the form of vibrations which the psychic body receives, and which are not vibrations of either seeing, hearing, tasting, feeling or smelling. But we think they are, and we often say, "I smelled an odor," or "I saw this or heard that," when in truth we did not either smell it, hear it or see it, but simply received it psychically.

I know this is a hard thing for some of you to get through your minds, and I realize that it is a difficult matter to explain, especially because we have all been trained in childhood and youth to think of everything in the terms or phrases of the material sciences. The material sciences say in many different ways that we can believe only what we see. Other branches of material science say that if we do not see, hear, taste, feel or smell

something, we do not know it exists, and lots of material sciences and most of our common, ordinary education and experiences in life teach us that if one were blind and deaf and had an insensitive body and fingers and had no nose and no organ of taste, he would not know what is going on around him nor sense anything. So we fall into the habit of thinking that every impression we receive must belong to one of these five senses, and must have come to our consciousness through one of these five organs of sense. Yet that is not true.

Now during meditation, when the psychic consciousness is very sensitive, various vibrations will create an impression of perfume or roses or flowers or incense or an odor of some kind, and yet we did not actually smell any of these impressions. They came otherwise, not through the nose, mouth, ears, eyes or touch of the body. And that is what happens very often when our members in meditation sense, or seem to smell, or get an impression of odors, especially those kind of odors that seem like the odor of incense in a temple or a rose perfume or something of that kind.

Now there is another delicate point upon which I may never have touched before, and I am somewhat reluctant to speak about it here and now. But since this matter is not going before the general public, perhaps I can speak of it in a delicate and restrained way. Many of the most psychically developed persons, including myself, I am sorry to say, are often very greatly disturbed by the vibrations of another person's body. I know that years ago when I lived in New York City and had to ride with crowds of persons in the crowded subway cars and stand or sit among them for forty-five or fifty minutes at a time, I would become almost nauseated by what seemed to be body odors from some person close to me, and today when I go into a moving picture theater or to attend a lecture I am often almost overcome or weakened or nauseated or made dizzy for a few moments by such vibrations and I have to deliberately set up counter vibrations to neutralize them.

Some of these vibrations, or many of them, often come from women at a certain period of the month; and I used to think in the earliest days of these experiences many years ago that these impressions or vibrations I detected were those of odor. But I soon found out they were not. These vibrations, particularly those of women at a certain time, are the vibrations of their auras because of a psychic and other change taking place in their bodies in connection with the psychic or rhythmical functioning. Now these vibrations would affect my aura or reach me in such a way that they disturbed me or made me nauseated or made me feel uncomfortable, and like so many other persons, I tried to attribute those vibrations

to one of my five senses, and I decided always that it was the sense of smell that was being affected. But now I know differently, and many individuals, in fact nearly all individuals, have some slight or different kind of body odor that may not be at all objectionable in the true physical sense of smell, but may be highly objectionable in a psychic sense inasmuch as the vibrations from that person's body and aura may be inharmonious with the vibrations of my aura. And if I did not know better, I might think it was the sense of odor that was nauseating.

On the other hand, there are times in my sanctum, and times in the periods of sanctum meditation on the part of our members, when the projected presence of a great Master and his aura causes the vibrations in the room to change, and the member sitting there in a relaxed condition may sense or interpret these vibrations as a sense of smell, and it may seem to him like incense or the odor from a bunch of roses or something like that.

Of course, it is impossible for me or anyone else to tell these members just what kind of vibrations they detected. I know it is possible, in connection with the projection of someone's presence into a room, for that projection to carry with it the real vibrations of an odor. For instance, suppose I am sitting here in my sanctum before my altar and trying to project my personality to some member in Chicago who is also in his sanctum or asleep or relaxed during the day or evening. And suppose that just before I begin my attempted projection, I have been burning some magnificent oriental temple incense that I brought from Egypt, or have been burning some of our rose incense, or have just placed a bunch of very fragrant roses on my sanctum altar. As I am meditating, trying to reach this person, I become conscious of the odor of this incense or of the flowers, although I am not definitely thinking of that odor or concentrating on it. But I do sense it, and am pleased with it. Then, when I reach the person to whom I am trying to project, or just before the person becomes aware of my presence, he or she becomes aware of the vibrations of the odor that is in my sanctum. This has happened so many hundreds of times, and especially in experiments to test it and prove it true, that it is no longer doubtful or questionable that whatever definite incense or odor or fragrance may be in my sanctum at the time of such a projection either precedes my projection to the person I am trying to reach or goes along with me so that the person may sense me and the odor or just the odor. But most frequently the odor comes first, or comes with me, and when the individual makes a report he or she voluntarily speaks of the odor as an important incident of the whole affair.

Now to answer one point of the question brought up about this matter this morning: It is possible, and it very frequently happens that when you or any one of our members is sitting in his sanctum in meditation, not expecting the projection of anyone's personality, not expecting anyone to attune with him or try to reach him, he suddenly becomes aware of a very distinct odor such as the burning of incense or flowers or perfumes of this or that, and he often reports to us that he has that impression of incense or flowers or odor of a very unusual nature, becoming very strong in his sanctum for a few minutes, and then disappearing but not having seen or heard or felt anything. This always indicates to us that someone was trying to reach that member in his sanctum and that that someone had perfume or incense very strong in his sanctum, and that the member who sensed it all happened to be at that moment more sensitive to the vibrations of odor or the refined vibrations that travel with the person, than he was sensitive to hearing or seeing.

Another point is this: Whenever a Master or highly developed and advanced mystic, even of an oriental or other school that is not a part of the Rosicrucian Order, projects to you, the coming of that presence into your sanctum will change the vibrations of your aura and your sanctum enough to create an impression of peace and of helpfulness and of cleanliness, and will so change the air and neutralize any vibrations of foul air, stagnant air, or mustiness in the room that for a few minutes you will notice the wonderful changes of the vibrations in the room and think or feel it is due to some incense or perfume that you are smelling. These are matters that are very difficult for any other person to interpret or explain to you in detail, and it is foolish to write to us or to me or to anyone else and say that on a certain night at a certain hour you believe you detected some kind of perfume or incense and would like to know who it was from, and why. No one else can tell you these things, and the chances are that it may take a year or so of such experiences on your part for you to become expert enough to know where they come from or what to associate them with.

I simply want to say, this morning, that these impressions are quite frequent, quite indefinite, and quite varied enough to constitute a big field of research, but it is the kind of research you must do alone and ask the Cosmic to help you with, and not the kind of research that can be solved or carried on by a second person, nor can you have any doubts in your mind settled by another person not connected with the whole incident.

Cagliostro's Alchemy

Recently there appeared in our magazine some reference to Cagliostro, the great French or European metaphysician, alchemist and mystic, and in those comments reference was made to his having manufactured pearls, alchemically producing also diamonds and other jewels. These comments have aroused considerable interest among many of our members, and one man of science interested in oceanography, and consequently interested in pearls, states that it is strange that if Cagliostro ever made any pearls of any kind, no reference can be found to this great feat in any of the histories or books dealing with the study of pearls.

Now I want to say that if we are to pin our faith and belief in what we will find in historical books of a scientific nature or even of a universal reference nature we are very apt to go far afield from the truth. Up to a few years ago the most reliable or most popular and world-wide encyclopedias contained articles about the Rosicrucian Order and the Rosicrucians and their origin which were not only misleading but absurd and ridiculous. Fortunately, in recent years further research and investigation made at our insistence, or the insistence of many of our learned members, has resulted in these encyclopedias and dictionaries securing more reliable information about the Rosicrucians in Europe and elsewhere, and the present-day references to the Rosicrucians and their work are far more reliable.

And if we are to believe any of the histories dealing with the earliest activities and ideas of chemistry and the forerunners of chemistry who were the alchemists, we will believe that all the earliest alchemists were ignorant, foolish seekers after gold or the transmutation of base metals into gold simply to make themselves wealthy, and that they all had a dream of finding some "elixir" that would bring eternal life on earth or maintain youth in the human body for hundreds of years or something of that kind. All of this is not true, and such statements regarding the alchemists constitute an injustice to the alchemists and an insult to the seeker of facts.

Now, as to whether Cagliostro did actually make any artificial pearls that resembled or looked like or simulated genuine pearls or not, is not known to me, and in fact upon investigation I find that it is not known as a definite fact to any of our European Rosicrucian branches and is not recorded in any of the archives as a fact that was ever authenticated by scientists, by governments, or any source outside of the Rosicrucian Order. But the fact that Cagliostro himself did not write a description of how he made the pearls and then have his manuscripts authenticated by the government or by some great individual, does

not mean anything. It is merely negative evidence. The lack of such evidence or such authenticated references cannot be taken as positive proof that he did not do what he claimed to have done.

All we know is that in many historical novels, in many traditional stories, Cagliostro is referred to as having had a golden chariot in which he had a small alchemist's shop and which he took with him through various parts of France, and in which he spent much time while journeying in order to continue his alchemical pursuits; that in other historical records and traditional stories we find reference to the fact that in Paris at his great temple and palace he maintained a very large alchemical laboratory, the ruins of which remain to this day, and which I visited on several occasions some years ago. That he was a devoted student of chemistry and alchemy and all of the sciences besides being a mystical philosopher and metaphysical healer is too well recorded to be considered as being merely a shallow boast on his part. Whether his reference to the manufacture of pearls means he made two of them as an experiment or made twenty thousand of them and gave them away in the form of necklaces or other gifts is not stated either. But because he does not say what he did with them, is no proof that he did not do with these pearls what history and other records show he did with herbal extracts and other things which he made.

It is known as an historical fact that he spent most of his evenings going around Paris and other parts of Europe when he was in different sections, treating the very poor who were suffering from disease and supplying them not only with the herbal extracts which they could not afford to buy at the apothecary's, but he supplied them with money at different times and with clothing. And we do know that on several occasions he gave away valuable jewelry including rare diamonds. In fact, he was so definitely associated with everything and anything that had to do with diamonds that he was erroneously, falsely, and unjustifiably associated in some stories with the gift of a magnificent diamond necklace to Marie Antoinette, or else associated with the strange disappearance of the magnificent necklace. But Cagliostro lived in grandeur that was supplied by many wealthy persons of Paris and of France who found it convenient to help his great humanitarian work by providing him with a palace and fittings and everything that was necessary, and while he himself dressed luxuriously, still he was not known to spend much money on himself, and in fact died in comparative poverty. Whatever else may be said about Cagliostro as a "mythical fraud" or a "deceiving alchemist," it has never been said by more than one or two of his jealous or hateful personal enemies that he attempted to aggrandize himself

through his work or cleverness or deception, or his alchemical achievements or whatever you may wish to call his career.

He labored in behalf of the poor more than in behalf of himself, and even in Paris today there are thousands of the poorer and more humble Parisians, from street cleaners to taxicab drivers and what not who will salute the mention of the name of Cagliostro as that of one of the past's greatest benefactors in behalf of the poor people of Paris. That he was a great healer is testified to not only by the poor people themselves or their ancestors who suffered and were relieved of their suffering by him, but testified to by references in histories of medicine and surgery which clearly show the hatred or antipathy of the medical profession or healing profession of centuries ago.

But to come back to the pearls again, which seems to be one of the subjects constituting a bone of contention among scientists, it may be that he never did make more than two pearls merely as an experiment, just as many of the great alchemists only made one grain of gold from lead or some baser metal, merely to demonstrate to themselves the laws and principles involved, and which grains of gold cost them far more than the grains of gold were worth. But the fact, as I have said, that nothing is said in historical records of chemistry, or in the history of pearl-fishing or pearl-diving or the distribution and sale of pearls in historical records, about what Cagliostro accomplished is no reason for us to doubt Cagliostro's own statements that he did make them. If he did make them, it does not mean he was any greater mystical philosopher or metaphysician than hundreds of others who did not make them. The name of Cagliostro will always stand out as that of a beloved philosopher, who, like many others, suffered because of the good he was doing and who had to be virtually burned at the stake as the price he had to pay for what he was doing. If he had manufactured tons of pearls and diamonds, it could not have added one iota to the intrinsic value of his achievements otherwise, nor added one palm to the wreath of glory that surrounds his name.

Animal Reincarnation

This morning we have had an interesting discussion regarding a subject that I think many members throughout the Order would appreciate, if they could listen to such discussions, and perhaps be anxious to have some comments from me. I know that most of you have expressed interest in this matter many times, and now I want to touch briefly upon the Rosicrucian viewpoint of the matter as I see it. Fundamentally, the ques-

tion is simply this: "Do the souls of animals reincarnate as do human souls, and how far does the evolution or development or extension of animal souls go?"

Now of course, in the first place, none of the Rosicrucian mystics of the past or any of the present time are very greatly concerned in the subject of animal souls so far as reincarnations are concerned. Most of us love animals deeply, and you know that I do, and we like to watch the development of the personality and soul of a pet dog or cat. And at the time of transition of any one of these animals we pay all due respect to the personality that was, and to the soul that was in the body. But I do not find any record anywhere in the past, nor can I find any officer or member of the Order at the present time, who is very greatly concerned as to how far or how greatly the soul in one of these animals may evolve or incarnate in the future.

Fundamentally, however, I will say this: That there is nothing in all that we teach or know or understand or have been able to find in our psychological experiments with the intelligence and soul elements of animals to indicate that the souls of animals would not and do not reincarnate as do human souls. Reincarnation being a universal law of all living things, and since animals have souls, there is no reason for us to suspect or think or believe that the soul of an animal like a dog or cat or wolf or cow or sheep would not incarnate as a human soul reincarnates. But neither is there anything in our teachings, experiments, discoveries or principles to indicate or lead us to believe that the soul of an animal ever reincarnates or evolves to a degree where it gradually or suddenly becomes a human soul. In other words, we do not believe that a dog can keep on reincarnating, cycle after cycle, and evolving until all at once the soul that was in a dog is born into the body of a human child.

There is nothing to indicate such a possibility or probability and, contrary to some of the strange teachings of some mystical organizations of fifty or one hundred years ago, there is nothing to indicate either that any human soul has retrograded in its evolution to such an extent that it has suddenly or gradually devolved to an animal soul and passed from a human body at transition, or shortly thereafter, into the body of an animal. The trend of the human soul is constantly upward, refining it, purging it, making it nearer and nearer to the image of God and the goodness of God, and there is no reason why the soul of man should retrograde and become the soul of an animal. Even when a soul has been injured, so to speak, in its consciousness by an evil mind in some incarnation, and that mind has degraded or lowered the intelligence or consciousness of the

soul, the laws of Karma and Compensation would not punish that soul by having it reincarnate into the body of an animal. That would be unfair to the animal and would be unfair to the soul, since the purpose of Karma and the Law of Compensation is not to punish but to teach and help and improve constructively, positively, and not through any negative experience.

Nor can I see how the soul of an animal, no matter how many cycles it may have passed through in domestication, in being intimately acquainted with humans and developing a high understanding and character, could be benefited or helped by reincarnating in the body of a human being. This matter comes very close to touching upon the subject of evolution and whether we ascended or evolved from the monkey or gorilla or what. When I see some people and talk with them and learn their ideas, and their crude, unethical, unmoral and ignorant attitudes of life, I think it is rather an insult to the monkey to say that they evolved from the monkey, and it often seems to me that they have descended to the animal kingdom rather than ascended from it. But the truth of the matter is that when God created man as a living image of Himself, He created a new and distinct type of creature, with a soul that was a part of the Divine Consciousness, and not that God created a final and last animal creature into which He made arrangements for the lower animal soul and its qualities gradually to evolve. And there is nothing in the world to indicate that as each human being is born in the form of a babe and takes its first breath, a human soul does not enter it, and there is nothing to indicate that there is any shortage or lack of supply of human souls in the Cosmic waiting and ready to be incarnated in human bodies, and nothing to indicate that due to such shortage or lack of human souls the Cosmic must draw upon some highly evolved or highly developed animal souls. There always was, and always will be, I believe, a distinct gap, a distinct line drawn between the highest form of animal soul and the lowest form of human soul, if there is such a thing as a low form of human soul. At any rate, at no time does the animal become a human being, and certainly at no time does the human being become an animal. Such theories were prevalent some years ago and are still somewhat prevalent in some of the mystical organizations that have come from vague and indefinite parts of the Orient and are fostered here as great schools of wisdom. But there is nothing to prove such a principle and it is inconceivable to the human mind and certainly inconsistent with divine principles.

In South Africa

I am sure that the members of our Forum will be interested in hearing a few extracts from a recent communication from a Frater of the Chapter of AMORC that exists in Johannesburg, South Africa. Many of our members will remember that a few years ago this Frater, Robert Sharp, visited us here in San Jose during one of our summer-time National Conventions and made a great many friends by his charming personality and enthusiastic interest in the work. He now writes to me enclosing some notes of the dedication address of the Temple of the Chapter in Johannesburg, South Africa, from which I quote as follows:

"This occasion is one of outstanding importance to our Chapter in that it is now three years since the first convocation was held. We are the first Chapter of the Rosicrucian Order to exist in South Africa; that is, in this particular end of the continent. Various other Fratres have had the responsibility of directing the work in the past years, and now the responsibility has fallen upon my shoulders. It is therefore my duty to direct the Chapter in its journey around the triangle for the second time, and today, almost at the first convocation in that second journey around the triangle, we are meeting in a wonderful place. I do not think that any of the American or other Chapters which I have visited in some of my journeys throughout the world, or which I have had described to me by representatives of them, have a more beautiful Temple than we have here. In my pilgrimage to San Jose I remember visiting many Temples and having long discussions with officers of various Chapters regarding the accommodations they afforded their members, and I feel quite sure that we have created a Temple with accommodations that are the equal of any. Of course the temple of the Grand Lodge, at San Jose, is altogether Egyptian and nothing can be equal to it.

"It may interest you to know that here in our Temple we are six thousand feet above sea level. We are some hundred feet above the lowest level of the City of Johannesburg. We look down on the lights of the suburbs and the impression is similar to that which one has in looking down from the observatory of Los Angeles on that city. The Temple is large and beautifully finished. The lighting may be controlled in any way that the Temple may require. On one side there is a mural decoration which is a facsimile of the Cathedral of the Soul as suggested in *Liber 777*. On the opposite walls there are scenes done by an artist who has almost copied, as from actual life, scenes round about the Great Pyramid and other

sights of Egypt. In their form, coloring and light, these murals are of a type clearly belonging to traditional and sacred places. All in all we are lifted above the common elements and conditions of life while in our Temple. But with all this, there is that which is even more helpful to the creation of the Temple atmosphere. This we find in the thought and love which some of the old-time members have impressed into every part of the Temple.

"It may be said that this Temple is in an awkward place on a mountain top, as judged by modern conveniences and forms of accessibility. That may be so, but it shall be to all who will enter and abide during our Temple work one of the higher, exalted altitudes in which the soul shall find itself nearer to its knowledge of God and divine forces than in the lower regions. We shall make it so by our own higher consciousness; it shall be so by our present dedication."

It certainly is wonderful to think how at certain hours of the day and night throughout each week, month and year, and especially at the Cathedral of the Soul periods, there are so many members in different parts of the world, of different religious creeds, different nationalities and of different color, customs and habits, thinking alike and concentrating in unity with us, with only one great aim in mind, and that is the evolution of the human personality and the good will toward mankind and peace on earth. It is this universal unity of the Rosicrucian Brotherhood that has been one of the powerful factors for its success and its growth throughout the many centuries. And so far as we are concerned here in our American Headquarters, we never think of the European Emperor or any other Emperor, Grand Master, Master or officer of the Order in any city as being distant. Just as we can take an atlas and lay a map of the whole world out before us in the space of a few inches instead of thousands of miles, so in mind and heart all of these Chapters and their officers and members are just as close to us as though they were right on the map before us and we could put our hands on any one of them and give them a cordial salutation and kind greetings. Time and space are so completely eliminated that we are not only in attunement but in that peculiar condition that is meant by this, and which we should call "At-one-ment."

Activities at Headquarters

One of the questions often asked by the members of our Forum family is "What are you folks doing during most of the year when you are not preparing for a Convention?" That question is based upon the fact that just prior to the Convention our magazines, *The Rosicrucian Digest*, and *The Rosicrucian Forum* and other literature are so full of comments and things about the preparation for the Convention that it looks as though we begin in May to get busy and all activities around Headquarters of a special nature fade out at the end of July. But this is not the case. For instance, here it is mid-winter so far as most of you are concerned, or it is still January out here, as it is elsewhere in America—although we have no sign of snow, and some flowers are in bloom, and the grass looks just the same on our lawns as it does in the summertime—yet we are just as busy with preparations for new things and surprises, and concerned over our anxieties about new ideas and new things we are creating, as though the Convention were to be held next month or next week.

For instance, the Supreme Secretary and myself are busy evenings checking the plans for the new research library for our members and university students and the creation of a very elaborate scientific, biological laboratory with a highly skilled laboratory technician and biologist working in it from one end of the year to the other making discoveries and testing old theories and modern ones and gathering new data for our magazines and monographs just as some of the most skilled and eminent workers in the laboratories in Europe are doing in connection with the Rosicrucian work there. You have perhaps been told about this plan in separate literature, or will be shortly.

In line with the many constant improvements at the Grand Lodge very important additions are being made to the Rosicrucian monographs—the result of research. The Seventh Degree monographs, which are mainly concerned with the subjects of the human aura and the art of projection, have been much elaborated upon. Monograph Number twelve of the Seventh Degree is new in every respect. For one thing, it contains a clear and concise outline of the two principal methods whereby we can perceive the human aura. Further, it contains complete diagrams for the home construction of a simple device for perceiving and testing the human aura. Any Rosicrucian member can build this apparatus himself or herself at a cost of approximately one dollar.

After quite some effort by officers of the Supreme Grand Lodge, an Aura Spectrum and graph have been devised so that a member may

actually see a reproduction of the true and important colors of the aura. The meaning of these colors is also given. Every Rosicrucian student as he or she attains the twelfth monograph of the Seventh Degree will receive these very helpful, additional study features without any further obligation whatsoever. However, Rosicrucian students who have advanced beyond the twelfth monograph of the Seventh Degree may also have this apparatus instruction and the Aura Spectrum and Graph (which is printed in many colors) sent to them for the nominal sum of fifteen cents, to cover costs and mailing (postage stamps not accepted); and in addition and without extra cost the new monograph itself will be sent to these members when they order the Aura Spectrum. Just send your remittance and order for the Aura Spectrum and Graph to the: Rosicrucian Department of Instruction, Rosicrucian Park, San Jose, California, U. S. A. However, *this Aura Spectrum and Graph will be sent only to active members of AMORC who have attained or advanced beyond the twelfth monograph of the Seventh Degree.*

In connection with this matter, I would like to warn members against subscribing to, or paying for *aura readings*. No one has a unique or special interpretation of auras that is more accurate or dependable than the knowledge that you will acquire from the study of the Rosicrucian teachings. For example, you do not need to subscribe to a service or pay anyone to read the monthly calendar for you. The day, as you see it on the calendar, is the same as anyone else sees it and it has the same significance to you in point of time—that is, in relation to the month and year—as to anyone else. Therefore, you would consider it ridiculous to pay someone to tell you what day of the week it is by referring to the calendar; hence, you do not need to ask anyone to define certain aura colors for you and give you an aura reading. *The colors of the aura have only one true meaning* and this meaning you can learn through your Rosicrucian studies; consequently, your interpretation of the aura colors is as accurate, when you possess this knowledge, as that of anyone else. Don't be misled into having anyone define the colors of the aura for you for a fixed price, or even for nothing, for you can do just as well yourself.

Furthermore, the aura cannot be made the basis for a system of prognostication or fortune telling. We many times change our auras hourly with our thinking and by our associations; therefore, what the aura is at the moment is no prescience of what it or we will be like tomorrow, next week, or next year.

Other wonderful features are being considered here, and from day to day or night to night we have council meetings for the discussion of these

plans, consultations with architects, engineers, artists and what not. And of course the Rose-Croix Institute and Clinic which we started to establish some months ago, and which is now open for activity, constitutes one of the most complete and modern sanitariums or clinics in the United States, with many unique features in it. For instance, the air-conditioning system of this new clinic building is that which was devised and invented for the *Queen Mary*, the largest of all transatlantic ships, and has never before been installed in any building on American soil, yet it is working marvelously for us. Then the installation of every modern, new and scientific diagnostic instrument has been planned, but the most interesting room of all is the Rosicrucian room for vibration treatment and color treatment. It has aroused the interest of every scientific investigator who has come to the place, and it has particularly aroused the interest of scores of medical doctors who have come to visit the clinic building solely out of curiosity to see what the Rosicrucians could do and would do in creating and building a modern sanitarium or clinic, and they are all agreed that nothing like this exists anywhere in America. Our members next year at the Convention, or visitors throughout the summer, will be able to see parts of this clinic building and research institute and they too will marvel at what the Rosicrucians can do in a purely scientific way.

And that reminds me of the following discussion that I now want to bring before the Forum:

ROSICRUCIANISM SCIENTIFIC

During the past few months while we have been at work on our Rose-Croix Research Institute and Clinic and have been delving into scientific matters from a diagnostic and treatment point of view, we have had many eminent physicians, medical physicians and doctors of all kinds, call to see me or to see us and to come to the clinic. I told you in our last issue of *The Rosicrucian Forum* how such men had come to visit me as Dr. Charles Littlefield and others, but since then there have been scores of them, and I want to tell you what one of the most eminent medical men in California said to me the other day:

"You know, Dr. Lewis, that we of the medical profession are very reluctant to show any interest in fraternal, secret or other organizations that deal with the so-called mystical, metaphysical or purely eclectic and mysterious matters of life. But we are all agreed that when it comes to something being considered by the Rosicrucians or taught by the Rosicrucians, it comes closer to being truly scientific in its basic principles than the teachings of any other organization. We know that Rosicrucianism leans as far to one side in its strictly

scientific attitude as it leans to the other side in its metaphysical attitude, and for that reason there can be no criticism of the viewpoint that Rosicrucianism takes."

Now this doctor was referring to the fact that while we have laboratories or temples or other rooms here where we apply the Rosicrucian principles of a mystical, psychic, Cosmic nature, we also have large and costly buildings that deal with the purely scientific such as our Planetarium, our Science Building with its laboratories, and our Seismograph, Cosmic Ray machine, and other things that have been endorsed and praised and used by the most eminent of scientists. We have, for instance, here in California, one scientific character who is eminently famous because he is connected with an observatory, the work of which has been recorded and reported in all the newspapers of the United States. The director of that observatory recently came to check up with our Seismograph and compare the records of their seismograph with ours, and he admitted that our scientific instruments were larger, more accurate, more carefully placed and considered and treated, than those in the average public or semi-public or state-owned observatory.

Our visitors very often are connected with Roman Catholic institutions, Jewish institutions and others, and it frequently happens that the clergymen of some of the prominent Christian churches here in this city come to my study to hobnob with me and pass the time away for an hour or so, and are delighted with my companionship, let us say, and with their privilege of contacting us intimately here in our work. And yet, on the other hand, there is hardly an eminent scientist in America to whom I cannot write and ask for help and assistance and receive it promptly and courteously, because all of these persons know that we do not lean one way or the other with unnecessary bias or prejudice.

And this is the way it should be with each one of our members in their study of the monographs. You know I have said over and over again that a real Rosicrucian student should be well balanced, and to be well balanced he should know not only what we teach as Rosicrucian doctrines or principles, but he should know the other side of the subject, namely, what our critics, materialists and others think as the opposite viewpoint of ours. In our philosophy course we have issued lectures containing the viewpoints of these critics and their expressions which are totally in opposition to our own, and our explanation has been that no person can really know one subject well unless he knows the opposite side and all of the contentions, all of the mooted points, and all that which is in controversy.

You remember I told you in one of the monographs that no person really knows the English

language well, or the English grammar well, until he learns some other language. Through the study and speaking of another language he comes to know his own language well. You never can know Rosicrucianism well in its metaphysical points unless you have a grounding in scientific matters or in such matters as are considered to be the very opposite of metaphysics. While we decry, for instance, in our therapeutic and treatment work, the use of medicines and chemistry to too great an extent, on the other hand, we make it our business to keep abreast of everything in chemistry and medicine so that we may know what we are talking about when we speak of the difference between physics and what lies just beyond physics. In all of our monographs you will find a grounding in certain scientific principles which are purely physical, purely worldly, purely earthly, for we realize that you cannot negate those things and set them aside and try to live up in the clouds alone. We have often said that some of these persons who come to see us, and who have been members and students of other so-called mystical systems, live so much in the clouds that we are afraid some day they will get on a wet cloud and slip off and come down to earth with a bang. We try to stay out of the clouds and keep our feet on the earth and just let our thoughts rise upward into the sky, but nevertheless we like to feel the solid earth under our feet and to know we are treading safely, and, fortunately for us, we find that the path we are treading on the earth is already well trampled by the feet of thousands of mystical philosophers who have gone on before us.

So, throughout the year, we are busy from day to day with plans for new surprises for the forthcoming convention, with new benefits for our members, new booklets, pamphlets, illustrations, diagrams to accompany the monographs, new experiments and so forth, always seeking for new truths, or the newer or more practical application of the old truths, and for a better and more intimate friendly relationship with our members. These things constitute a year-round challenge to us, and we enjoy that challenge, we enjoy the pleasure of seeing those things work out rather than sitting back and resting on our laurels simply because what we have done in our teachings is centuries old and we might take the attitude that we should not question anything of the past. If truth is of any value at all, it can be taken out daily and examined from a new angle each time, and it can be examined under a magnifying glass or microscope. It can be brushed off and polished and made to look like new without any harm being done to it. That is what we are doing to truths all the time throughout the year for the benefit of ourselves and our members.

Prenatal Influences

One of our members has brought to this Forum one of the typical small pocket magazines, of the size of the *Reader's Digest*. This one deals with matters through which one may live a better life, and it contains an article in which the whole basic principle and ideas of "prenatal influence" are torn down and denied and ridiculed solely because the author of the article says he knew or knows one mother who attempted to have her unborn child become a prodigy by attending fine music concerts and reading fine poetry and concentrating her mind on art and so forth, and that finally the child grew up and at twenty-three years of age became a night watchman in a government building after having had very poor grades in school, and was unable to make the grades for high school. Now such an illustration proves nothing except that in that mother's case and with that child, her system of using the laws and principles of prenatal influence did not work.

I can tell you right now of a man who bought a very fine automobile and had one of the experts give him driving lessons for weeks in how to run the car, and finally when he was considered competent he was allowed to get in the automobile and drive it for himself, and the first five minutes of his driving led him into a ditch and up against a telegraph pole and the car was smashed, and he was injured, and he is a cripple now. Would that one incident prove that there is no such thing as learning how to drive an automobile and no such thing as controlling an automobile, and that the only thing you can do with an automobile is to get into it and have someone start it going and wait until he bangs into something and stops, because it cannot go any farther?

One negative example, or a thousand negative examples, cannot and never will disprove a positive law or principle. If the laws of prenatalism were so simple that they operated through identical manifestations in all cases where a woman is pregnant, then I am pretty sure there would have been very few criminals in the world during the past hundreds of centuries. Certainly almost every woman who is carrying a child expects that it will be a loving, good, kind child. Perhaps there are a few exceptions to this, where uncultured, illiterate, criminal mothers, who are bitter at having a child at all, never give any thought to what kind of a child they are going to have, or perhaps only hope it will be like the father and be able to get hold of money easily, whether it is obtained honestly or not. But in ninety-nine cases out of one hundred, the average mother during pregnancy thinks of, prays for, and hopes

that her child will be normal, well, happy, good and kind.

Now if all of prenatalism were just the attitude of mind on the part of the mother being automatically transferred to the child, and automatically materializing in that child all that the mother hoped for or thought about, then we would have very few malformed, diseased, mentally inefficient or criminally inclined children. But statistics do not show that this is true, so there must be something more to prenatalism than merely the mental attitude and hopes and concentrated desires and wishes of the mother during pregnancy. On the other hand, some of you attending the Forum this morning—and hundreds of our members throughout the United States, Canada and Mexico—know from recent definite positive experiences that the correct principles of prenatalism can be deliberately, intelligently and understandingly used, and that they do produce certain definite and recognizable results. Think of how many of our members in the last twenty-five years have given birth to the type and kind of child they desired and seen that child grow up into school age and high school age and gradually become in appearance, tendencies, developed talents and inclinations, just precisely what they had desired and wanted to attract to their child.

Do not forget the old proverb of James, the psychologist, which we have quoted so often and used around here in our offices and sanctums and in our conversations with one another until it has become more or less of a joke. James said: "The presence of one white crow does not prove that the average crow is not black." I may not be quoting his exact words and the exact words are immaterial, but the thought is that it takes more than the presence of one white crow to prove that all crows are not black. And it takes more than an occasional failure on the part of some woman with her untrained, undeveloped methods of prenatalism to prove that prenatalism is not a fact. There are too many of us who know that it is, and in our Child Culture courses which we have for women who are expecting infants and who are pregnant, we give the simple, true methods of prenatal influence and hundreds of our women members have used this system after having written to the Child Culture Institute in care of AMORC for information and have found our methods help not only in the physical, mental, and spiritual development of the child but help very wonderfully at the crucial time of delivery, making it possible for the mother to have her child in the quickest, most simple and painless way possible.

"Looking Backward"

One of our members presents to us a question as to what probability there is of a complete fulfillment of the prophecies made in Edward Bellamy's wonderful book entitled "Looking Backward."

I remember I was a boy of only about sixteen, seventeen or eighteen years of age when my father gave me a copy of Bellamy's "Looking Backward" to read. I was very much interested in and astounded by the prophecies he made, but I did not take the skeptical attitude about their fulfillment that many other persons took, because at that early age I had already had certain revelations, prophetic visions and experiences that indicated to me that certain types of individuals were inspired at times from or through or by the Cosmic to make such prophecies, and that they were reliable. But it did seem to me that most of his predictions would require many, many years for fulfillment because of the materialistic, narrow-minded, and particularly mercenary attitude of the public.

However, I am glad to say that now, in the year 1939, I have lived long enough to see the major part, and particularly the most amazing part, of his predictions fulfilled. Those who have read the book will remember that even such startling ideas as persons going around on roller skates propelled by gasoline which will enable persons to move faster without riding in a car, have been fulfilled in recent years, and there are other such devices. And of course, his predictions about television and seeing at a distance have been fulfilled, and so have his predictions about radio and many other things. I remember that there was much discussion about his ideas of a centralized kitchen in certain communities where all food would be prepared on huge stoves, and all the family in each individual house would have to do would be to find out what was available and have the food sent to them for breakfast, lunch or dinner from this centralized kitchen. It was said at the time the book was issued that such a thing would never do, because it would interfere with restaurants, hotels and other commercial methods. But even that prediction about a centralized kitchen in certain communities has been proved true in Europe and elsewhere, and tested sufficiently to prove that it is feasible and will be used on a larger scale in the future.

As for some of his spiritual predictions—or predictions regarding the spiritual, intellectual and mystical advancement of mankind—it may be hard to trace just how many of his predictions have come to pass. But we know that more of them have become manifest than have failed.

Now as to the question whether all of or a major portion of his predictions in that book will become realized or manifested, that is hard for me to say. After all, whatever I might say in that regard would be purely my personal opinion. I might be hazarding a guess or uttering a sound conclusion based upon careful reasoning; but whether I was right or wrong would require time and the future to reveal, and if we are going to wait for the time element in this matter to prove anything, why not let us wait, and let the passing of time prove how much of his book and predictions will be fulfilled? One thing is certain: He knew human nature, and he knew what would be required in the future, and he must have asked the Cosmic or asked God or some divine source to reveal to him what would happen, and he certainly was guided in writing his book. And if any of our members have not read his book and wish to do so, they can go to any public library and secure a copy of it, because it has been in most public libraries for the last twenty or twenty-five years. He wrote other books that were just as interesting along their lines as this one entitled "Looking Backward." Of course, his book is really a long distance view into the future, but it is a very interesting piece of fiction as well as a marvelous mass of predictions.

The Emperor's Books

Here we have a question this morning that I am sure would throw all of you into hysterical laughter if I were to read the question and ask each one of you to give your own answers from your personal knowledge of conditions around here at Headquarters. This letter comes to us without a signature from a member outside of the city of San Jose, and while I do not often pay attention to anonymous communications, this one is worthy of consideration because of its nature. Here is the question that is presented to me for discussion in the Forum: "I have been informed by one of the members living in San Jose who seems to believe that she is closely in touch with many of the other members, and she says that the Emperor derives an enormous income monthly through the sale of the Rosicrucian books which he has written, and that this income in the form of an excessive royalty or commission is equal to about one dollar on each book, including the books that are sold in foreign countries and have been translated from the English into other languages. She says it is from this enormous income that the Emperor makes an income large enough to support himself and family, and he has used much of this money in making trips to Europe, and that whenever he wants several thousand dollars quickly he simply

urges the Secretary of the Order or the Supply Bureau to send out a notice to the members about buying more books and compels the members to buy them, and that means that many thousands of dollars would come to him in a few days. She says that also when the Emperor has painted any paintings for the Museum, Temple or otherwise, photographs are made of them and sold to the members and the Emperor derives an income from this source. She intimates that all of the Emperor's travels to Europe and on vacation tours and otherwise, and his automobiles and other things that he owns and possesses have come through the large monthly return that accrues from the compulsory sale of the books he has written and other things he has done for the Order. I would like to know how much of this is true, and whether any investigation of this matter has ever been requested or made that would give positive answers to the questions implied."

Now I can tell by the smiles on all of your faces that this sort of an inquiry is not only astonishing, coming as it does from a member of the Order, but that it is also absurd and ridiculous to the last degree. Let us take each one of the points in this question and analyze it. In the first place, all of this matter of personal income from the Order to any one of the officers of the organization, from the Emperor on down, has been threshed out by the Federal Government's departments—the Department of Justice, the Department of Income Tax, the Federal Trade Commission, and other departments including the Post Office Department—and furthermore, in each one of our court cases in the last eight or ten years these questions and peculiar statements have been brought up by one or two of the friendly enemies of the Order and threshed out in court, even to the extent of having government and federal auditors go over our books to discover how true any of these conditions might be, and in each case the charges have been proven to be absolutely untrue. Secondly, at each one of our many recent conventions in the summertime, a voluntarily formed committee on auditing has gone over our books and records and has verified the statements that I am going to make to you. Thirdly, in our summary of the court cases and of the convention findings, we have stated definite points that prove these statements to be untrue; and fourthly, we have told all our members, and every member visiting here knows, that our books and the audits made by outside licensed auditors who are not connected with the organization are open to examination when any member demands to see them. Therefore, there is no excuse for any member or members believing or thinking or stating such things as are contained in this anonymous letter from some member. Upon my recent in-

vestigation of the contents of this letter during the last few days, I have found that there are some members who think that some of the points in that letter are true simply because they have never looked into the matter and never made any investigation.

Now to come to the next point: The books I have written for the Order and which are sold in the Rosicrucian Library set as listed in our catalogues, including all of them from the first book entitled "A Thousand Years of Yesterdays" to the last ones including "The Symbolic Prophecy of the Great Pyramid" and "Mental Poisoning" have been written for the purpose of turning them over to the Order, and the Order holds a copyright on them as shown on the back of the title page of each book. I do not personally own the copyright of any one of them. In the second place, there never has been any agreement between me and the Board of Directors of the Order regarding any commissions, royalty, or monthly payments from the sales of the book. And in the third place, I am not personally aware, nor are any of my secretaries in my department here, of how many copies of those books have been sold. All we know is that there have been repeated editions of them, and that they have been sold for a number of years. How many of them have been sold I do not know, and I do not care, except that I would like to have every member read them if it were possible, and for that reason I have made it possible, and so has the Order, for all of our members or most of them to read those books without actually buying them.

From time to time in my correspondence and in the correspondence of other departments here we tell our members in answer to some of their questions that they will find a full explanation in such books as "Self Mastery and Fate With the Cycles of Life" or in "The Mystical Life of Jesus" or in the book known as "Unto Thee I Grant" or other books of the Rosicrucian Library and that "if you do not own one of those books and do not feel inclined to buy one, you can go to your public library and read them free of cost." That does not look as though we were trying to force the sale of the books through our Supply Bureau. Furthermore, we have stated and repeated over and over, and I again repeat, that it is not necessary for any member to buy one of those books listed in our Rosicrucian Library in order to understand and keep abreast of the work presented in our weekly monographs. Perhaps the only one of the books that could really be called a valuable adjunct to the study and work of the monographs is "The Rosicrucian Manual," and principally because of the many charts, diagrams, and illustrations contained in it. But that is one of the cheaper of the books, and we do

not tell any of our members that they must have it, nor try to force it upon them.

In the second place, we have stated over and over again, and all of the convention investigating committees and auditors have found it to be true, that out of the profits from the sale of those Rosicrucian books, we furnish over five thousand libraries in the United States, Canada and Mexico with free sets of those books in order that our members may go to any large library in any one of the large cities, and even smaller cities and find a complete set of the books there at their disposal without having to buy them. Some of the libraries that have had these sets of books have written to us for a free donation of a second, third, fourth or fifth set of them, because the original sets have become so thumbworn. All of our District Commissioners in each community, and our Grand Councillors and many other members, know we have written to them telling them to go to the nearest large library and if a set of our books and *The Rosicrucian Digest* are not in the library, ask the librarian if the library will accept a gift from us, and then write to us and we will see that the library receives the magazine and some of the books.

Now if the sale of those books constituted a great profit to the organization, and particularly a great profit to me, as the author of them, we would hardly send out thousands of them to libraries as gifts. I do not know of any other mystical, religious, fraternal or other organization now operating in this country that sends valuable books free to as many public libraries as will accept them. I know of one other metaphysical organization well established in this country as a metaphysical, religious organization, that does have its books in the libraries, but it has asked or suggested that its members buy the books at retail prices and make personal gifts to the libraries instead of the organization doing it. But we have established a rule that out of the profits of the sale of the books to our members will be taken the cost of these free sets, and that these free books to libraries shall be given in the name of the Order, in order that our members and even their friends may have an opportunity to read them at their convenience without the necessity of buying them. I know from conversations with our members at the convention, and through comments they make in their correspondence, that thousands of our members do own and possess the books and have bought them and they are proud of them and glad to have them. In fact, each book I have written has only been written after hundreds of members have written to me or to the organization suggesting that we should have a book along a certain line or covering a certain subject; and we have never had one

printed or ever offered one that was not demanded by the members before it was written.

But again I say, whether ten copies of one of the books have been sold or whether fifty thousand copies of one of them have been sold makes no difference to me, and I keep no record of it, nor do any of my secretaries, nor do I ask the Supply Bureau ever to let me know what they have sold or what they have done with the books. Every time I want a copy of one of my own books for a friend, as a gift, I have to buy it from the Supply Bureau, and here recently I wanted to have a set for the book shelves in our Rose-Croix Research Institute and Clinic for the patients to read in their spare time, and I paid the Rosicrucian Supply Bureau the full, complete, catalogue price for a set of the books that I have written. I did not even ask the Order to give them to me free as a commission or donation in exchange for having written them.

I have not, up to the middle of February 1939, received one dollar "royalty" or "commission" from the sale of any one of the books I have written.

Now, in regard to my going to Europe on the profits from the commissions on the sale of the books: That, too, is ridiculous. Remember that the Rosicrucian Supply Bureau started selling these books to members only beginning with 1927, and yet in 1909 I went to Europe with my wife, and that was before the organization had any books or before it had any members here under my jurisdiction; and in 1927 I went to Europe, and that was before the Order was selling any books, and I expect to go a great many more times regardless of whether the Order is selling any books. I have only one automobile for my wife and myself, and my son owns another. Those automobiles were not paid for out of the commissions from the sale of my books, nor has even a necktie been bought for myself or by myself out of such commissions from the sale of the books.

Perhaps some of the members do not realize what has been found by the auditing committees and by the federal investigating authorities, and that is, that the Order was many months old and the members were up in many high degrees before I permitted any dues even to be paid by any members, and that there was a Temple in New York fully equipped, and all of the literature paid for, and all of the paraphernalia and operation of the Order paid for, before any members made any contributions as dues and otherwise, and that I paid all of this as well as all of the preliminary costs of establishing the Order out of my own personal income. And, during the first few years of the Order, and even up to 1927, my own holdings in all commercial corporations

and the fees I received from helping commercial organizations as a business manager and adviser were turned over to the funds of the Order and show on the books today as loans or gifts by me which have never been repaid and for which I have never asked a penny. The idea, therefore, that these books constituting a Rosicrucian Library were written for the purpose of commercialism or with a mercenary spirit on my part to have the sales go on to our membership in order that I might receive a dollar or less from each book is absolutely ridiculous and absurd. What about the books that sell for less than a dollar? How could I possibly derive a dollar commission from the sale of those books? And who and what would pay for the thousands of books—including the monthly issues of "The Rosicrucian Digest"—that are given to the libraries free? Again I say, I have no interest whatsoever in the sale of the books except where some member wants to make a complete study or analysis of such things as the cycles of life or something else, and either myself or my secretaries recommend that the member read one of our books; but just as often as not we recommend that the member go to the public library and read it instead of buying it. There is an advantage in buying and owning a set of the books or some of them, as thousands of our members will testify, and if I had my way I would like to see every member own a set, not because of any profit to me, but because of the benefit to the member.

Now I hope that this sort of discussion will never come up again, because I do not like dealing with such personal matters. It is known to be true that some of these fly-by-night or quickly organized mystical movements that have lecturers going across the country and dealing with cosmic rays and violet lights and the work of the Great Masters depend almost exclusively upon their support through the sale of books which they have written and which pay them a personal income from the sale of each book. That has been the system here in America with many of these leaders and carried on through the activities of these leaders going on lecture tours across the country. But that is not true in the case of our books. If my personal income or my personal living or my personal food and clothing or anything else of a personal nature depended upon what I derived from the sale of books, or the sale of supplies, including pictures and paintings sold by AMORC, I would probably live on the bough of a tree and eat grass.

And as for the paintings, again I want to say that the large and unusual paintings of an Egyptian nature which I have made for the Rosicrucian Museum here, and the one of the Master Jesus that is admired by so many thousands in

the Temple here, and the two large paintings that I recently gave the Rose-Croix Research Institute and Clinic—including the one very large picture of the alchemist of the fifteenth century at work in an alchemical shop—were made as absolutely free gifts by me to the AMORC Museum and to the Rose-Croix Clinic. Whatever copies of any of them, or photographs of them, have been made and are sold to our members who request them, are of no benefit to me, and I do not even know how many copies have been made and to whom they have been sold. So I trust that this sort of thing will be carefully considered before any more statements are made.

The thing that surprises me is that the other side of the story is seldom told. For instance, I do not receive any anonymous letters or hear any rumors going around telling about things I have given to the Order, and I hate to speak of it myself, and I hardly let more than a few of my personal secretaries know about these things. For instance, the magnificent Super-Hammond organ and echo organ and chimes that are in our Francis Bacon Auditorium, and that give such wonderful entertainment to our members at the Convention and throughout the year, were purchased by me exclusively, paid for by me out of my own personal income, and were placed in the Auditorium for the entertainment of our members and for the use of our officers. But that sort of fact is never rumored, never spoken about, which shows how lopsided and how peculiar some people's minds can be.

Nor is the fact that our very valuable Museum of antiquities here was started by me after I came back from Egypt in 1929 and brought back thousands of dollars' worth of rare gifts given to me personally by our foreign branches—including one ruby, the largest Sudan blood ruby that has ever come out of Egypt, and which is worth more than all of the money I could have received from the commissions on the sale of our books, yet there it is with rare scarabs and other pieces of jewelry right in the Oriental Museum. These gossipers and talkers stand and admire these things and never make any comment as to how any of them were obtained, including the things from Napoleon's personal life, and many things that they admit are rare and unusual and which other Museums and collectors say are rare and unusual. Those sorts of gifts are taken for granted, while they worry over the possibility that I may be getting a dollar from the sale of each book I write, and that when the Supreme Secretary or other officers of the organization notify our members of a new book or send out descriptions of it, it is being done solely and exclusively

that more dollars may come into my private coffers for personal and private luxuries and indulgences that I do not have.

Rejuvenation of the Soil

One of our members or friends in the State of Washington writes to us and says that he has read much in recent newspaper articles, and elsewhere in the Rosicrucian literature matter, dealing with the subject of "Soil and Health" in which mention is made of various processes of regenerating the soil through proper or natural fertilization. He wants to know where he can find additional information on this subject.

Now first of all, I want to say I do not know where he can find additional information on this subject outside of what we in our Rosicrucian archives or literature have preserved on this subject from antiquity, and the technical books which may be consulted in public libraries. (Editor's note: Every public library contains a number of titles dealing with soil regeneration. Your librarian can tell you which ones consider your individual soil problem. Two popular reference works are: "Fertilizers for Green House and Garden Crops," Alex Laurie, 1929, and "Handbook of Fertilizers," 1932, by Gustafson, professor of Soil Technology, Cornell University. However, many biochemic research workers feel that soil should be fertilized with natural products, such as seaweed, rather than with dangerous chemicals. A note of warning in this regard was contained in the article, "Soil and Health," R. C. Digest, December, 1938.) It happens to be one of those subjects in which science has not been directly or deeply interested until the last few years, and which the general public has little interest in at all. But we know, for instance, that in regard to the soil of California, what puzzles persons who come here from the East is that there is much territory here in California apparently inland as well as along the ocean shore, where the soil is of almost pure white sand, apparently of the same quality of sand as to be found along the beaches and shores of the Atlantic Seaboard, only much whiter in color and looking very much like pure white snow when seen from a short distance. In fact, there are places in California where that pure white sand is shipped in bags and otherwise to all parts of America to be used by plasterers of fine homes for making a white sand-finished wall. It is a standard sand for that purpose. And yet, in this pure white grainy sand of fine white grains, flowers of all kinds will grow here, trees will grow, and even roses will grow right in the midst of the sand with very little water or other forms of nourishment. That is something that is not seen along the eastern shore. Golden Gate

Park in San Francisco, which is one of the largest parks in America, was nothing a few years ago but miles and miles of sand dunes like the Sahara Desert, and it was a great waste because it is partly in the heart of the city of San Francisco and partly along the magnificent waterfront of the Pacific Ocean. Then when it was discovered that almost anything will grow here in the sand, these acres of sand dunes were turned into what is now a magnificent park with specimens of almost every kind of shrubbery and tree growing there sent from all parts of the world, and in fact there are magnificent botanical gardens right in the midst of these sand dunes and many of the acres are now covered with lawns of grass that never dies in the winter or at any other time, despite the multitudes that tramp over it from one end of the year to the other.

Now what is the secret of the strange soil in California? Remember that even here at Rosicrucian Park we have demonstrated that every kind of shrub, tree and flower sent from every part of the world, and supposed to grow only healthily and normally in the part of the world it came from, will grow here easily. We have the papyrus trees and bushes of Egypt growing here, the lotus of Egypt, the passion flower of Palestine, the cypress trees of Jerusalem and some of the peculiar trees that grow on the top of Mount Shasta amidst snow and frost the whole year round. And we have roses and all kinds of flowers, and no matter what is sent to us from as far north as Alaska to as far south as South America, as far west as Australia, New Zealand, Bali Bali, Japan or China or as far east as Mentone along the Mediterranean or parts of Germany and France, no matter where these things come from nor what their natural habitat or conditions may be, they will grow here and grow the year round, for we have here at Rosicrucian Park roses and all kinds of flowers in full bloom throughout much of the winter season. Our lawns are as beautiful in December, January and February as during the summer. We know the cause of it, and it is not because we are using any special amount of artificial or natural invigorators, rejuvenators, fertilizers, or anything of that kind. It is simply because the soil here in California from the Sierra Nevada mountain range to the coast is a part of ancient Lemuria and all of the sand and soil is mixed for many feet in depth with the decayed leaves and foliage of trees of hundreds of thousands of years ago, and this decayed foliage, broken up into such small particles that it is hardly visible, acts as a natural fertilizer. Now that much we can tell, because we do know of what constitutes a natural and proper fertilizer and a means of regeneration, because the old, decayed leaves or herbage or

other living matter that has fallen to the earth centuries ago is now about to regenerate—I might almost say reincarnate—or come back to its normal life and vitality again, and it helps anything and everything else that is growing and is planted in such soil.

As to what benefit is to be gained from such rejuvenation of the soil, I can only point to the fact that the oranges and grapefruit, prunes, peaches, apricots, lemons, asparagus, lettuce and other things that grow here in California are shipped to all parts of the world because of their degree of richness in vitamins, in iron and other chemical qualities necessary for the human body. The last time a number of us here went to Europe and were down in Egypt I asked one morning at breakfast if we could have some stewed prunes. They called it a compote of prunes, and they were rich and lovely and tasted so familiar to us that I made an inquiry and found in the kitchen storehouse crates of dried prunes marked as having been shipped from the California Prune and Apricot Growers Association of San Jose, California. We found the same thing in London, Germany, and on the steamships. Now I do not mean to say there are not good specimens of fruit coming from Florida and other parts of the United States, but I do say there is a larger production of these essentials of living to be found in California, and that they are known to connoisseurs and chemists and specialists to have a higher chemical quality of nourishment for the human body than the fruits and vegetables of any other country or especially of any other part of America.

And remember that out here some fruit trees, and many vegetable plants, have two crops a year instead of one. We have here during the winter special crops of many forms of vegetables that do not come until later in the spring and summer to many parts of America. The soil here is so rich and so full of vitality that it will produce two crops instead of one, and it is interesting to easterners to come here and see many of our orange trees, for instance, in blossom with a new crop coming and still having fruit of the last crop on the tree at the same time. To see a tree bearing fruit and in blossom at the same time is always considered a freak of nature until it is discovered that we have two crops a year here instead of one. But only unusual soil that has a natural form of regeneration and rejuvenation can do that, and the result is that some of that regenerative quality and richness enters into the fruit and vegetables and that means better health for those who are eating such fruit and vegetables and living on such soil and in such an environment.

Statistics of Membership

I have before me this morning for comment in the Forum a communication from one of our Frateres in New Jersey who says he thinks that since *The Rosicrucian Forum* is a magazine read only by our members, space might be taken in certain issues to give some exact figures of a statistical nature regarding the percentage of members in each one of the degrees of the Order and the number of members in each Chapter, their nationality, religion, occupation, and statistics regarding the wages earned weekly by these members, the number of members in each of the forty-eight states and foreign countries, and so forth. He would also like to know how many towns and cities of the countries receive our weekly monographs.

This is all very interesting and we have a statistical department here that keeps these statistics for our own research information. At each annual convention these matters are brought up and recorded as showing the statistical facts of the organization during that year. But this is the first request I have ever had from our Forum readers that space should be taken in the Forum magazine for such matters. I doubt, if it were put to a vote, whether a half dozen of the thousands of foreign readers would vote in favor of having space in the Forum magazine occupied by such information that is of no vital interest or help to the members or students.

In the first place, the Forum magazine may be and is a private magazine for our members, but that is no guarantee that it is read only by our members and, if you stop and think of it a moment, there is no way in which we could be sure that anything like such a magazine could be kept inviolate. During the past years we have received comments from such men as the Order's troublemaker in Pennsylvania and others elsewhere showing that they have been keeping close tabs on matter contained in the Forum. I do not know how they get this information, or how they get a copy of the Forum magazine, and I do not care enough to investigate. But I know that in hundreds and hundreds of instances the Forum magazine is received by a member in some family where there are other individuals who are not members, and not realizing the secrecy, or supposed secrecy, of the Forum magazine, they allow others to see the magazine, perhaps in a casual way, but nevertheless any important information in it is passed along. Now I know there are a number of other so-called rival organizations or pretenders or self-appointed Rosicrucian leaders who would like to have such statistics about our membership as this good Frater suggests, and for that reason alone I would be reluctant to put all of this vital information in any one of our publi-

cations. But my principal objection to the suggestion is that not one in a thousand of our regular student members would want to see space occupied in the Forum with a lot of statistical information which, if it were given as completely as this Frater suggests, would not help any individual member one iota in his studies, in his progress, in his advancement or his better understanding of the problems of life.

One time we went to the expense of sending a questionnaire containing seventy-two questions to a cross-section of ten thousand of our members, and received their answers back. This questionnaire gave us an enormous amount of statistical information that was helpful to us in many ways, as, for instance, we asked the members whether they preferred propaganda leaflets in black and white or with some color in the leaflets. Over ninety per cent said they preferred color although every now and then some members tell us that propaganda leaflets printed with color must be objectionable to our membership because such colored leaflets are not dignified. Another one of the questions asked was whether our membership preferred that we continue placing our advertisements of the Order in popular magazines or restrict such advertisements exclusively to psychological magazines or science magazines. Over ninety per cent said that we should continue the same kind of advertising and even go further in bringing it before the readers of popular literature. This was an entirely different answer than might have been expected because of the occasional critical letter which said that our membership would not like such popular forms of advertising as the Order was using.

But the questionnaire also revealed the high percentage of men and women in the Order who had college degrees or university degrees, and it also showed that the average man and woman were of a cultured, educated nature. That offset the criticism that our work appealed only to the gullible, stupid, ignorant, and so forth. Another question showed that the average member was quite satisfied with a number of things which we were doing despite some criticism from an occasional member, and in answer to the question whether we should issue more books in the Rosicrucian Library or discontinue the printing and selling of special books, the members almost unanimously endorsed the idea of the kind of books that the Rosicrucian Library contained and, at our suggestion, sent us a list of proposed titles covering new subjects we had not touched upon. In fact all of the books now in the Rosicrucian Library and offered to our members at various prices have been written, prepared and printed at the suggestion of hundreds of members. We have not arbitrarily conceived these subjects and titles and offered these books. They have been

demanding and the manner in which they are bought and read and admired and praised by our membership shows that we followed an almost unanimous wish.

But why should all these facts be repeated from time to time? How can it help a Frater in New Jersey in his studies to know how many members there are in the forty-eight states of the Union or how many members in the Order are of one religious creed or another, or what the average salary is that is earned weekly by those who are employed? Our work caters neither to the poor nor to the rich, to the well-to-do nor to those living in luxury, and we who prepare the monographs and send them out are never concerned about the social, financial, religious or other standing of any of the members in the Order. So I think this suggestion from the Frater in New Jersey will have to be passed on for consideration at some very distant future date.

Hobbyists

This morning we have brought to our Forum a question by a Frater who came here from a distant point, and is spending some time today making a visit to the Museum and all the buildings and so forth. He says he is an archaeologist and he is out here in the West looking for an opportunity to become associated with some archaeological society or branch of archaeological work that is established or working here along the western coast. The questions he asks that are interesting to our Forum members are these: What is it that makes a man become devoted to such obscure hobbies and makes him ready to sacrifice all the comforts and luxuries of life, and even many of the necessities, in order to ride his hobby, so to speak; and secondly, is it safe for such a man to marry a woman who is not interested in any of these subjects and will such a marriage be happy?

Now here we have an interesting matter to analyze from the psychological, the social, and other viewpoints. In the first place, I am not fully prepared to say why certain types of men and women have a hobby or develop a hobby that becomes a profession with them. We have persons who like to go all over the world digging into the soil and studying the nature of sand and the strata of soil and rock. We have others who want to study plant life, even the simple little blades of grass in different parts of the country, and we have those who chase all around the country seeking butterflies and making a collection of them, and then we have others who would sacrifice everything in life to obtain samples of water from the different springs and wells in different parts of the country and analyze them—and then of course we have the antiquarians.

I have always been greatly interested in the so-called second-hand book dealers. I have always thought that they present a unique psychological problem. Those second-hand book dealers with whom I have dealt considerably, and who have large stores for the sale of second-hand books, I have found often lived or slept in a little ten by ten partitioned room in the back of the store, sleeping on a crude cot and cooking their own meals out of one frying pan and usually having for lunch a pint bottle of milk and a crust of bread, and poor clothes and poor accommodations in every sense. Yet in the front part of their stores on their shelves they would have books valued at fifty, one hundred or a thousand dollars, some of which I have tried to buy, and these men—seemingly living in such poverty and with such sacrifice of all the necessities of life—take down these rare old books and handle them tenderly as a mother might handle a babe, dust them off occasionally, hold them to their hearts and pet them, and then refuse to sell them even though the sale of one of them would mean physical comfort and good food for a month. They love to spend every penny they can get hold of in buying other old books, even when it is a toss-up whether the dollar they have in their pocket should go for food or for another book, and they love to keep these books presumably for the purpose of selling them to buyers, and yet they are disheartened when they find a buyer admiring the books and ready to purchase one. They like to live among these old books which they have collected, as you or I would like to live among the oldest and dearest of our friends.

There is something in the nature of an antiquarian—whether he is a collector of china, books, antique furniture or what not—that makes him love the things he gets into his collection and makes him hate to part with them, and he would rather live in a tent on the Sahara Desert and have his old relics around him than to sell them and live in the finest home in a big city. And of course there are collectors of all kinds and hobbyists of all kinds, and while we are trying to study them and analyze the motives back of their peculiar natures, we must keep this in mind: Had it not been that God or the Cosmic, or something divine or universal, had inspired this desire for collecting and preserving various things, much of the past history of the world would not be available to us now. These antiquarians are contributing to the preservation of the tangible evidence of man's past evolution. They may not be aware of that fact, and that may not be one of the things that motivates them in constantly searching for those things, and it may not be the purpose that makes them hold fast to what they have despite offers from pur-

chasers, but it is true that they are contributors to the advancement of knowledge and learning, and God seems to have made a certain portion of the population of the world have that sort of a tendency.

And when a man or woman has this tendency, nothing in heaven or earth can stop it from breaking out and manifesting. It is like a hunger that consumes the whole body. You hear in the fields of journalism about reporters and editors who have "the journalism bug in their blood" and that it never gets out until the day they pass through transition. We might say that there is a "hobbyist germ" that is activating and motivating the honest and sincere and conscientious collectors in different fields.

Now as to the second part of his question, I want to say that when such a man as the hobbyist, like the type I am describing, falls in love with a woman who has no similar hobby or tendency along similar lines, it usually means a disastrous marriage. She may manifest some casual interest during the courtship in what he is doing and she may seem to be willing to put up with his poor clothes, lack of money, or lack of proper residence or proper environment, but after marriage if there is not some radical improvement made, it means trouble. And furthermore, if there is a small chasm between the two before they are married—like a gap in the line of culture, tastes, desires, and enjoyment of the things of life—this gap or chasm gradually widens day by day until they are separated by a space that is almost as large as the Atlantic Ocean and they never will get together on an equal, common basis or ground. When a man who is such a hobbyist can meet a woman who has a similar hobby, or one that runs in a parallel line, and they can still continue their hobbies or work jointly, it makes an extremely happy marriage, but this happens only once in about ten thousand marriages. I certainly would never advise an anti-quarian of any kind whose tastes constitute a hobby to marry a woman who has no taste or hobby of a similar nature because they cannot meet on common ground in the sacrifices they have to make of the necessities of life and the usual pleasures of life in the pursuit of the hobby that one of them has.

Predestination

One of our members submits to us this morning this question: "You have recently said that the doctrine of predestination was not a fact in the lives of individuals and yet you intimate in the monographs that the so-called 'Akashic Records' contain all past, present and future knowledge regarding the life of an individual. If our future

is already known and written in these Cosmic records or in the Cosmic Consciousness, does that not constitute predestination?"

The person who submits this question to us this morning has a mistaken idea regarding the "Akashic Records." These records are a part of the Cosmic Consciousness and they deal with the general tendencies, inclinations and desires of an individual and group of individuals and of nations and of the mass of mankind in past, present and future matters. But these records do not indicate, so far as future is concerned, precisely what every individual is going to do, should do, will do, or must do. They only indicate what the general path of evolution of each individual is, and of groups of individuals and nations of individuals. These records do not compel or impel an individual to follow any certain tendencies, or to walk any certain path, or do any certain thing. They simply indicate what the individual may do or may be inclined to do if he follows these inclinations precisely and follows all the Cosmic urges precisely. But there is hardly a single individual who does anything of that kind. We all have certain inclinations and tendencies and we are born with certain talents and desires and wishes, and we yield to these things occasionally, and perhaps rather consistently in a general way; but we also use our will power and permit the influence of our environment and education and worldly conditions to tempt us into doing other things contrary to certain inborn inclinations or Cosmic urges. The individual who takes himself off to live on a desert island and live the life of an anchorite or an ascetic or monk, or something of that kind, may be yielding to certain strong inclinations and tendencies that the Cosmic has created in his past and present evolution, but at the same time he may also yield to some inclinations created by his environment. Certainly those of us who live in the modern civilized countries of the world and cities are greatly affected by our environment and by all the modern conveniences we have.

But we must remember that there is no power of an impelling nature that is so effective as the WILL of man. God has given us the ability to reason and to think and to exercise this special power that is called WILL POWER, and the more we develop that will power and exercise it and use it intelligently and constructively, the more we are recreating our future destiny. Some of that future destiny may have elements in it that are Cosmically inspired and have been more or less established by the Akashic Records, while on the other hand, most of the elements in the destiny we have created and are creating here and now for the future may be entirely foreign to what is written in the Akashic Records.

A child may be born with artistic talents and artistic tendencies, and it may be in the Cosmic scheme of things that he is to become a great artist. He might be born in a family where there is art, and where one of the parents is an artist, and where he would have an opportunity to go to an art school and develop his natural tendencies, and he might therefore become a great artist. On the other hand, he might be born in such a family or such an environment or under such conditions as would defeat these tendencies and frustrate all of his plans to become a great artist. He might see by his environment and by the needs of civilization—particularly the needs of the people in his city or the country where he lives—that they need help in therapeutics or hygiene. And for that reason he might decide to become a physician, and with the advantages of modern education and free scholarships he might become an earnest student of therapeutics, hygiene or sanitation, and eventually become famous as such, and do great work as such, and yet all the time he might have the tendencies toward art and do some art work as a hobby during his spare time.

I am using that illustration because it is typical of my own life. From earliest boyhood I had a natural tendency toward art and music, and although there was no artist in my family and no opportunity for me to go to any art school, and I have never yet attended an art school as a student, I began to feel in the early days of my analytical thinking, and in my deliberate attempts to solve some of the mysteries of life, that mysticism, natural law, scientific laws and the application and teaching of these things would afford me a great opportunity to help mankind. And I have made that field my profession or my business, so to speak. Yet that natural, Cosmic urge to paint, and the natural Cosmic talents that have been given to me in that direction, have enabled me during my lifetime to make over a thousand paintings and many hundreds of black and white, pen and ink, crayon and pastel drawings, and today my principal spare-time hobby and recreation is painting in oils and water colors. I have the satisfaction of having made such paintings and illustrations as may never achieve fame from the purely artistic point of view but have been executed well enough, and have revealed plainly some idea of pictorial representation that has warranted these pictures in the past twenty-five years to be hung in various museums, buildings, scientific halls and elsewhere, and some even here in our own buildings, our clinic, and used on the covers of our magazine and elsewhere. So while the Cosmic urge was to exercise some artistic talent that was born in me—not created in me by any worldly school of instruction—still by my

own will power and free choice I have entered an entirely different field as a profession simply because of a decision and a desire to help mankind.

I deny the correctness of the assertion that might be made by some that the so-called laws of predestination determined years ago that I should be both a teacher and writer of mysticism, and should be an artist of some sort as a hobby. I recall distinctly that I debated this matter for a long time and deliberately chose the activities that now engage me. Of course, some will argue that predestination entered into my decisions nevertheless, and that I only thought I was exercising free will in choosing as I did. But I have as much proof to sustain my angle of the argument as any of these others have to sustain their claims about "predestination."

To come back to the Akashic Records again: It may possibly be that the Akashic Records written in the Cosmic long, long ago plainly revealed that there would come a time in the course of my evolution when I would have the choice of becoming an artist, a teacher, a writer or this or that, and that I even might choose to delve into two of these fields at the same time, one as a profession, the other as a hobby. But certainly we have found nothing in our contacts with the Cosmic Akashic Records that have ever indicated or revealed to us the precise and exact path that any person or even a group of persons would take in the future, independent of anything they might decide to do of their own free will. In other words, there is nothing to indicate that the free will in man is subjugated or inhibited. That is one of God's great gifts to man, and it is noticeable that these persons who believe either religiously or scientifically in some sort of doctrine of "predestination" never develop their will power or even try to exercise it, because they take the attitude that they will be what has already been decided for them in the course of their lives, therefore why try to do anything independently? This makes them weak in will power, it leaves them weak in character, much like a cork floating on the tides of the sea. And none of us who has investigated this matter can agree or believe that God has given man the power to choose and the faculty of will power with the ability to develop it strongly and use it, if it were never intended to be used.

You are today what you deliberately or unconsciously planned in the past, and you will be in the future precisely what you plan and determine upon now and from day to day. Regardless of what the Cosmic may have written in the plan for you for the future, your will power and your choice of determination to be what you want to be is paramount to God's ideas, because God

has given you this ability in order that you shall work out your own salvation, and you shall assume all responsibility and you shall make due and just compensation. The fact that some men have been able to deny God, have gone so far as to rebuke God, and to disobey Him and to insult Him and to do everything contrary to the good laws God has established or created or inspired in man for the good of all persons, indicates that God does not force everyone to be either good or bad, and that man has such choice and will power, and that God permits him to have it even though that ability in man may result in the dethronement of God and the rebuking of God.

Evil Thoughts and Black Magic

Once more this strange subject comes to us from one of our officers in a southern city who tells us that he meets some persons interested in our studies and our subjects who believe that some of our members or some other persons have the power or ability to concentrate on them and send them evil thoughts or evil temptations or in some way through concentration impel them or tempt them to do things that they do not want to do, and for which they disclaim all responsibility.

Now this is a subject something like the "soul mate" matter that I discussed in some recent meetings of the Forum and which was published in one of our recent issues of the Forum magazine. It is strange to me that the principal leaders and contenders in support of the doctrine of "soul mates" are always those who have entered into some illicit, unethical, immoral or unmoral relationship. Very seldom do you see a sweet and noble couple of young unmarried people sitting in the moonlight in the ecstasy of romance on shipboard or on a mountain side, claiming that their courtship and their natural attraction toward each other is due to some degree of "soul mating." But when they are married, or one of them is married to some other third party, and the whole companionship or relationship is unethical or illegal or immoral, they suddenly and deliberately develop and contend as an alibi for their conduct that they have discovered that they are "soul mates" and therefore the Cosmic or something spiritual or divine has drawn them together, put them together, held them together, and is supporting their unethical conduct. We find generally that this "soul mate" idea is voiced by and argued by those who are using it solely as an alibi to eliminate the personal responsibility for the acts they are committing.

Now the same is true in regard to this matter of black magic, the sending of evil thoughts or the use of concentration by other persons or by

this artificially established idea of "M.A.M. (Malicious Animal Magnetism)." But in every case where we have investigated for the past twenty-five years and where other eminent writers, psychologists and thinkers have investigated such matters in the past hundred years, both here in America, Europe and elsewhere, it has been found that the persons who claim they are being influenced by evil thoughts sent from another person, or by this malicious thinking or black magic, have themselves been committing some acts that are either immoral, unethical, unfortunate, irrational or something else, and they are trying to support an artificial alibi in order to relieve themselves of all criticism and all responsibility. Seldom do you find a man who is given to the habit of going on a periodical spree of "alcoholic intoxication" and staying in that condition for two or three days, and squandering his money until he is wallowing around in the gutters of the streets or in an unkempt condition, claiming that he started to drink and got into the habit, or indulged in any particular instance, solely because someone was concentrating on him and sending him evil thoughts. He generally takes the full responsibility and assumes all responsibility even when he is accused of it.

But the moment a man or woman indulges in some other highly unethical act or the moment a business man of limited education or a business woman or a person in the social whirl fails in carrying out the highest ideals of life or fails in establishing some things which they have in mind, they blame their failure or their lack of ability or their lack of endurance or persistency or intelligence on the malicious evil thoughts of some person or group of persons who are "concentrating upon them with evil thoughts" and forcing them to do the wrong things they do, or to fail to do the right things that they should do. This is all nonsense, and I am sorry to say that the idea has been fostered in the past hundred years by some of these quickly organized, so-called mystical organizations under the guidance of some self-appointed leader who wants to attract attention by promoting such an idea. If someone comes forward with a new mystical philosophy and promotes the idea that he has some way of teaching you how to become immune to the black magic and evil thought ideas, he immediately attracts a large audience or large classes of personal, paying students because there are enough people in the world who have these foolish ideas about black magic and evil thoughts to want to learn more about the possibilities in order to strengthen and build up their weak alibis for their bad conduct.

In some cases we find men or women in definite lines of profession or business, even those who

are in a profession of therapeutics, who claim that the reason their business is bad or their patronage is bad or their income is bad is because some other persons are concentrating upon them with evil thoughts in mind, or sending to them destructive thoughts or forcing them to do things in their profession which break down their patronage and diminish their income. When such cases have been brought to our attention, we have analyzed them with an attempt to analyze those persons and we have found that such persons are doing various things in connection with their business and profession that produce the undesirable results, and that no evil thoughts of others have had anything to do with the failure of their businesses or the diminishing of their incomes. But they do not want to have pointed out to them that the failure is due to their own voluntary acts or their ignorance or their attitude. They want to feel that they are perfect, and that all the fault of their failure lies in the evil thoughts of some other person or group of persons.

Another peculiar thing is that many of these persons who feel that their lives are being wrecked because of the black magic and evil thoughts of other persons are individuals troubled by an inferiority complex. They are not only ignorant in the fundamentals of psychology and the principles of human nature and the operation of the human mind, but they are weak in their ability to exercise will power, and they are timid in some directions and bold in the wrong direction. I knew one man attempting to carry on the profession of physician whose business was going to wrack and ruin day by day, and who plainly saw that patients or possible patients in his neighborhood passed right by his office and went to other physicians. He blamed it all on black magic and yet we tried to point out to him that the manner of his dressing in a slovenly way, and going about with unkempt clothing and unkempt hair and even unclean fingernails and a foul breath and everything else, was responsible for patients or prospective patients avoiding him and that if they came once they never came again, and they even felt reluctant to pay him their just debts because they seemed to believe that he squandered his money in associating with unkempt and unclean persons in his spare hours. But we never could make him see it or believe it. He seemed to think that if he attempted to treat a woman patient while dressed in dirty overalls, with unclean hands and unshaved face and unkempt hair, that this would not make any impression on his patient, and that the reason the patient did not come back again was due to the evil thoughts of someone else. In other cases it is an inhibiting thought in the person's own mind, or an attitude in his own mind, that produces

the undesirable results, and not any evil thought in the mind of another person.

We say again—and I think that we speak with the high authority of an institute or group of persons well trained and well educated in the principles of human psychology—that it is impossible for the best and most expert of psychologists or mystics or what not to sit down and concentrate on some other individual and send to that individual such evil thoughts or black magic thoughts as would force or tempt the other person to do evil **IF HE DID NOT FEEL INCLINED TO DO SO OF HIS OWN ACCORD.** The Cosmic will not permit evil thoughts sent by one human being to absolutely compel another person to do anything wrong or detrimental to his own best interests. The more the individual or group of individuals concentrate and try to send such thoughts, the more they poison their own auras, their own systems, and produce no effective results on the other person. If those individuals who think that their lives are being wrecked or controlled or influenced by the evil thoughts of someone else, or some group of other persons, would stop and analyze their own conduct or consult someone who would advise them they would find out that the evil thoughts or evil tendencies originate in their own minds and they are only trying to find an alibi by blaming it on someone else.

Mentally Seeing Colors

Our next interesting question for the Forum this morning comes from a member of the Buddhist religion living in India, and she thinks that we here in the Western World can throw more scientific light upon something that has been well recognized and known as a fact in India. She wants to know why it is that when an individual in meditation concentrates upon a certain color and then discontinues concentrating on that color, he sees in his mind's eye another color, known as the "complementary color" to the original color.

She says that in India in the Buddhist religion and rituals, they use color disks or squares or round disks of colored cardboard for concentration. She says that in her individual case she uses a disk of deep rich blue, and that when she is through concentrating upon it, solely for the sake of fixing her concentration, and then takes her eyes away from the disk and discontinues the concentration, she sees the complementary color of yellow. Now she wants to know what law is responsible for this.

Now I am not going to take the time this morning to go into the matter of the physiology of colors and the physiology of seeing colors and the action of the vibrations of light upon the

retina of the eye and the stimuli produced by these vibrations. But I may briefly say that when you concentrate upon any one color, you inhibit the functioning of the eye and especially of the nerves that receive color vibrations and transmit them to the brain, and the moment you relieve the retina and its nerves of the strain of receiving only one color, they act like a swinging pendulum and swing to the opposite direction for rest after the strain of concentrating on one color, and that swing of the pendulum, so to speak, to the opposite direction, produces the so-called complementary color. Now we as Rosicrucians, or any man as a mystic, did not establish the law of colors and their complementary ones. That is a fixed law of nature. Why God created it and how it works I do not know precisely and to tell the truth I am not interested enough to try and find out. I suppose all of you know that every color has its complementary color and that every number can be reduced to decimals in order to find what its complementary number is.

In other words, every entity or every complete unit of anything has two parts to it—a negative and positive. The positive is called the color in dealing with tints and tones, and the negative half is called the complementary color. Now in numbers the same thing is true so far as mathematics are concerned. If we take the half of something and express it in decimals we would express it thusly: .50, which means fifty-hundredths. Now we do not need logarithmic tables or other mathematical tables to enable us to know that the other half would also be fifty-hundredths or expressed with the decimal .50. But suppose we had a fraction of something that was expressed with the decimals .0687; we would know that that is a part of a unit and not a complete unit. Now to find the complementary number to that decimal, we would take the number in decimals 1.0000, or just 1., then by subtracting the .0687 from that 1., we get an answer of .9313 which is the complementary number of .0687, because when these two decimals are added together we get a perfect unit of one decimal point. The same thing is true in colors. If we are given any one of the pure, so-called primary colors like blue, red, green, yellow or purple, and concentrate upon it in a bright light for a little time and then suddenly lift our eyes and look toward a dark space in the room, or toward something black or a black piece of cloth, we will see mentally the complementary color to the one we have been concentrating upon, and that means that we are seeing a mental stimulus that is the relaxing condition of the inhibition which we created by concentrating on one color.

To go any further into this subject would lead us very deeply into the science of colors and

vibrations and the physiology of the functioning of the eye and the brain centers, and I do not think we want to take time this morning to do that. But what these Buddhists are seeing and doing with their concentration on color disks in India is no different from what the Eskimos are doing in Alaska or some of our members are doing in the Chapter at Johannesburg, South Africa, or what was done in Egypt a thousand years ago, and probably will be done in other parts of the world or all parts of the world a thousand years from now. It is an immutable, established law, and it has no real mystical element in it except that in concentrating on one color and then seeing its complementary color, the eye is exercised and stimulated while during the original concentration on only one color a certain degree of ocular fatigue is produced that enables the objective consciousness to go partially dormant. And if you will read the monographs of the early degrees about the scale and its operation in the objective and subjective minds, showing how the subjective mind functions most keenly when the objective mind is partially dormant, you will see why any degree of ocular fatigue inhibiting the functioning of one of the objective senses helps to make the objective mind more or less dormant and permits the subjective mind to become that much more active.

Animals In Our Homes

Now comes another interesting question to the Forum from one of our members in Southern California. She says that there seems to be an idea or belief prevalent with some of our members that dogs (and presumably other pets such as cats, parrots, monkeys or what not) are undesirable in the same room with a member while he or she is giving treatments either by the psychic method or by the so-called contact method and that because the animal may be psychic or have a different aura or something of that kind, the vibrations being sent or given in the treatment will be interfered with by the presence of the animal.

The whole question is rather vague and complicated, and yet there is one definite theme throughout the question that I want to discuss. That theme is: Does the presence of a dog or other pet animal in the sanctum of a member interfere with his or her successful use of some of our psychic principles in giving treatments to an individual who is also sitting in the room, or to an individual who is at a distant point?

Now let me say first of all that such a theory is absolute nonsense. One of the closest pals and companions I have during the day and night in my home, in my office and in my sanctum, is my bull terrier dog. He knows when I am troubled,

when I am tired, when I am alone (and on such occasions exercises to a greater degree the instinct of watchfulness and protection), and he knows when I am happy, and he loves to hear music, as I do, and often sings with it especially when it is organ music or music I produce on my cello, and he even laughs with me, plays with me, and sighs with me. I have even found him snoring with me when we both lie down to take a nap for a few minutes during the course of the evening, because I do remain awake until very late in my sanctum in order to give the many midnight treatments to members that I am called upon by telephone and telegram to give.

Now I have found, in the course of the last eight or ten years especially, that a dog's presence in my sanctum interferes not one iota with the treatments I am giving, or interferes with my contact with the Cosmic or my reception of messages sent to me by those who are calling upon me psychically for help. My dog seems to sense when I am going into a deep stage of concentration and he lies down either at my feet or by my side on the floor and remains motionless and quiet until I come out of the meditative period. He will often look up into my eyes with a knowing look when he sees me concentrating into space, and he is very sensitive to my mental suggestions, to such an extent that even when he is lying down and his head turned away from me I need only think for a second or two of what I want him to do—either turn over, go into another corner, walk here or there, or lie down—and he does it instantly.

I am afraid that some of this idea about the interference on the part of dogs or animals is due to some of the foolish statements and propaganda that have been used by this modernistic movement known as the "I Am" Movement, under the leadership of the Ballards (Mr. and Mrs. King). You know they claim that they are being directed in their work by that wonderful mystic, Count Saint-Germain. And they have been claiming for some little time that his present psychic and Cosmic instruction to them to pass on to others is to the effect that all animals should be destroyed, especially all pet dogs and cats, and that these pets should be eliminated from the home because they are an interference or a nuisance, or detrimental to one's psychic development. Such rot certainly could not come from Count Saint-Germain because during his own life here when he was manifesting in an earthly incarnation as one of the most advanced and highly developed mystics of the Rosicrucian Order, he wrote many manuscripts and gave many demonstrations showing how well trained, domesticated pets—such as a dog and a cat—were friends of his, and good companions, and not the least ob-

jectionable, but even desirable because of the sympathetic understanding which they manifested. It would be an entire reversal of what he taught and wrote and manifested for years in his earthly life for him to take the attitude now that these animals are detrimental. Yet there are thousands of persons in the United States, blindly and foolishly following the new and unsound and original ideas of the "I Am" Movement, who really believe that Count Saint-Germain would order all of the well educated and trained pet dogs in American homes instantly destroyed or annihilated or something in order that human beings might evolve to a higher degree.

In the second place, if any mystic of any school of mysticism can be detrimentally influenced or disturbed by the presence of a sympathetic friendly animal in the room, the thing to be destroyed is the individual's peculiar ideas, and not the animal. A real mystic who is doing any real concentrating at all should be able wholly and totally to ignore the presence of either an animal or a human being in the room. Many of us here are able to concentrate definitely at periods of the day and night while a military band is going down the street and playing loudly or wildly or while the radio is on playing some of the modern, popular jazz or fantastic pieces of music, and we can totally ignore the sounds that might otherwise be disturbing. Until an individual is able to concentrate to such a degree and in such a manner, and block out the whole world around him, he is not capable of doing anything with his concentration and he is not capable of judging whether a poor little lovable, sympathetic animal is disturbing him or not. This contention about the animals interfering looks to me like an alibi on the part of the mystic for not being able to concentrate properly and he feels he must blame it on anything or something other than himself. It is just nonsense, and nothing else.

Aluminum Pots

The next question comes from a member who wants to know whether the use of aluminum pots for cooking is a definite and actual possible cause of cancer.

In our researches regarding the cause, origin, nature and treatment of cancer, carried on over a period of a number of years and now being definitely tested and demonstrated in our new clinic, we have found that aluminum pots and various kinds of food and other things of this kind are not responsible for the cause of cancer. In fact, cancer is not caused by anything that is taken into the mouth or stomach or into the digestive system. Cancer is caused by a combination of conditions that are not malignant or not

harmful, until some form of irritation causes some part of the body to be bruised or injured in a certain definite way. Contrary to popular belief, a blow on the abdomen, or even a blow on the breast of a woman, or a fall or a black and blue mark does not constitute the kind of irritation that starts or originally creates a cancer. The rubbing of a man's pipe on the lips of his mouth day after day, although so gentle that he hardly notices it, is more likely to be responsible for the cause of cancer on the lip than would be several strong blows that injure the lip, or a fall on the face that would injure the lip. Very often the mild rubbing of a collar button in a certain place or the rubbing of a small safety pin on a certain part of the body that is hardly noticeable and not painful will start the beginning of a cancer when a great or large injury would not do so.

Cancer is neither contagious nor infectious. Each spot or place in the body where cancer begins is a new and independent source or cause of a diseased condition and is not due to anything that has been inherited through heredity or transmitted in any way through the food or by germs or otherwise. And it is possible for one or more cancerous places in the body to be removed (without surgery or burning by X-ray or radium) and leave the rest of the body entirely healthy without any recurrence of the disease through any germs or cells still existing in the blood stream.

Demonstrations at Our Clinic

Having been tempted into speaking about our clinic by the foregoing question and answer, I feel tempted to say a little more about it because so many of our members are vitally interested in the new research institute and clinic that has been established by the AMORC here in San Jose. In the first place, it is the finest, most colorful, and scientifically equipped clinic of this type that this country has ever had. One of the outstanding attractive and impressive rooms in that clinic, besides those used for diagnosis, is the "Rosicrucian treatment room" as we call it. Not only our members coming as visitors, and those who come there as patients, but medical men and scientific men have been astounded and amazed at what this room looks like, and what it feels like. It is a fairly large room, with its walls covered from floor to ceiling in violet satin, and the only lights in the room for general use are violet lights. It is soundproof, comfortable, fragrant with some oriental incense and can be filled with organ music that comes softly from all the walls and ceiling, while the patient lies on a comfortable table in the center of the room. This strange room is used only for administering vibrations by the Rosicrucian methods. In eight

or ten minutes a degree of something that might be called the "twilight sleep" or psychological anesthesia can be administered there to any of the patients so that while they are semi-conscious, or wholly conscious, they are insensible to any pain if we desire it, and if we were performing minor surgical operations at the clinic these persons could be operated upon without feeling the slightest pain. But no surgery is done at the clinic, and this room is used only to put the patients in a psychic condition for a ten or fifteen minute period while they are in physical comfort and surrounded with beautiful music and beautiful violet lights. In that state, the Rosicrucian vibrations are administered by two of the specially trained doctors and for a few hours after each treatment, the patient's entire rate of vibrations in the body is changed.

Now in this clinic we have already proved in the last three weeks that deflated and diseased lungs that were incapable of functioning and were badly spotted with tuberculosis (as shown in the large X-ray photographs that are taken by us) have become inflated and made to function normally and the spots have cleared away. In another case, ulcers that have bothered an individual at or near the stomach and made it impossible for him to eat properly, sleep properly in any position, or live properly have been removed, and poison taken out of the system without burning by any process, without any medicine, and without any surgery. Other very peculiar chronic conditions that have enslaved an individual for years and made him or her a victim of miserable physical sensations have been changed, and our electrocardiograph measuring all of the functionings of the heart and our metabolism devices for measuring the breathing and the change of Nous into vitality in the blood, and the other devices, show from day to day precisely what is being done at this Rose-Croix Clinic. Although the clinic and institute has been open only about four weeks, the patients who are there are so enthusiastic about the improvement in their health that they hesitate about thinking of going back home even though they know they cannot remain any great length of time since they are so well, and even though they know there is a waiting list of over a hundred other patients who are anxious to come to the institute and clinic for treatment.

This institute and clinic is already proving what can be done by the Rosicrucian methods and what can be done in a humanitarian way when no thought of profit or personal gain is in mind. Instead of large charges for X-rays and all the other scientific tests and measurements and costs for medicines and operations and surgery and attendance, there is no cost for these things,

and the individual patient simply makes a nominal contribution toward the expense of operating the building and toward the expense of the special dietetic meals that are served. But there is more gaiety, more good will and laughter and amusement among the patients than one would find at a carnival, except that it is much more dignified. Each patient has his own radio, and there are reels of the big modern moving pictures shown each week, and there are all sorts of amusements so that the patients live in a colorful atmosphere in happy sunlit rooms that look nothing like a hospital or sanitarium and never have one moment of despondency or fear or depression. But the principal thing is that we are proving day by day and hour by hour through the work of the specially trained Rosicrucian doctors, that the vibrations of the human body can be altered and can be used to destroy and remove all disease, just as we are teaching in our monographs.

There is nothing being done at the clinic that has not been revealed to our members in the lower degrees and in the degrees up to the Ninth. Most of the patients at the clinic are our members (although the work is not limited solely to those who are members of the Order) and they see and realize now that they have not given enough serious attention to the instructions given in some of the monographs about vibrations in the body and the methods of giving healing treatments. But we have got to learn to disregard many, if not all, of the false and superstitious ideas we have been taught about the human body, the nature and cause and removal of disease. There have been more erroneous ideas taught about the human body and about disease and health than one could imagine possible. Just one week as a patient at the clinic proves to the patient that he has been living under false ideas and under conditions that have simply been making life miserable for him or her. But it takes a complete harmonious unit like this clinic and its patio and all of its rooms and grounds to give the patient that kind of environment, that kind of mental attitude and that kind of help and treatment that makes his or her body become new and younger and healthier and stronger again.

I know that the members of the higher degrees who have sponsored this Rose-Croix Research Institute and Clinic and who are back of its plans, and who are not going to permit it to become a money-making, speculative, theoretical thing, are going to be extremely happy as they learn, one by one, through their visits or contact with patients who return from the clinic, what wonderful things are being done. It hardly behooves me, who started the ball rolling, to brag or boast about what is being done there. In the first place, such boasting is not needed. The casual testimony

and the appearance of those who have been treated here and who go back home healthy and normal again will be all of the praise that the clinic will ever need.

We are all extremely happy in this work, even though it constitutes a very heavy burden upon my time and the time of the doctors and other members of the AMORC staff who are assisting in the work, but it is such a joy that we are all working under a heavy urge of enthusiasm and inspiration so that we do not easily tire and hours mean nothing to us. And when our members come to the Convention this summer and have an opportunity, as hundreds already have had, to go out there and go through the clinic and see the various rooms and the methods of treatment and talk with some of the patients, they will see that this remarkable clinic that has already won the endorsement of members and of every medical man who has seen it, is a wonderful and marvelous manifestation and demonstration of what the Rosicrucian Order can do and is doing.

Being Proud of Your Membership

Just as a matter of slight relaxation this morning I am going to start the Forum discussions and comments with reading a letter and answering a question sent to us from the East. It reads like this: "What can I say with dignity and sincerity are the principal reasons for my being proud of my membership in the AMORC or Rosicrucian Brotherhood? So many persons seem to think it is just a mystical organization of peculiar ideas with no scientific backing, no real education, and no real benefit to mankind or civilization. I know that in the past the Order was looked upon with great pride and given great honor. But what can I say today of its very present activities that will indicate that I really am proud to be a member?"

Well, our dear friend is quite right in saying that all through past history the Rosicrucian Fraternity throughout the world attracted considerable attention, not because it was a mystical fraternity or not because it was a fraternity, but because it was a leader and pioneer in many fields of scientific achievement and especially in humanitarian benefits that a large portion of the world recognized then and still recognizes. Reading a list of eminent individuals in the past who have made valuable contributions to all fields of science while Rosicrucians, or as Rosicrucians, makes us very proud indeed of the past ancestry of the Order. But, to bring all of that up to the present hour, let me call the attention of our members to the following facts:

During the present cycle of the Order under my administration the Rosicrucian Fraternity of

America especially (and that is the only section of the Order of which I am speaking now) has contributed largely and freely in many ways to the advancement of scientific knowledge. One of the first things we did of any international and outstanding interest was to make liberal contributions toward an Egyptian excavation expedition, paying for the opening or re-opening of some of the temples and tombs in Egypt by eminent scientists not connected with the Order, resulting in the removal and bringing to light of many rare specimens and important historical exhibits that have been placed in various large Museums throughout the world, and some of which naturally found their way into our Museum in San Jose. Another activity of which we can all be proud was our assistance in the creation, establishment and recognition of an international peace flag which could be flown over all of those buildings—in every part of the world and in every country—containing rare records and rare historical and art treasures and thus, under an international guarantee between the nations, protect such buildings from bombardment or ruination during war, thus depriving future civilizations of the accumulated exhibits now on hand. Incidentally our own Oriental Museum and archives here have the only such peace flag flying over any such group of buildings on the Pacific Coast, but by an international agreement and conference held in other countries and cities and in Washington, D. C., all buildings flying such a specially allocated flag will be protected.

Thirdly, think of the scientific advancements that have been attained right here at Rosicrucian Park through our own science laboratories and our own abilities. First, we have created and demonstrated on a number of occasions one of the world's largest color organs proving the precise relationship between musical notes and color. This is a contribution to the science of physics, to chemistry and to the fine arts, and this achievement has been recognized and spoken of in many scientific books. Another achievement is the creation of a Planetarium in which the mechanical and optical and astronomical features are original, unique and different from anything else ever attained in any other part of the world and they were invented and built in all of their mechanical and physical parts right here at Rosicrucian Park.

Then again, there was the designing, inventing and building of one of the largest, most complete, and most scientific apparatus for the detecting of Cosmic Rays and earth rays and making these rays both audible and visible at the same time. This was something that had never been done before, and which some of the largest institutes of science in America said could not be done and yet this machine was taken across the United

States on several tours and demonstrated in the scientific institutes and before groups of university scientists and has been acclaimed a very valuable contribution to scientists' knowledge of Cosmic conditions, astronomical conditions, and earth conditions.

Then there is our own Egyptian Oriental Museum which is conceded to be one of the largest Museums of rare Egyptian exhibits west of Chicago, and in many respects it is the largest one in America because it has many features that are not duplicated in the most costly, the most elaborate, and most impressive Museums in America. We have here some treasures that have never been brought to America before, and some features never created in any part of the world, such as a complete replica of an Egyptian Rock Tomb, and a complete replica of the famous Egyptian outdoor temple that is one of the features of the Vatican in Rome, and which was built by us here with the assistance of artists and artisans from photographs and measurements sent to us by the Vatican in Rome.

Then take our present phase of therapeutic research and application of unique principles. Not only in our newly created Research Institute and Clinic are we demonstrating and proving hourly that various so-called chronic and incurable diseases can be cured in a few days or few weeks, but we are discovering and preserving in bulletins and records that we will later on transmit to the medical profession many facts that have not been known to medical science or to any branch of the sciences for hundreds of years and probably never before to any man.

Now in all of these fields we have that degree and amount of scientific recognition that constitutes a sound scientific standing. Our Museum, for instance, is recognized by the Association of Museums in America as a full-fledged, dignified, valuable Museum with unusual exhibits and collections. It is not just something of a mystical nature, something of a mysterious nature, or something that is peculiar to the Rosicrucians, because many of its features are acknowledged to be the best that the world has to show. Even foreign governments have contributed to the exhibits in this Museum and have proudly placed their government seal or mark upon the exhibits they sent to us and have written letters acknowledging the exhibits to be precisely what they are claimed to be. And in the fields of Cosmic and therapeutic research we do not stand in the scientific annals and records as probers or investigators of the merely mysterious or mystical, but of the truly scientific. We have given as much thought and consideration to chemistry as we have to alchemy and we have given just as much thought and investigation to the fields of physics and

electricity as we have to the field of mentalism or psychology.

Therefore, the so-called hard-headed materialistic scientists agree that out of the Rosicrucian Fraternity are coming today the same kind of valuable contributions to the advancement of civilization as came out of the Brotherhood a thousand years ago or more. In nearly every field of human achievement or advancement, leading students, professors or scientists and investigators acknowledge that the Rosicrucian Fraternity of today is taking one of the big forward steps and is doing something that the nation should have done, or other great organizations should have done. To be a member of the Rosicrucian Fraternity is not to be a member of just a secret mystical society, but to be a member of an organization and body of highly educated men and women who are not only contributing to the comfort and intellectual advancement and happiness of the present-day generations but to future generations. And the monuments of science and revealed knowledge in all fields which the Rosicrucian Fraternity of today is establishing, not only here in Rosicrucian Park but throughout the country, are gradually being acknowledged by editors of magazines and newspapers, by publishers of encyclopedias and textbooks, as on a par with those of any of the so-called learned scientific societies of America.

So when someone tries to smile at your membership in the Rosicrucian Fraternity because some of your ideas, or our ideas, may lean toward the mystical, toward the weird or mysterious, just tell them that the organization and its members lean just as far in the other direction and that for years we have included in our teachings more precise details about electrons, atoms and molecules, about the principles of chemistry and harmony in music and archaeology and pathology and biology, than have any of the great learned institutions. So that instead of us all forming a group of so-called "crackpots" we are a large happy family of workers for the advancement of man, and that while we are working for such advancement we firmly keep our feet on the ground and do not allow ourselves to float off into the clouds in speculation and wild theories and nonsense.

I know that when some of our lecturers or officers here are invited before scientific bodies to speak, the eminent men assembled there are astounded at the knowledge we possess and the things we have done. I know that when I talk to these men in any one of their given fields of different sciences, they are surprised, and later ask me whether I am a graduate of some great institute, university, college or something in Europe; and when I tell them I never attended any such

university or institute and that all of my knowledge comes out of the practical scientific teachings of the Rosicrucian Fraternity, they are hardly inclined to believe me. Yet they realize that we have the knowledge and the experience, and along with it have certain abilities that we have developed, and whether they credit all this to a foreign university or great American college or to the Rosicrucian Fraternity makes little difference to me or any of us. We are only concerned in what we are doing for humanity and those individuals who need help, whether they are members of the Order or not. We seek neither fame nor glory, nor any special credit for our attainment. Nevertheless we and you can feel very proud of our membership in such an organization.

The Law of Assumption

One of our members asks a question this morning that deals with one of the high esoteric principles of the highest degrees, and I know that some of you here this morning and some of our readers of the Forum have not reached those degrees and would not know precisely what I was talking about if I entered this discussion too freely. So I am going to answer the question in a rather veiled way so that the higher degree members will understand, and the lower degree members will not be confused or tempted to try something in which they have not been properly instructed.

The question asks whether, in the practice of the law of assumption, the other person is aware of what is going on and feels strangely about it.

My veiled answer is that in the correct practice of this law, which is demonstrated here at our university courses and sometimes at our Convention sessions, the other person, so-called, is not particularly aware of what is being done or how anything is being done except that he has a sense of doing justice and doing that which is right, and he feels happy and satisfied in that attitude and is generally pleased with the results, so much so that I know that in some cases these "other persons" have written voluntarily letters to others stating that the day or the night before they did something which made them very happy, and they feel very proud of what they have done. They never intimate in such letters that they think they have been assisted or helped in what they have done, and they do not think strangely of it. So in the proper practice of the law of assumption, there is no ethical violation in any way, because in such a case, if such a thing were attempted, the Cosmic would not permit the experiment or the experience to be carried out.

Regeneration and the Elixir of Life

Now, into our session this morning come a Frater and Soror—man and wife—who say they are from another city in California, here on a visit, and they want to sit in with us. They have handed me this question, which includes a clipping from some newspaper regarding a “Yogi” who claims to be one hundred and seventy-two years old according to his own account, and he now claims he has found a method for establishing youth in old persons and he wants to use his system to make Mahatma Gandhi young again. He claims he has had one patient who is seventy-seven years old and he has made him look twenty years younger after forty days of treatment. Our Frater and Soror want to know if we have anything to say about this.

I can tell by your smiles just what you are all thinking about. In the first place, this whole matter starts with the assumption that this so-called “Yogi” living in Bombay, India, is telling the truth when he says he is one hundred and seventy-two years old according to his own reckoning, and if we stop right there and think a moment we will not discuss the rest of the matter. In the first place, until we have some proven records that one of these miracle workers of India has lived one hundred and seventy-two years and looks like fifty or sixty, there is no need of investigating his claims. In other words, he starts his claim with a very great challenge to our intelligence and our mental equipment. He makes a statement that is contrary to all records and all laws that have been known to man for ages, and if we find that we cannot accept his fundamental claim, the rest of his claims are unimportant. If we find that his fundamental claim is true in his own case, and that he has lived for a hundred and seventy-two years and looks much younger and acts in a good, healthy, normal manner, we do not have to look into his claims because his own case would be sufficient illustration of some unknown law that is working in a miraculous manner.

But since we cannot verify or deny the correctness of his fundamental claim, and since we have no way of telling whether he is a hundred and seventy-two years old or just seventy-two or maybe forty-two, what is the use of our wasting time in speculating on this matter? Nearly all of the past claimants of old age whose cases have been brought to our attention have been individuals who lived in countries, places or locations where no records were kept and where nothing could be proven definitely. The last case I tried to investigate was that of an American Indian who claimed to be one hundred and sixty-nine years old. But what could one find out about his

youth or the date of his birth or of his childhood? We could find absolutely nothing. We either had to take his unsupported word for his claims or ignore them, and so we just ignored them and let the matter go.

This man from India, however, tries to intimate that he is practicing and demonstrating a very old principle of Hindu or Indian philosophy, but it is strange that the oldest scientists and mystics of India have never been able to find anything in their philosophy that deals with this matter in any *practical* sense, and they can find nothing in their oldest books and records indicating that the greatest of the Hindu philosophers and scientists ever tried to find a method whereby they could live to that old age. So the claim that this young man, or old man, is simply promoting and advancing something that has always been known to the Hindus is absolutely untrue. The claim of having discovered an elixir of life or a method of rejuvenation or continuous youth is a new, fantastic idea of recent centuries. The greatest of the ancient scientists had no desire to live continuously in one body for hundreds of years and they did not seek any elixir that would produce any such results.

Even the alchemists who are credited with having sought such an elixir or “Philosopher’s Stone” did not seek any such thing for the sake of giving themselves eternal or continual long life in one body. They sought to rejuvenate and regenerate parts of their bodies and prevent disease and pain and untimely breakdowns from overwork or overstrain. But they were not seeking for a few drops of some liquor or liquid or medicine that would stop them from growing old after they had lived sixty, seventy or eighty years continuously. That is only a fantastic claim made for them by modern writers like the claim that they were constantly seeking to make gold in order to build up a fortune. The oldest of these mystic philosophers and alchemists only tried once or twice to make gold from base metals, and each time they tried they succeeded in doing so at a tremendous cost, and they knew it would take a large fortune to begin with in order to make a small fortune out of transmuted gold. They knew also that if alchemists succeeded in making any large quantities of gold by transmutation, the value of gold would soon go down, and they would have their large quantities of gold lying around in their backyards just as the Pennsylvania farmers have swill barrels for useless garbage in their backyards. What these alchemists were seeking to do was to find the law of transmutation and make one or two demonstrations of it as a test and then apply the law to other things than the making of gold. But it is very hard to get some of these modern writers of fantastic tales to know the truth, or at least

to express the truth, and so the story goes the rounds that all that the Rosicrucian mystics and alchemists of the past attempted to do was make fortunes out of transmuted gold and that they had failed in this and died in the poorhouse or the attic and therefore all of the Rosicrucian philosophy is foolish and absurd.

Well, let the rest of the world think what it may; we here are rejuvenating some persons who have had partial breakdowns or partial shortening of the span of life through stress, strain or disease, and we are making hundreds of thousands of persons happy and contented despite world wars and economic conditions, and I say that when you can take one family that has been living in misery or poverty or suffering and disease and pain, and transmute that family into a happy, loving, healthy, normal family, enjoying life, you have performed the greatest act of transmutation that can be performed, regardless of the fact that not one of the members of that family may have a grain of gold to his credit.

Some "Mystical" Work

And now just because I answered the foregoing question commenting on some newspaper clippings, another Frater rises here, now, and offers me these newspaper clippings from a New Jersey newspaper showing some so-called art work performed by a woman who says that she is being guided in her art work and murals by the spirit of some Egyptian Pharaoh. Our Frater wants to know whether this is possible.

Now I am not going to answer this question as a novice in the art field or an expert in the art field but simply as an average human being; and I want to say that after taking one look at the so-called mystical murals that this woman has painted, I am ready to believe anything as to who or what is guiding her hand while she is painting. It may be that some ancient Pharaoh is guiding her hand, and it may be that some intoxicated so-called "hobo" or vagrant of the roads is guiding her hand, or it may be some little child who lives in her home does the daubing for her. But if a Pharaoh is guiding her hand in painting these fantastic murals, it is no credit either to the Pharaoh or to her. Not only is her claim fantastic but so are her pictures and her painting and the ideas that she is trying to represent.

In my years of experience in the art field and contacts with artists of all kinds—especially beginners, or those who have gone no further than mediocre development in the art field—I have met those also who are "poor artists" in the sense that both their art work and their pocketbooks are very poor, and they have wanted to promote their paintings and their daubings to such an ex-

tent as to give them a commercial value. And many of them in the past years have made fantastic claims as to why their oils, or water colors, look so crude and mediocre. Some of them have claimed they have painted such pictures with their eyes closed, or with bandages over their eyes. That might add another ten dollars in value to the paintings. Others have claimed that they painted them while in a trance—and such a claim was just as easy to believe after studying the pictures as the claim that they painted them with their eyes bandaged.

I knew one man who was neither an artist nor a pretended artist, but who thought that he could make considerable money in New York City by daubing on canvas through a method of claiming he was a great mystic and could see the soul of the person sitting before him, and so he painted what he called "soul portraits" in oil on canvas. He had wealthy men and women, particularly wealthy women, go to him for such sittings, and he charged two hundred dollars a sitting and gave each one of them a four-foot square piece of canvas that looked like one of these attempts at the futuristic paintings depicting a woman coming down the stairs, only you could not tell what part was the stairs and what part was the woman, nor whether she was going up or coming down. But at any rate, his patrons accepted these portraits and thought it was marvelous that he could see their souls when no one else could see them. I examined eight or ten of these paintings and I will tell you now that if the picture had really been an accurate interpretation of the soul of the sitter, I would not want to know the patron or sitter and I would feel very sorry for the individual. If you have ever looked at yourself in a pool of water and studied the reflection for a while and then dropped a pebble into the water and made a lot of waves travel over the reflection and distort your face and your countenance to a point where you could not recognize it, then you will have a good idea of what some of these "soul portraits" looked like, with the addition of all the fantastic colors that the painter could squeeze out of the tubes onto his palette.

It is one thing to make claims and another thing to prove them. In this case, even if these weird, fantastic, meaningless murals that look just as good upside down as they do any other way, were produced by this woman through the guidance of a Pharaoh's hand, I would say "And so what?" The fact that a Pharaoh had anything to do with them did not make them any more attractive, meaningful or valuable. The paintings still would be daubs, and miserable things to hang up on any wall anywhere. So we will not bother any further with such claims and their probable truthfulness or falsity. Unless a painting, whether made by

an expert or a student or an amateur, depicts and tells a story in an intelligent and understandable way, it is worthless, no matter who painted it or how it was painted.

Recalling a Past Incarnation

Now here we have another angle of the reincarnation matter that is very interesting. One of our Frateres living in Southern California comes forward and says that he has been seen in some projections or visions in a different physical form than his present form. Other persons have seen him at different times in the body and garb of one of the Padres of the old California Missions surrounded by the bright sunlight that is typical of California. These old California Mission Padres were quite distinct in their appearance because of their haircut, and because of their garb and surroundings. So he came to the conclusion that he must have been, or may have been, a California Padre in his last incarnation, and he made a search of what Padres of that part of the country were born or living about one hundred and forty-four years ago, and he has found the record of a Padre who might have been himself in another incarnation.

Of course, this is all purely speculative but it brings forth an interesting question that he asks, namely, since this Padre of one hundred and forty-four years ago was murdered by the American Indians, according to the records, and was only forty-three years of age at the time he was murdered, would his reincarnation at the present time in a modern body and with a modern personality tend to make him distrustful or fearful of his own safety because of a recollection of the murder that occurred in the last incarnation?

Now that is an interesting question, and I do not know whether I am prepared to give any definite answer to it. I know that each one of you would like to give your answer and make your comments, but I know also that all of you would be merely speculating just as I am doing, so let me be the chief speculator, at the present time, at any rate. If there should be or would be any effect upon the present incarnation by a past incarnation in which the individual was murdered, it would not manifest at the present time in a distrust of everybody or of a general class of persons but of some one person whose appearance or activities typified or represented the activities of the person who was responsible for or caused the murder in the last incarnation. But even so, the person in his present incarnation might have no distrustful or fearful attitude whatsoever. The fact that he was murdered in the last incarnation does not indicate that he was murdered by any-

one that was hateful or by anyone whom he distrusted or feared. He might have been attacked while he was asleep and killed by some Indians, or by one Indian who was making a raid, and he may never have known in his wakeful state just why or how he was killed and he may never have had any distrust toward anyone except possibly a cautious attitude toward all or many of the American Indians of that time. If the man in his last incarnation had had quarrels quite frequently with some individuals and had been threatened by some individuals and was daily living in fear and consternation, almost hourly expecting one of those distrusted individuals to attack him, he might carry some of that fear and distrust over into this incarnation. But you see that here we are dealing in speculation and imagining things that may never have taken place.

Again I say, he may have been murdered as the records say by some American Indians, and yet it may have been done so quickly and in such an unsuspected and unexpected manner as never to have created any distrust in his mind. On the other hand, through the period of spiritual attunement and purging that would take place after transition, and while remaining many years in the Cosmic realm, he might easily have forgiven the man who killed him and purged himself of all distrust and hatred for his acts, and might have been reborn again in this incarnation without any fear or distrust. The object of the period in between transition and the next incarnation is to prepare the soul and personality for a cleaner and better life and it would seem to me, continuing with my speculation and theorizing, that the man would come into this incarnation a cleaner and better man in his mind and mentality than what he was when he passed out in the last incarnation. But since all of this is just speculative guessing and theorizing, and since we have no proof any more than a vague idea that our good Frater at the present time was a Padre of the Missions back in the year 1781, I would rather think that he was a good Padre in the last incarnation and was not murdered and that he was not identified with the one who was murdered and that being in the Rosicrucian Order now, he should obliterate from his mind all thought of his past in connection with any unpleasant incident and should convince himself that he has not in his mind or subconsciousness of the present time any feeling of distrust or enmity or regret, but is just a fine, lovable, happy man.

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THE WORD WAS LOVE

I entered into the Secret Place that is my God-self.
And when the door was shut, lo! the darkness was not;
Fear was as nothing;
Sorrow dissolved: it vanished even as a shadow that flees the Light.
In the Presence of Him Who is the Most High,
Who is Omnipotent and Omniscient,
I became one with wisdom, and one with truth.
The power that is from God became a mighty voice
Giving utterance to words, living and flaming:
"Oh, son of man and the deathless gods,
Aloft on that plane where Spirit and Spirit merge,
Thou hast risen above the fallacy of fear.
Thou art free: a radiant being.
Be thou the exponent of Life and Light;
Be thou the revelation of Love, direct from its Source.
Go thou, and tell mankind the story of Love:
How it is greatest of all virtues."
And when I was come again to my earthly self
The Light was darkened: but the Word remained . . .
AND THE WORD WAS LOVE!

—Dedie Huffman Wilson.

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Greetings!



DEAR FRATRES AND SORORES:

We crave your indulgence and sympathy if this issue of the Forum is not up to the brilliant standard set by our beloved Imperator, H. Spencer Lewis, who has been forced to take a rest on a sea voyage, and is therefore unable to write for this issue. We trust that the membership will send him thoughts of love and harmony, and that he may return to us strong and full of vigor as his former self.

During my 25 years' association with Dr. Lewis in the Rosicrucian work I have always found him an indefatigable worker and producer as well as an excellent associate. The tremendous task of building up a strong physical organization is the work of our dear brother. How well he has built you all know. The largest center of occult studies in the western world is ours. The most complete course of study is ours. Our university is the first to be dedicated to occult research and advanced instruction. We know that a glorious destiny awaits it. All of these things—the impressive park and buildings, the scientific equipment, the research library, the laboratories, the clinic, even the ornamentation, have been the results of his inspiration, his love, and his enthusiasm. He has taken a personal interest in all the activities. He spent years of study and effort on translating the old manuscripts and adapting the ancient wisdom to modern needs. He worked out the ritual and the graded course of instruction. He established the work of the Order firmly in this land. He has given to us, his fellow-workers, a wonderful instrument for the education and upliftment of humanity. If his enthusiasm has fired us with an equal enthusiasm, if his dedication to a great task has inspired us to dedicate our lives to that great task, if his great personal development calls forth the best of which we are capable, then our brother has succeeded and our brother can rest upon his laurels. For the work that he has done from which you and I benefit, we can never fully repay him. He is now getting along in years and feels the weight of his burden. He is now paying nature for the endless nights he freely gave to us in order that the Rosicrucian teachings may be available to us. Nature demands its pound of flesh, everything has to be paid for, cause and effect is the law.

Now is the time for us to gather around our beloved leader. Now is the time to show our appreciation for the enormous work he has done. Let us build up around our great leader a wall

of mental and spiritual protection that no malific forces can pierce. Let us all remember him in our prayers, our meditations and concentrations.

Fraternally,

THOR KIIMALEHTO,

Sovereign Grand Master.

Peace, Peace, Peace

If there is one subject dear to the heart of every true Rosicrucian, it is that of universal peace. Whatever ideals the Order stands for can be realized only in peace. According to our teachings, every soul is a spark of the Divine. No human being is superfluous. He is on earth to evolve and take his proper place in the human family. He can evolve properly in a world of peace. Civilization can flourish only in time of peace. Of what use are the artist, the musician, the architect and the educator in a warring world? Human beings become cannon fodder. The only architecture is the trenches, the only art is camouflage, the only music is the military band. The only song is the song of hate.

We teach that childhood is sacred. We teach that youth has a right to live and develop. We teach that every human being has the privilege of making the most out of life on the earth plane—not, of course, at the expense of other human beings. The world we want to create is one of human beings who are brothers, exercising their divine faculties in a spirit of love, developing their divine potentialities for the good of mankind, living lives of beauty, helpfulness and joy.

God gave man the earth to govern and subdue. God does not love war and strife. God does not want war. Universal love cannot rejoice at the savage spectacle of children and civilians killed in air raids, youth destroyed in trenches, people cowering in subterranean dugouts, towns wiped out of existence, and countries turned into armed camps.

Since man emerged from savagery, the world has been drenched in human blood. It is time that man learned the futility of power and greed. It is time that decent human beings everywhere revolt at cruelty and unrestrained lawlessness. It is time that man realizes that he cannot get anything out of life without giving adequate return; that he cannot get anything by taking it from the other fellow. It is time that man everywhere demands his elementary human rights. It is time for the war lords to be dethroned, for the iron

scepter to be wrenched from the mailed fist. It is time for humanity to subdue the beast in man.

The efforts of peace-lovers seem to have been futile. We must not despair. We dare not despair. We must take our stand upon universal truth and begin the arduous task once more. Let every organization working for peace and humanity resolve not to falter. Let us help them in the struggle. Let us give them our moral and financial support. In addition, let us teach the basic laws of life to all who are willing to listen. We can talk to individuals. We can talk to groups. We can incorporate the principles in articles and stories, radio talks and motion pictures. We can distribute pamphlets and lend our books.

We must emphasize the universal aspect of the Rosicrucian teachings. The aim of AMORC is not personal development alone. Personal development is for world service in group activities. We teach a universal philosophy. We are a universal brotherhood. Our philosophy is simple and can be appreciated by even the youngest student. It can be explained to the man in the street.

The welfare of the individual is bound up with the welfare of the group. In a suffering world every individual is affected. In a world at peace every individual is benefited. No Rosicrucian can be a rugged individualist. No Rosicrucian can live for himself alone. God is a fact and the brotherhood of man is a fact. Impersonality is one of the virtues that must be achieved on the Path. Thought, emotion and speech are as potent as deed. The law of compensation governs destiny. Our entire philosophy is based on these few universal principles. These few principles are sufficient to teach us our duty to ourselves and our fellow men. These few principles are within the comprehension of every normal intellect. These few principles can be broadcast to the world. "And these words which I command thee this day shall be in thine heart: And thou shalt teach them diligently unto thy children and shall talk to them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up." (Deut., ch. 6, v. 6, 7)

The first step toward universal peace is that we should be interested in world affairs and make an effort to understand the underlying political and economic forces. The second step is that we cultivate the great virtues of sympathy, understanding, tolerance and love. Let us be tolerant of every type of difference in our community, in our country, and then throughout the world. Let us make a distinct effort to understand people different from ourselves in temperament, race and religion. The story is told that an old man, a fire worshipper, approached the patriarch Abraham for a night's lodging. Abraham refused to admit

him and God rebuked him. He said to Abraham, "For seventy years have I endured this man. Can you not endure him for one night?"

Many people have the wrong attitude toward life because of ignorance. The man in the street thinks he can "Get away with it." The storekeeper thinks it legitimate to cheat. The racketeer thinks there is no one to call him to account. The politician thinks he can buy votes and make false promises. The snob thinks that other people are too unimportant or insignificant to merit his attention. The intolerant, uncharitable Christian thinks his donation to the church will compensate for his nefarious actions and condemnation of others. The munitions manufacturer sees nothing unholy in his nefarious business. His agents deliberately foment international strife. He makes secret agreements that his factories and arsenals be protected.

Ignorance, I like to believe, is the basis for these inhuman acts. Can a man injure his neighbor knowing that his neighbor's soul is as divine as his own? Can a man condemn his brother to starvation knowing that we are responsible to the Divine Father of us all? Can a man willfully defraud or destroy his fellow human being knowing that the law of compensation will exact a return to the last farthing? Can people continue so madly brutal and selfish knowing that life does not end with the grave, that divine law rules eternally and impartially?

Ignorance must be the basis of these savage acts that greet us daily from the headlines of the newspapers and assail our ears from the radio news reports. I like to think that many people are perplexed and bewildered and in doubt, and would be grateful to know the truth. I like to think that many people, if they knew the truth, would exercise more self-control in speech and thought, in emotion and action. I like to think that many people, knowing the truth, would become more social-minded and tolerant. They would not hesitate to be a force working for evolution rather than continue neutral, indifferent and unconcerned.

Is the Rosicrucian philosophy necessary in order for one to be decent, humane and kind? Of course not. The human being, because of the divine soul within him, should find it easier to be kind than unkind, tolerant than intolerant, social-minded than self-centered. As George Bernard Shaw said, "Do I need a reward because I do not murder my grandmother?" But the fact is that man's inhumanity to man shrieks to high heaven. The earth is saturated with human blood. The conference at Evian, France, was a case in point. The delegates of the different countries came, it was said, for the express purpose of seeing that the refugees were not dumped on them. Countries

like Australia and Canada, with large unused stretches of territory, refused to welcome refugees. Human beings who are brothers in God, children of the one Divine Father, are trapped like animals.

Every child in India knows the law of harmlessness. Let us make that great law part of our national psychology. Let us make it a world-wide ideal. We know that thought has power. We know that an idea can sweep the world and dominate an age. Let us help fan the fire of knowledge. Let us help create the circle of protective light. Let us think brotherhood, talk brotherhood, and act brotherhood until our neighborhood is saturated with the idea.

The universal import of our philosophy is of supreme importance. The universal spreading of our ideals is one of our greatest tasks. Be not content with simple mastery of the lessons. Be not content with self-development. Be not content with peace in your own household or in your own business or in your own community. The man giving every ounce of his strength to helping suffering humanity is truer to the divine within him than he who concentrates on his own personal welfare and development alone.

Our membership is a large and growing group of splendid men and women. We can double it in a very short time by pointing out to our friends and neighbors that we are world-wide order working for peace and brotherhood. Our radical friends think their organizations alone are working for the uplift of humanity and the eradication of the causes of internecine strife. We know that our methods are better. We know that our purification of human character is superior to this little reform or that little technical or legal improvement. *The noblest reforms are vitiated and become instruments of reaction when administered by selfish men for ignoble ends. We know that to change the attitude of human beings toward the world and toward each other is more important than any revolution. When greed is eradicated from the human heart, then exploitation will cease throughout the world.*

We are members in the Order to find our rightful place in the world, to train for our work in the brotherhood of man. Service is the keynote to advancement. We perfect our personality and character for the more efficient performance of our particular task. We must become one with the workers of the world. We must learn to think in world terms. We must learn to think in terms of human needs. We must learn to think in terms of world welfare. We must be willing to sacrifice personal advantages and national prerogatives for the welfare of all the nations of the world. We must recognize the fact that every human being has his place in the sun and every

nation has its place in the brotherhood of man. No nation must be permitted to act the part of the dog in the manger. No human being, no corporation, has the right to say, "This wealth is mine." All wealth is lent to us; all power is given to us. The planet is our home; the human race is one family.

Let us try to see with the eyes of God. Let us take the initiative in the groups with which we are affiliated. Let us be vitally interested in our community. Let us not be afraid to live our Rosicrucian principles. Let us not be afraid to be a force for good, a unit in the universal brotherhood, an instrument in the hands of Cosmic powers. Let us be exponents of our ideals and representatives of the brotherhood wherever we are. Let our Order be known among men for the purest idealism of unselfish service.

The Plight of the Modern Girl

Our individualistic civilization has brought some strange problems in its wake. One of the most perplexing is that of the unmarried woman. Never before in history has woman been a problem. In primitive times the labor of woman was an asset. A man paid the father for taking his daughter from him. In ancient Greece the law compelled a citizen to marry by the time he was thirty. Mohammed made polygamy a religious duty so that the excess women could be provided for. In agrarian civilization every human being was necessary, and there was a place for all the women in the household.

In ancient Egypt women were regarded with the utmost respect. Ptahhotep, the Grand Vizier of the 27th Century B. C., counsels his son to marry and make his wife happy. "Make her heart glad as long as thou livest. She is a profitable field for her lord." In ancient Israel women enjoyed considerable freedom and power. The last chapter of the Book of Proverbs depicts a type of womanhood that is extraordinarily modern. She is wife, mother and woman of business and community affairs.

"Her children rise up, and call her blessed;
Her husband also, and he praiseth her:
'Many daughters have done valiantly,
But thou excellest them all.'
Grace is deceitful, and beauty is vain;
But a woman that feareth the Lord, she shall be
praised.
Give her of the fruit of her hands;
And let her works praise her in the gates."

Miriam, the sister of Moses, had the gift of prophecy. Deborah, a wife and mother, judged the people and led the men in battle. The choice of a proper mate was considered of such import-

ance that Abraham sent his most trusted servant, Elizer, on the quest with careful instructions to help him find a wife for his only son Isaac. Tradition tells us that Isaac loved the maiden whom his father had selected. He brought her to his mother's tent, and the divine light which had disappeared upon Sarah's transition returned upon the entrance of Rebekah. One of the Mosaic laws was that a man was exempt from military duty for the first year after his marriage for the building of his home. Marriage and the home were considered sacred institutions. On the Day of Atonement, the most sacred day of the year, the maidens, dressed in white, were permitted to seek the men of their choice.

The high regard for women, the duty of marriage, and the beautiful family life kept Israel intact, despite dispersion and persecution, for centuries. The Rabbis of the Talmud bid a man treat his wife with honor and respect because through her comes every blessing that God can bestow on a man.

In India and China it is considered the duty of the father, or of the entire family or clan, that each girl be established in a home of her own.

In every civilization woman was considered the responsibility of the family or of the community. Never before was she thrown helpless into the world to find her own place and to make her own home. Even today in France the father upon the birth of a daughter begins saving for her so that with the "dot" she can begin married life at an advantage. She can furnish a home or help her husband in his business or have a little sum of money of her own to draw upon in emergencies. In Russia today there is no marriage problem. Everybody is poor, and everybody works. This situation is deplorable and cannot last. The human being is not a machine. The situation in England, as everyone knows, particularly since the war, has been appalling. The situation in this country, too, is regarded with horror by foreign observers. One of our members interviewed a famous Chinese scholar, Lin Yutang, the author of *My Country and My People*. He said that the first thing that struck his attention in this country was the social and economic plight of the average young girl. A refined and conscientious Chinese father would never permit his daughter to submit to the humiliating competition to which the American girl is subjected in making her own way in the world. Even our psychologists admit that it is no fun being a young girl today in our country. She is absolutely on her own in one of the most difficult periods of history. Social custom does not compel her parents to help her. There is neither legal nor social compulsion for a man to marry. Society makes no direct effort

to help young people marry and establish homes of their own.

Years ago the *Ladies Home Journal* ran a campaign to compel department stores to put stools behind the counters so that the girls did not have to stand all day long. In our highly competitive civilization, run for profits and not for service, just as little regard has been shown for woman's physical needs as for man's. Every improvement had to be wrenched from unwilling hands. Physicians and psychologists had to "prove" through graphs, statistics and charts that fatigue, poor working conditions, and long hours are detrimental to speed and accuracy in production. Our lords of industry have much to answer for before the bar of God. In the eyes of a mystic we are still living in the jungle.

If there were any consideration for woman as a sex, and if there were any regard for the future of the race, her health, her physical needs, and her social welfare would be put *first*. Industry would not be permitted to drain the vitality necessary for wifehood and for motherhood. No girl would be compelled to work eight hours a day and six days a week when she needs time to take care of herself and to build up her own social life. It would be different if parents considered themselves responsible for their sons and daughters. Very few do. Few mothers urge their sons to marry, particularly if they are devoted sons who make a good living. They will urge the black sheep of the family to marry in the hope that his wife will "make a man of him." It must be admitted that parents who are poor and limited in social contacts are helpless as far as their grown-up daughters are concerned. To speak plainly, in a great many cases the girl must leave her mother's house and find a job and a husband for herself. Frequently her parents have not a cent to give her for a trousseau, or a home. They cannot help a young man in any way. Frequently the girl must maintain herself, support her ailing and aging parents, and send younger brothers and sisters to school. Such a situation is usually sufficient to keep every suitor away from a girl. Most young wives are compelled to work to help furnish a home or to help their husbands buy a store or establish a little business, and also to help save up for confinement expenses. They would not have to spend their strength in this manner if their parents provided for them as they do in France, or in India, or in China. Perhaps this is the reason why our country has the highest death rate in confinement cases among civilized countries in the world.

This situation does not exist among the well-to-do or the very poor. It has always been customary for the very poor to marry young and to work together. Among the well-to-do the un-

married woman never had to worry about where she would live or how she would maintain herself. This problem exists wholly for the great middle class, the backbone of our country. There are exceptions, we are glad to say. Many women win fame and fortune in the various professions. The women in teaching and in the government service enjoy at least economic security. Many do marry and even manage to have a child or two despite the fact that they cannot afford to give up their earning power.

The number of the unsuccessful, however, is large enough to give those interested in the public welfare serious concern. Many girls never get a chance to marry. Many girls who do marry later in life lack the vitality for wifehood and motherhood, or have contracted ailments difficult to eradicate. Neurasthenia, nervous breakdowns, and female disorders are alarmingly prevalent. To make matters worse, as a woman grows older her opportunities for marriage decrease. In the first place, there is no need for a young man to rush into marriage. He does not lose social status by remaining single. No matter how old he is, if he is in good health and can earn a living, he can win a charming young girl, fresh from school. "Nobody is grabbing them up," he says insolently. The young man sees the plight of the modern young girl, but he neither sympathizes nor cares. He is not social-minded. The community means nothing to him. He is interested in himself alone. Why should he marry a nervous, played-out woman of thirty or thirty-five when he can find a bride among the recent high school or college graduates?

There is no place in our social system for single women. The world is made for couples. Girls, widows and divorced women have written of this fact innumerable times for our leading newspapers and magazines. Girls are ashamed to be seen always alone or to be seen only in the company of other women. Our women have been thrown upon themselves for companionship. They have been compelled to adopt ruthless methods to make a place for themselves in the world. "*Live Alone and Like It*," by Margery Hillis, is a striking revelation of our times.

Need the situation be as revolting as it is today? Certainly not. Our girls can be helped in many ways. Every community should consider the social life of the girls as important as the feeding of babies or the building of gymnasiums or providing young men with jobs. Every church, every coeducational institution, every community house should arrange occasions so that the young people can come together socially. There are any number of clubs for boys and girls of elementary and high school age. There should be more organizations for young people of marriageable age. Parents

should be less selfish in holding on to children. "The silver cord" has proved a tragedy in many a home. Parents should give thought to the problems of their daughters and see to it that they are trained to earn a living and to build up a social life. If the social opportunities in the town are meager, they should permit their daughters to go wherever their chances will be increased. If the parents have money, they should certainly use some of it to help their daughters get married.

The business world can help girls with the five-day week and the six-hour day. A girl must have time to take care of herself. Her youth, her health, and her beauty are her outstanding assets in both the business world and in social life. If she does not live with her parents, she must have time to take care of her little apartment, to do her own washing, mending and pressing, and to take courses at night, and to have a full social life. She must have time for rest and recreation. She must have time to shop if she is going to look attractive on a small income. She must spend money on clothes and cosmetics. Even welfare societies recognize cosmetics as a necessity for girls. During the depression the beauty industry suffered least. A woman should not be permitted to do night work or to stand all day on her feet. She should be permitted to take time off at her own expense whenever necessary. A system of substitutes should be introduced into the business world such as is used in many cities in the school system. The social security act will make old age less hideous.

Since the emancipation of women was a cosmic necessity, since women had to become free and have the experience of making their own way in the world and selecting their husbands so that they could eventually become the mothers of a higher race, they must take a hand in solving their own problems. In the first place, they must demand the privilege of preparation for earning a living. It is as necessary for a young girl to be able to earn a living as for a young man. She must submit to the same discipline that a young man does for success in life. She must make every effort to develop her personality and increase her usefulness in her trade or profession. She must cultivate whatever means are helpful for winning friends and building up a social circle—playing cards, learning to dance, swim, and to play tennis, being a perfect hostess. Her money will go twice as far if she can learn to make her own blouses and remodel her dresses and hats. She can keep in better health if she knows how to prepare nutritious and well-balanced meals. She should cultivate as many interests as possible so that she is too busy to brood or be miserable. She must not be too selective in seeking friends. The larger her circle of acquaintances the better. Above all, she

should take an active interest in the welfare of the community. She should be among the staunchest supporters of peace movements. War has never benefited woman throughout the ages. She should with might and main strive to prevent fascism which relegates woman to virtual serfdom. She should be active in labor movements. She should help to create a farmer-labor party so that the voice of the people can be heard in the councils of the great. Whatever makes for social and economic improvement for all will directly or indirectly redound the benefit of woman.

To our spiritually minded young women, particularly our Rosicrucian members, I have a special word of advice. Think carefully. Are you sincere about your desire to develop spiritually and psychically? Are you sincere about your desire to be a channel for the Cosmic? Is your interest in the Order really whole-hearted? Or have you taken up the Rosicrucian studies merely as a help in solving personal problems in life? If your purpose is personal, you may or may not succeed. You must enter the arena of social and economic competition, and you must make the sacrifices and compromises that all modern women are compelled to make. If you can rise above personal desires, you can build for yourself a life of peace, happiness, and achievement. Regard yourself as a bearer of truth, light and service in your own little sphere, no matter how restricted. Consider every individual that crosses your path as a channel for showing your love of God and humanity. Do a loving deed for the girl living next door to you or for the girl working at your side. Make absolutely no distinction of race, creed or color. Welcome the newcomer in your school or office and help her with the unfamiliar routine. If you live with another girl, regard her as a sister and forget the little advantages that she may take. If you are a nurse, regard each patient as a task set by God Himself. Fear not to speak about the Order and its work. Do not be ashamed to be different. Regard every difficulty in your life as a challenge to your knowledge and power. When conditions seem unbearable, say to yourself, "I am learning. I am learning people. Were it not for this experience, I could not understand, I could not be sympathetic. I feel my oneness with all women. I feel my kinship to suffering humanity everywhere."

Such an attitude toward yourself, your work, and the world must transform both your personality and your life. Changes may not take place for years. But in the meanwhile, you will be so occupied helping others, you will derive so much joy from your studies and experiments, you will be so delighted with the improvement in your health, your disposition, your character and your

personality that you will never think of envying anyone whose lot may appear to be easier. You will welcome the hardships and endure them patiently. You will bear the criticism, the insults, the questionings, and the doubts to which you may be subjected like a soldier in the army of the Lord. Wherever you are, wherever you may go, you will seek to do what you can for the general welfare and happiness. You will never say, "What benefit can I derive?"

You must exercise the sternest self-control not to link your life out of sheer loneliness to someone who despises or ridicules the way of life you have chosen. Better the most desolate loneliness than that betrayal of the truth. Overlook everything in the man your heart desires, but never his attitude toward truth and light. As a wife, you are karmically bound to your husband and his children. You must serve them to the best of your ability. You cannot force him against his will to enter upon the Path, and God will not push him in answer to your frantic appeals. It is the law that each human being must enter the Path of his own free will.

Fear not. God knows the children who love Him and serve Him. Be patient in every trial and tribulation, and you will be sustained. God will give you strength. God will give you courage. God will sustain you to the very end—through the flames of grief and pain and loneliness; and then when the hour strikes, light and life and love will be yours.

Impossible Wonders

We often receive letters asking us to explain this or that peculiar phenomenon, and the other day we received the following from our Councillor in Pennsylvania:

"Here is something I heard today and we would like some verification. I was told that ten days or two weeks ago there appeared in one of the Philadelphia papers the following: A man from L. A. recently came up to Leland Stanford University and demonstrated to the heads or professors there these mystical principles or feats. Being apparently, so I am told, assembled in their library, this gentleman asked someone of the audience to select a book from the library shelves and he would have it brought forth. A book was selected and it proceeded to leave its place on the shelf and came over in front of the person requesting it, without visible aid. Next, another requested a rare bird from South America. The mystic stated he would grant that request but it would take several minutes to produce that bird. In a short time the bird complete and alive appeared on the table before them. Next, the mystic stated he would disrobe and they should place

him in an empty room or closet and he would appear to them in whatever ancient robe they would choose. This being done, he knocked and when they bade him enter, he was robed in this ancient robe. I was told the paper stated that Stanford University still has this robe which they are preserving in a case, to prove the authenticity of this accomplishment. Now it would be quite a job to search through all the Philadelphia papers for several weeks, but if anything of this nature transpired so close to you there, I am sure you would know of it and verify or correct these statements.

"This was told me today by, electrical construction engineer and vice-president of the firm, and who is in the middle of the 12th Grade. So a word from you as to any such demonstration having been made would be appreciated by both of us."

It seems preposterous that a newspaper has the audacity to insult human intelligence with such nursery stories as this. We know that many laws in nature are hidden to human intelligence and that we are still babes in the woods as far as understanding and control of nature's forces are concerned. Therefore, we want to observe with our objective faculties such phenomena as the above illustrates. We do not say that such things are impossible, because in our ignorance we do not know, but we still doubt until our objective faculties are satisfied.

In order to have definite proof for or against the veracity of this story we wrote to Mr. J. P. Mitchell, the Registrar of Stanford University, and here is his reply:

"Your letter of March 21 was received in this office, and I wish very much that I could see a copy of the Philadelphia newspaper to which you refer.

"Of course, there is absolutely no truth in any of the statements made at that time. The story probably had its origin in a false and unauthorized article which was printed some time ago. This in turn was taken from material in a magazine maintained in Australia by Thomas Welton Stanford some twenty-five or thirty years ago."

Does Righteousness Bring Rewards?

The question submitted, for which the following is an attempted answer, simply put is: *What reward for ethical conduct does the student of mysticism receive?* The frater writes that it taxes one's perseverance to live a life incorporating the principles of ethics expounded by the teachings of mysticism and metaphysics—in fact, Rosicrucianism—only to find that those who do otherwise seem to have more of the material things of

life, such as money and the things it will buy, and the distinction of fame.

This question, in fact, ethical conduct itself, infers that living according to its standards brings some reward. Now, we know that consciously no one participates in any action without conceiving it to lead to some end. Action without purpose is lost effort; thus everyone who endeavors to live an ethical life does so with the hope or belief that the end justifies the sacrifices it entails. That some may be ultimately disappointed in the results of ethical living is most likely due to what they construed the reward to be. There first must be a *summum bonum* in life toward which all men strive. This chief good in life is, of course, a matter of personal interpretation. If we are inclined toward cupidity and avarice, then the chief good is the greatest number of possessions, of wealth in material things, which we can accumulate. If we see the end rather as personal aggrandizement, as a commanding from our fellowmen their obsequious respect, then fame and fortune are the goal sought, or the reward. Consequently anything which makes these possible is approved, for naught else is considered. The reward is to be found only in that final achievement, not in day-to-day living.

The questioning mind might ask: "And if I had all of the possessions, the fame and fortune of which I could dream, what would their value be to me?" The avaricious one might perhaps reply: "The satisfaction of control; the gratification that comes from power; the personal elation that comes from adulation, whether it is sincerely given or not." From this, the reasoning mind will deduce that it is a gratification, a pleasure, or a kind of happiness which this individual actually seeks as the chief good in life. In other words, such an individual merely considers these worldly things as the means of providing pleasure. He really does not love them for themselves, whether he realizes it or not, but for what it is thought they can provide.

Pleasure as the *summum bonum* in life has been the principal doctrine of many philosophical schools, such as, for example, the Cyrenaics and Hedonists. On the other hand happiness or pleasure as the end sought in life has not always been identified with just the gratifying of the desires and passions. Intellectual pleasure—the satisfaction that comes from realizing an ideal, or the satiety that follows from providing the longing to know with knowledge—has had millions of adherents. The simple state of imperturbability of the Stoics, of having just peace of mind, freedom from annoyance, has also been set up as an end in life to attain. All of these mental and physical pleasures, then, culminate in *happiness*.

Happiness is a relative term, representing many different means by which it can be attained temporarily or permanently. Two individuals can be striving for happiness along contrary paths. Both may attain their goal eventually, but one can not measure his success by the other. If one's end is imperturbability, freedom from annoyance, neighborliness, peace of mind, knowing no master but constructive thought, and rigidly adhering to those rules of conduct which make all of this possible, he must not look with envy upon the reward of physical pleasure which another derives daily from his manner of living. If honesty of purpose, and justice, and mercy to all give you that inner satisfaction which constitutes happiness to you, you must not also expect to have the same pleasures that the unscrupulous and avaricious one has.

It is easier to be wealthy than to be genuinely honest, and it is simpler to be pretentious than humble. The fact that there are, by comparison, few who are wealthy, does not contradict this; all who are not wealthy are not necessarily honest, but are mainly those who have not been put in the path of temptation where they must choose between acquiring wealth at the sacrifice of the virtue of honesty. I do not mean to imply that all who are wealthy are dishonest, but it is extremely difficult to make both morality and wealth a joint end in life. It is easy to put the qualms of conscience into the background so as to consummate a deal, which will bring thousands of dollars dishonestly, if wealth is your ideal of happiness. It is difficult to find happiness or pleasure in dollars gained dishonestly, if a clear conscience is the essential element of your happiness.

It is not my intention to infer that a righteous-living person must, like Diogenes, live in a tub and give up those conveniences of our present modern society which constitute the necessities and ordinary enjoyment of living. A mystic or a student of mysticism has as much a human right to an automobile, a home of his own, or a yacht as anyone else, if he can secure it without defiling his code of living, and destroying that greater pleasure which constitutes his ultimate happiness. He will, though, find it more difficult than most persons to acquire these things, not because he is a mystic, but because he will not condescend to some things which would make these possessions easy to obtain. Right living brings its own rewards, which, to those who love it, is adequate compensation for such material things as they must be obliged to sacrifice.

The World Situation

This year finds us in the very throes of the conflict between the constructive and the destructive forces in this world. Despite the problems that confront us, our land is a very haven of peace and prosperity. We can walk the streets without fear of arrest or commitment to a concentration camp. We can talk without fear of spies. We can teach our children to worship God as we understand Him. We may read whatever books appeal to us. We may look at whatever pictures seem good to us. We may travel across the continent from New York to California without innumerable barriers of custom officials and levies of duty. We do not have to carry a registration card and register with the police. We do not have to fear what severe laws or decrees will be forthcoming the following day. Our schools, for all their imperfections, make a sincere effort to educate. They do not twist a child's mind for life. The day has come when we must be profoundly thankful that we are able to live like human beings.

Life today is a nightmare to millions of people in the world. On the world-wide stage is depicted before our eyes the ugliness of brute power and shameless self-seeking. Appalling, indeed, is the destructive, disintegrating effect of godlessness, of a purely economic interpretation of history, of the vile doctrine of race and blood. Gory, indeed, are the fearful consequences of discarding the two great fundamental principles of the fatherhood of God and the brotherhood of man. We see a world dripping with the blood of the slaughtered, echoing with the cries of anguish of afflicted and persecuted, and the oppressed, of the widow and the orphan. We see millions of homeless and penniless refugees despairingly seeking shelter and a place on which to lay their weary heads.

The forces of reaction and barbarism are gaining dominance over the European minds. As students of mysticism we are all familiar with the principle of dualism. Many centuries ago in ancient Persia, the avatar Zoroaster emphasized the forces of good and the forces of evil existent in the world. Nature functions according to immutable law, exemplified in cause and effect. The evil that man experiences is the karmic consequence of his acts. It is evil to him. He experiences the suffering. Unless evil is overcome with good and hate is conquered by love, one evil precipitates another, one hate engenders another. As the Bible states: "It needs must be that there be offense, but woe to him through whom the offense cometh."

We cannot deny the existence of evil in this world. We cannot deny the existence of the

Dark Brotherhood. These dark forces serve as a gauntlet that we must run. They serve as a challenge to strengthen the spiritual forces that must overcome them, or rather transmute them. They sting us out of our complacency, our lethargy, our indifference, and our ignorance. We must seek knowledge, we must be aware, we must be alert, we must be on our guard, we must fight, we must grow in spirituality in order to recognize injustice and evil when we meet them and prevent their encroachment and conquest.

How shall we recognize the mark of the beast? How shall we recognize the sign of the tempter, the adversary? Goethe defines him as the spirit that forever denies. If God is love and wisdom, then the absence of love and wisdom, or the opposite of love and wisdom, would characterize the adversary. Where the forces of evil prevail, we must not be surprised to find lies, injustice, intolerance, cruelty, brutality, and hate.

These evils have existed in the world as far back as we can trace the history of mankind. They still exist in the modern world. There is no country where the escutcheon is wholly free of these blots. Few, indeed, are the human beings who have achieved perfection or who are even approaching perfection. Each and every one of us has a selfish, callous streak. Civilized human beings are ashamed of these bestial, brutal impulses. Civilized countries deplore these atavistic streaks in their populations. The finest, most truly representative Americans are ashamed of lynchings, of the appalling conditions among the miners and the sharecroppers of the south, of the hired gangsters in the conflicts between employers and the unions, of racketeers, of the brutal third degree. We are inexpressibly shocked when wickedness is uncovered in the high places. Therefore, when I denounce an evil philosophy that is leaving no stone unturned in order to secure a foothold in every country in the world, I do so with full knowledge that we are all imperfect. I denounce sin but not the sinner. I deplore evil wherever I find it. It is my duty to recognize it wherever it rears its ugly head.

There is a spirit abroad today that is surely of the anti-Christ. There is a philosophy that is being preached that spells death to civilization and culture, to every spiritual value that has been so painfully acquired these many thousands of years. This philosophy repudiates God. This philosophy repudiates the Bible. It repudiates religion. It preaches the necessity of hate. It declares one man to be another's natural enemy. It utilizes the worst aspects of the writings of great philosophers as fundamental tenets. Fichte is quoted, who wrote over a hundred years ago that the German people is "the people, metaphysically predestined, which has the moral right to fulfill its destiny by

every means of cunning and force." Hegel is quoted who extolled the Prussian State and war. Nietzsche is quoted who wrote, "The weak must go to the wall and we must push them thereto."

There is no reason in the world why the immigrants from Europe who have adopted this country should carry their petty quarrels here, or that they should desire the same conditions to be prevalent here. There is nothing so contagious as a thought atmosphere. Would you want the European state of mind to be prevalent here? Would you want their insane philosophy taught in our schools? We must be alive to this menace. We must not permit this philosophy of the stone age to capture our democracy. Let us take a firm stand on the principles of democracy and the power of love. Let us not listen to malicious propadanda, let us pay no attention to falsehood, no matter how enticingly presented. Let us destroy the last trace of prejudice and intolerance in our hearts and in our daily lives. Remember the great teaching of mysticism—the duty to be absolutely harmless, to eschew cruelty in every form from our thoughts, our words, and our deeds. Remember that the worst karma is the karma of cruelty. God forbid that we be guilty of it. God forbid that we encourage it in any way, directly or indirectly.

Let us pray for the oppressed, the persecuted, and the suffering of every nation. Let us pray that the eyes of the tormentor be opened and that the rod of the oppressor be stayed. Let us pray that the eyes of the nations of Europe be opened to the divine truth that hate begets hate, that evil defeats itself, that a permanent success can not be achieved on a foundation of falsehood, terror, and highway robbery.

We weep for the innocent children whose tender minds are exposed to so hellish a philosophy. We weep for the karmic web that blundering humanity is weaving about itself. It is our duty, if we can, to save a man from himself that he may not fasten around his neck like a millstone an unendurable karma. That the adversary may be successfully fought, we must definitely enroll ourselves under the banner of God. That evil may be vanquished, we must strenuously cultivate the good, the true, and the beautiful. We must keep informed that we may discriminate between truth and falsehood. We must be constantly on our guard that no intolerance creep into our words and actions. We must exert an influence in our community, in our city, on our state, and on our nation that there be no encroachment on the democratic spirit in which our great republic was founded. We must thoroughly discourage the gospel of hate, intolerance, and fanaticism wherever it appears—on the radio, in the press, on the lecture platform, and in propaganda litera-

ture. If in a democracy everyone must be permitted to air his views, then it is *the paramount duty of every intelligent citizen to learn to distinguish between what is reactionary and what is progressive, between darkness and light.*

We must be perpetually vigilant. Let our platform openly be the demolishing of the barriers of race, creed, sect, and color. Let us refuse to permit agitators to set one class against another. We believe in the brotherhood of all. Cato the Elder closed every speech, no matter what the topic, with the words "Carthago delenda est," Carthage must be destroyed." With similar insistence, I harp on the theme of Tolerance and Brotherhood. The times demand this message. It is my duty to preach it. It is our duty to practice it. Let us not weary till the goal be won.

Rosicrucian Treatments

An interesting question is presented to us this morning, the answer to which will be helpful to all of our members in the various degrees of the studies. The question is this: "Which type of Rosicrucian treatment is the more efficient or efficacious; is the contact treatment where the patient is in personal contact with the one giving the treatment better than the absent treatment that is given over a distance of some space working through the Cosmic?"

Now I want to say that right here at Headquarters with our Council of Solace, our Welfare Department, and out at our newly organized Research Institute and Clinic, we are using all types of Rosicrucian treatments. But answering this question, I want to say that in considering the two distinctive types—the personal contact treatments where you put your thumb on a certain part of the body in order to give the utmost of vibrations and the other where you send a treatment mentally through the Cosmic to reach a patient at a distant point—there is very little difference in the efficiency, provided they are both given under the proper conditions.

In sending a treatment through the Cosmic to a person who is absent, there are certain requirements that must be met in order that the conditions may be ideal and the treatment made efficacious. In the first place, the member who is giving the treatment must know what he is doing and why he is doing it. He must have passed through certain monographs of the upper degrees where the principles in all of the Rosicrucian treatments have been explained, and where the method of absent treatment has been explained. But in addition to the knowledge that must be possessed by the one giving the treatment, the other very important requirement is that the person who is to receive the treatment through the Cosmic be prepared or ready to receive it.

In other words, he or she must be receptive. Therefore, the best time for sending such treatments is between two and three o'clock in the morning when the average individual is psychically receptive to Cosmic vibrations. It is very difficult to transmit these Cosmic treatments during the day when the patient, or the person who is to receive them, may be very active mentally, and very active physically. If you can arrange with the person who is to receive the treatment that he or she be reclining in bed and thoroughly relaxed and partially asleep at any hour of the day, then that hour will be good for sending him or her a treatment. But even at two or three o'clock in the morning it may be that the person who is to receive the treatment is restless or nervous or sleepless or anxious about something and the treatment will not be as efficacious then as it would otherwise be.

On the other hand, in giving personal treatments in contact with the person, some similar conditions prevail. It is not just sufficient that a person come into your presence seeking some advice or help and you ask that person to sit down and let you give him a contact treatment on, let us say, some part of the back or along the spine with one of your fingers. The person must *want* such a treatment and must have some faith in the method to be used in order to cooperate. And, of course, the person giving the treatment must have passed through our Sixth Degree methods and monographs explaining the details of contact treatment. But I cannot say that either one of these methods of giving treatment is more efficacious than the other, if everything else is equal, that is, in both instances both patients are receptive or in a condition to receive them. In the one place, the person should be asleep or completely relaxed, whether he or she knows that absent treatment is going to be given or not, and in the other case the person must ask for and want a contact treatment.

Our Council of Solace is giving several hundred absent treatments a week, and in the very large majority of cases wonderful results are reported. At the Clinic, almost all treatments are given by contact, with wonderful results. But of course, the persons who come to our Clinic for treatments come there expecting them, wanting them, and anxious to have them, and thus they are, mentally at least, receptive and prepared to receive the treatments.

I hope this answers the question partially, but I realize that the person who asked this question may have something more in mind than I have touched upon here, and if that is so, or there are any other questions regarding the Rosicrucian treatments, I will be glad to have very definite questions sent to this department.

Color Treatments

One of our members asks another question regarding so-called metaphysical or Rosicrucian or mystical treatments. The question is this: "How much good is accomplished by giving treatments by color therapy or the use of colored lights?"

Here at the Rose-Croix Research Institute and Clinic we have a room prepared just for color therapy, where a colored light is cast upon a certain portion of the body where there is a diseased condition, for from five to ten minutes every day for about one week. Most of such patients receive some other treatments as well, but we have carefully kept a record of those patients where only the color has been used and there are remarkable results to be obtained in this way providing the room and the environment in which the patient is placed are especially equipped for it. For instance, at our Institute we have a room that is all in violet and the patient lies there bathed in violet light, while the special color that is required on some part of the body is put upon that part with a special color light. In some cases, for instance a sluggish liver or diseased liver or poison in the liver, a six-minute application of one colored light that gives no heat and produces no outward effect causes the complete cleaning and purging of the liver. This is also true of other parts of the body.

You must remember that if the proper colored lights are used where the frequency of the color has been tested by government standards, the light is equivalent to throwing into the body the same action as some herbs or chemicals which may be needed by the chemistry of that part of the body. Every color has its equivalent in chemical vibrations and in music vibrations and so on. But the apparatus for producing these accurately tested lights is a very costly apparatus and the room in which they are administered is a costly room to equip, and therefore color therapy is not something that can be indulged in haphazardly in any ordinary room in the daylight or in electric light. But there are some conditions of the body due to an inharmonious arrangement of the chemistry of that part of the body where colors are of special and rapid efficacy, though it requires careful diagnosis and much study of a case in order to determine whether colored lights are of any value, whether they should be used alone, or in conjunction with some of the other Rosicrucian methods or what. I simply want to impress all of you with the fact that color, like music, has its important part in the proper functioning of the human body.

Early Training or Early Inhibitions?

Now I am going to quote from a letter which I am sure will cause you to smile. I hope the Soror who wrote it will not be offended if we seem to handle the matter in a spirit of levity. Really, I am quite sure that she will not be, for she is an intelligent student and, later in this Forum meeting, we shall deal with another part of her letter and quote some extracts which we feel point out important principles.

This part which I am going to quote now is worth discussing because it is such a perfect instance of the results of "early conditioning" as the psychologists say. By this they often mean the early implanting of inhibitions, but most of us like to slur this over and refer our eccentricities to "early training," thus intimating that such training must of necessity have been constructive. However, when we read about some habit, preference or aversion which *someone else* has failed to outgrow it amuses us. Perhaps while smiling at this soror's criticism many of our Forum readers will suddenly remember some equally outmoded aversion or irritation to which they have been holding fast, and will be persuaded to relinquish it, realizing that when they parade it before their friends they are no doubt smiled at—just as they are now smiling at another.

The soror says: "One word about the Forum. I enjoy all of the articles, every one. There is only one thing that gripes me sometimes and that is mention of the intestines, for it does not seem refined. I was raised from my seventh year by a very delicate-minded grandmother and a bevy of Boston-born aunts who taught me that nice people never mentioned their alimentary canal, and somehow it makes me feel sick at my stomach when anyone does. Of course, we all have those things, but are they a fit subject for polite conversation or Forum discussions? Couldn't that space be taken up with higher ideas?"

I suppose one thing that makes the comment so amusing is the use of the word "gripes" in connection with a complaint about mention of the intestines, for while that word was formerly used by an occasional frank author to indicate that someone had a pain, a great pain, in his "vitals" (and is that any more gentil a word?) it came into free and popular usage among the majority of the people only after adults began to speak less self-consciously about the various parts of the body and their functions. While it is now used to describe all sorts of emotions, as are most of the expressive words so popularized, its greatest use among the people of today has been as an image to denote an emotion as disagreeable as intestinal cramps, a meaning listed by the dictionary too, of course. Then we cannot help but

notice that although our soror was also taught not to mention the alimentary canal, she has overcome part of this prohibition, for "stomach" is one of the important sections of the canal and she mentions that quite freely — incidentally there are doubtless other squeamish readers who are not at all upset by mention of the intestines who will dislike the phrase, "makes me feel sick at my stomach," instead of the more delicate "nauseates me," and so it goes!

But let us be more serious for a moment and remind ourselves that irreparable harm has been done by false modesty and the "shh-shh" attitude. The unimaginative fairy tales which averred that babies were left painlessly under cabbage leaves, or hatched in the Doctor's suitcase, were the cause of thousands of unwanted children being brought into the world to face inadequate upbringing and a sense of disgrace. Modesty was only Ignorance in a heavy veil! The same attitude left young people so ignorant of the wonders and intricacies of their bodies that they could abuse them without being troubled by the proddings of conscience, so ignorant that diseases like tuberculosis and syphilis flourished and our mortality rate reached a peak which would have been a disgrace in any civilized country, even in one which did not boast of its superiority as we have done.

Indeed, fratres and sorores, we should be thankful that now the average young man and woman have a knowledge of and respect for their bodies, that they can be interested in instead of nauseated by charts of the intricate mechanism—the winding veins and arteries, the network of nerves, the obedient muscles, delicately planned organs, each fulfilling its own work—that they are more free to speak of these wonders and more alert to preserve their health and proper functioning.

And, as for taking up the space "with higher ideas," remember that our monographs teach the necessity of a healthy body as a basis for the psychic and spiritual development to which we look forward. If health is one of the fundamentals, it is certainly our duty to point out some of the most common and most easily corrected errors of which people are guilty in health matters. Certainly no one can be vital and magnetic with a sluggish system, with clogged intestines—oh pardon—alimentary canal!

AMORC and Roman Catholicism

Let me preface these remarks by saying that this article is not intended as an attack upon any religious sect, but rather to acquaint our members with facts about which I believe they should have cognizance. I am certain that every member has noticed how we have stressed in all of our literature which is available to the public, and in our

advertisements in general publications, and in our radio programs, that AMORC is *not a religious organization*. There has been a very definite need for this. Unfortunately many persons never have had the opportunity of becoming acquainted with certain general philosophic, metaphysical, or mystical terms, except when they heard them being used in a very restricted sense in some church which they attended. Thus, for them any attempt to comprehend God is a religious practice or effort. Further, for example, the purely metaphysical question as to whether the initial cause of all is a mind, is also immediately allocated by them to the realm of religion. AMORC to them is, therefore, a religious organization because it uses terms and considers questions, the like of which they have experienced to some extent only in church. The fact that these matters are more often philosophical and metaphysical than strictly religious, they could not know for want either of education or experience.

It might be asked by some of our readers at this point: "Why consider what such persons think, for because of their lack of interest in these subjects, they would never affiliate with AMORC anyway?" It is true such persons may never evidence sufficient interest to become Rosicrucians, or even to seek to know what the Order is established for, but they do know persons who are seeking what AMORC has to offer. If they erroneously refer to it as a religious sect or organization, they may discourage sincere seekers from inquiring further of AMORC. This, then, is our reason for stressing the fact that AMORC is not a religious society or organization.

The proof that AMORC is not is quite evident in that its members are adherents of every religious faith and sect. Many are even devout followers of the Oriental religions, mis-called by misunderstanding people, pagan religions. *Tolerance* has been a guiding principle of the Rosicrucian Order for centuries. We have never at any time banned an applicant from membership because of his religion, or because he had none. As to the manner in which he worships God, we are not concerned, but we are always interested as to whether or not he recognizes a Divine Power. Each application form for membership, which the applicant must file with the Grand Lodge, contains this question: "Do you affirm your conviction of the existence of a Supreme Ruler, Divine Mind, or God?" This question must be answered in the affirmative or the application is rejected.

We can, with certainty, say that the aims and final objects of AMORC, and most assuredly its principles, do not conflict with those of any of the accepted religious organizations of today, which hope to bring their followers greater spiritual enlightenment and peace. That the dogmatic

explanations of life after death, the nature of salvation, and the manner of creation expounded by many religious sects may not agree with AMORC's doctrines is readily admitted, but, generally speaking, the doctrines of the churches and of the Rosicrucian Order have a common end, which should permit AMORC and these religious movements to work in accord. In fact, many prominent clergymen, rabbis, and priests of the various orthodox faiths have recognized this fact and have concurred that our respective final objectives were to a great extent analogous; many, in fact, have become and are members of AMORC. The Emperor, the Supreme Secretary, and officers of the Grand Lodge have often, by invitation, spoken before religious groups and before congregations of some of the largest churches in this nation on the subjects of mysticism and Rosicrucianism.

We have carefully guarded the wording of our literature and articles in our International publications so that nothing we might say might be interpreted as a slur or as derision of any religious or sectarian doctrine or society. When we have mentioned the different prominent religious sects by name, it was often to defend them against the tendency in some lands to suppress or abolish them entirely. We have often been outspoken in the "Rosicrucian Digest," in our praise of their cultural contributions to society and their valiant efforts to keep the spiritual light burning in lands where the shadows of passion, hatred, and avarice have fallen. Frequently many of these religious sects have asked us for contributions to their local organizations or for furthering some National or International undertaking, and AMORC in almost every instance generously responded. Examples of this are, the purchase of tickets, upon solicitation from Roman Catholic Organizations in this city, for their benefit funds, and contributions to the National Jewish Refugee Funds.

Concomitant with these concessions on the part of AMORC were ominous signs that campaigns of attack were being instituted against it by some of the religious sects. A few years ago there came to the desk of the Supreme Secretary a Roman Catholic newspaper, published in this country, with a circulation more or less limited to the vicinity of the city in which it was published. The newspaper conducted a question and answer department. One of the questions submitted was worded something to the effect: "Can a Roman Catholic become a member of the Rosicrucian Order, AMORC?" The answer, ostensibly given by the editor of that column, enumerated various reasons why in his opinion a Roman Catholic should and could not become a Rosicrucian. The arguments advanced were not very cogent, when one knew the facts pro and con.

If one, however, was not a Rosicrucian—and of course nine out of ten of the readers were not and therefore knew nothing of Rosicrucianism—the reasons would seem quite logical, and the purported facts would be accepted for their *prima facie* value. Believing the answer was given in good faith we sent to the newspaper correct information about the Rosicrucians, to show that the so-called facts were much in error.

Not long after, other clippings were sent to us by members from various sections of the United States, which were considerably distant from the city in which the first article was published. These clippings were also taken from strictly religious, in fact, Roman Catholic, newspapers published mainly for Roman Catholic readers. Each contained identically the same question and answer, and had been published in the established question and answer column of the newspaper. The question and the answer were presented in a manner that would cause the local reader to think that some subscriber had submitted the question, and that the local editor had answered it along with others. The fact that these clippings were arriving from many different sections of the country proved, however, that the question had been sent from some central source to all of these Catholic newspapers, and accompanied by the same uniform erroneous answer. In other words, it was not merely a spontaneous answer to a question submitted by a local subscriber, but a campaign. There was no other conclusion to be arrived at than that someone in authority in the Roman Catholic Church, or one of its subsidiary bodies, had been authorized to institute this attack on AMORC. We say attack, because the information was incorrect and could easily have been proven so by a reading of any of AMORC's general literature, stating the truth of its activities and purposes. As an error, it probably could have occurred once, but certainly not a dozen times in the same manner in remote sections of the United States. We refrained from a reply, for we knew that our members who are Catholic—and we have a great number who are and who were indignant about the entire matter having sent us the clippings voicing their indignation—would from their own experiences see how inaccurate the accounts were and discredit them, which was in fact what they did.

Now, this adverse propaganda has broken out again. This time it has taken a more pernicious form. Members have sent us small notices torn from the Book Review columns of several of the leading general newspapers of this country announcing a pamphlet published by the Press of one of the Franciscan Monasteries in the Eastern part of the United States, entitled "A Catholic Looks at Rosicrucianism," containing 82 pages,

and written by one Hubert Necchierelo, O. F. M., and selling for 30c. The pamphlet purports to have been written after diligent research on the subject, and is a scurrilous attack, first, on Rosicrucianism generally; and second, upon AMORC in particular, mainly because it is the most active and largest exponent of Rosicrucianism. The author was quite profuse in explaining, or perhaps trying to justify his pamphlet, by mentioning how he referred to twenty-five or more source works for his "enlightening" information. A cursory examination, however, shows that even some of the dictionaries referred to were not late editions, giving late findings and information. Either the researcher deliberately refrained from reading modern reference works, or preferred the obsolete ones, with their erroneous information, for his articles. Perhaps it may be that a quotation from any of the recent reference works with their true findings would have been entirely inconsistent with the nature of his apparent motive for the pamphlet.

The essence of the pamphlet seems to be a definite dislike of the great activity of AMORC, and the fact that thousands of persons are reading its literature and its general advertisements. One seems to gain the impression that the whole purpose of the pamphlet is to offset AMORC's expansion. Apparently, intelligent Book Review editors have gleaned the motive of the pamphlet from its context, for in the great majority of instances they have limited reference to it to a mere listing of its title, author, publisher, and price, and making no comment on the text. The booklet is obviously intended for propaganda, but by putting a price upon it it is made to appear as a legitimate open book offer, and thus can be sent to book reviewers with the hope that it may be reviewed freely in their columns, thereby multiplying the damage intended, whereas a free booklet is hardly ever reviewed.

Now, why this attack upon AMORC by Roman Catholicism? What has AMORC done to provoke it? Our relations with our Roman Catholic friends were, we thought, of the best; in fact, they seemed to be, while AMORC during its present cycle was small and inconsequential in outer activity and reaching few persons with its message. *Are we now considered a rival or a menace?* We hope not. The Roman Catholic Church need not fear AMORC'S activities. A strictly orthodox Roman Catholic will never become a Rosicrucian member, and a liberal Roman Catholic, and we are pleased to say we number many of these in our organization, will not abandon his faith nor is he expected to by AMORC, but will remain devoted to both, seeing the good in each. How much better it would be if each sect and organization would go into print about

another only as a last resort or as a *defensive measure*, and not waste good printer's ink for destructive purposes, but use it for furthering their own and better ends.

The Middle Way

One of our Fratres from Kansas City inquires: "Is it best to take an aspirin occasionally, in emergencies, that is, once a month or once a year, when in pain and misery, and in that way become relaxed and give Nature a chance to do constructive work, or to refuse any such aid and endure the suffering?" He then asks another question along the same line: "When vinegar is used in salad dressing or mayonnaise does it do us more harm than the other ingredients do us good? That is, should we always avoid vinegar under all circumstances?"

I think we shall answer these questions briefly for the Forum at this time, even though we have done so before, because the answer to such questions can be applied to a whole series of thou-shalt and thou-shalt-not inquiries. To answer all such questions we need only remember that one of the key notes of the Rosicrucian Order is *moderation*. That point was carefully brought out in the motion picture version of "Lost Horizon" in which the newcomers to Shangri-la were informed that peace and enlightenment were not attained by going without God's gifts, but by using them wisely.

Of course we could argue that aspirin, vinegar, etc. are not necessarily God's gifts, but a misapplied combination of God's products. Any persons who sincerely feel this way should forego the use of such products, as must those who are allergic to them. However, to the average person we would say that to use such products in moderation, to make *them* serve *us*, is permissible, but that to use them unwisely is to turn the ordained relationship upside down and make ourselves slaves of inanimate things. In other words, the occasional use of aspirin to alleviate pain while the real cause is being remedied—by nature or by man—is the service for which the product is intended. The constant use of it to quiet a warning sent out by the system turns the governing will power into the governed slave. In the same way, vinegar in French dressing—when lemon cannot be used instead—or even in various spiced dishes, is a harmless enjoyment; but vinegar, or any condiment, poured into the system immoderately deadens the perception of taste so that it responds only to highly spiced foods. Then, we have rebellion within the body and, moreover, are placed in the unbecoming position of finding it necessary to coax, pamper and tempt the taste sense which is meant to serve us.

Discouraging Nonsense

This morning I want to discuss with the Forum members an article or statement that appears in the "Question and Answer Department" of the April issue of a magazine issued by an organization in Southern California claiming to be truly and purely Rosicrucian, which it is not. But this article is typical of the kind of terrible nonsense that is spread around in America as "Rosicrucianism." Such things as this have caused newspaper editors, magazine editors and writers, clergymen, scientists, physicians and others to have the worst possible opinion of Rosicrucianism. Before we started to issue our first magazine, the *American Rosae Crucis* in 1916, the American public had nothing to read which claimed to be Rosicrucianism, except some magazines or bulletins issued by this organization in Southern California or by another spurious organization in Eastern Pennsylvania. Whenever editors or men of interest or men and women of culture and sincerity went to the libraries to try and find what they could on Rosicrucianism, they came in contact with this sort of nonsense and it is not to be wondered at that it has required ten years of strenuous, diligent, carefully edited literature on the part of AMORC and a costly distribution of it in all the libraries and editorial offices and research archives of America, Canada and Mexico, to undo the work that these pretending organizations had done, and to establish the idea that true Rosicrucianism was sane and rational and did not deal with such ridiculous superstitions and beliefs as these other organizations had offered.

And today, we constantly hear in our correspondence from prominent writers, editors and investigators, and even from governmental officials, that Rosicrucianism is just emerging out of the fog and mist of ridiculous nonsense into the decent light of science and sanity, but that every so often these editors and investigators and governmental officials are given a jolt by having something brought to their attention under the label of Rosicrucianism which no sane individual can accept.

So the following matter taken from the April issue of this little publication that pretends to be purely Rosicrucian will interest you. The question asked by someone is as follows: "When animals are obsessed by human egos, why should they not act differently from other animals and the egos try to make themselves known?"

Now I know what would happen if that question was sent in to this Forum or an any of our departments, especially by anyone who claimed to be a student of Rosicrucianism. We would instantly tell the individual that his question started with a ridiculous presumption, and that it was

such nonsense as did not deserve a learned answer or intelligent discussion. You will note that the question starts with "When animals are obsessed by human egos." That is an assumption that animals are obsessed by human egos. There is no proof of any such thing, and such an idea is based upon the very old, ancient, ridiculous, fundamental principle of "transmigration of souls." It is not based upon any real principle of the true doctrines of reincarnation and is certainly not based upon anything that science has to offer or accepts. Why any magazine claiming to be "Rosicrucian" should accept such a question and answer it as though it were a truthful fundamental principle is something we cannot understand, and yet it is in keeping with many other ridiculous superstitious ideas that this same little publication from Southern California has put forward for many years, much to the discredit of everything that is truly Rosicrucian.

Now I know you are all anxious to hear the ridiculous answer to the question which this little Southern California magazine gave, and I am going to quote it here. This is the answer they gave:

"The answer to this is: they do try to make themselves known. Mr. Heindel tells of a visit to the Chicago stockyards in which he personally observed animals mad with terror, who, when they were killed, released from the animal body a human spirit. These 'animals' knew what was happening, and were filled with rage and terror. But only a clairvoyant, acquainted with such conditions, could have told what was the matter.

"This does not mean that all terror-mad animals killed in stockyards ,etc., are obsessed by human egos, but it does show that when human egos obsess animal bodies they are in a terrible plight, for they cannot make themselves known to their fellow men.

"The peculiarity of such obsessed animals is ascribed merely to ordinary causes, the true cause never suggesting itself."

Have you ever heard anything so ridiculous as that? The true principles of Rosicrucianism teach that God created man to evolve and improve himself and grow stronger and greater in the image of God, and not to retrograde or go backward in his evolution, and especially not to become incarnated or imprisoned in the body of an animal such as those confined in the stockyards of Chicago. In fact, to believe that God would permit a human ego to retrograde and become imprisoned and suffer within the body of an animal, and to live like those animals live, would destroy our faith in the mercy, goodness, justice and love of God. It is because of our absolute faith that God created man and woman in His own image to grow and become more like God, and to evolve to a higher and higher standard and

constantly approach perfection with all of the joy and happiness and freedom of spirit and mind and soul that accompany such evolution, that all of us are striving to do our best and to be channels through which God's mercy, love, and justice will function.

If it were possible at all that some egos could be thrown backward in their evolution, as an arbitrary or a fixed custom or law of God, all of the fundamental principles of Rosicrucianism would fall down, and in fact there would be no need for the study and practice of any form of Rosicrucian philosophy. Such ideas as this regarding animals obsessed by human egos simply makes the whole system of Rosicrucianism absurd and ridiculous, and that is why editors, investigators, government officials, scientists and others look upon these small Rosicrucian movements with their own original peculiar interpretations of Rosicrucianism not only as unsound and unreasonable but as a form of propaganda catering to the most ignorant and gullible of readers. Certainly nothing as ridiculous as this has ever appeared or ever could appear in any of the literature of the AMORC.

The Premarital Age

We are now going to touch upon a delicate subject. A mother writes asking for advice in a case where her young daughter has become pregnant. Many such letters from distracted mothers come to the Council of Solace, and, although our sympathy is with both parent and child, we must condemn the parent who left the child in ignorance. Do not let us, like the ostrich, hide our heads in the sand that we may not be aware of the danger without. Let us look actualities in the face and deal with them intelligently.

Our machine civilization and industrial age have the unique distinction of ignoring human needs and the natural periods in the development of a human being. Everyone knows that youth is the mating season. Everyone knows that sex is a compelling interest in the adolescent. But everybody, ostrich-like, makes believe that no problem exists. Some years ago Judge Ben Lindsay, when his book on child delinquency appeared, suffered opprobrium and loss of prestige instead of succeeding in arousing the parents and educators of the country to a positive course of action. In a recent issue of "The Forum" magazine, a high school teacher told of her experiences with her boys and girls. Everybody was aware of the open sex experimentation except the parents. When informed, they became indignant. Each mother was sure that what she had heard could not be true of her own child. One of the woman heads of the New York Police Department told an in-

terviewer that what goes on among the students of the high schools is forever concealed in their records. They would not dare tell the parents for fear of driving the young offenders to suicide.

Fellow citizens, is not such a state of affairs shocking? Why should teachers, principals and judges fear to tell parents the truth? Why is this conspiracy of silence necessary? When an enlightened high school principal, after an earnest conference with his teachers, decided to give the senior students a course on sex hygiene, the parents promptly voted it down. What is the most vital factor in the adolescent period? In every other aspect of their children's lives parents realize their inadequate knowledge and seek expert guidance. They send their children to nursery schools so that even as infants they may be trained in proper habits. Then comes the kindergarten, because its contribution is considered important. In the elementary school the curriculum is undergoing constant revision. The teachers are carefully prepared. The progressive high school of today bears very little resemblance to the academic, college-preparatory, secondary institution of thirty years ago. The needs of different types of pupils had to be recognized. There is constant experimentation in the colleges too. Everywhere there is an attempt at adjustment to a rapidly changing environment and to varying needs. Even in the business world methods constantly change. To equip salesmen for their jobs, for example, courses are given on how to talk effectively and how to handle people. In every field of activity knowledge based upon experience is considered to be superior to haphazard rule-of-the-thumb methods.

But when it comes to the most important topic of all, when it concerns the health and the future of the youth of our entire population, there is a sudden loss of public interest. Not that there is any lack of concern beneath the surface. Parents secretly worry that their son is interested in girls or that their daughter has no boy friends or too many boy friends. They hope their son will be sensible enough to marry a girl who can help him and that their daughter will marry a man who can support her. In the meanwhile, nothing is done to enlighten young people about their emotional natures and their sex impulses. Nothing is done to help them achieve self-control through proper outlets. Nothing is done to prepare them for marriage. Nothing is done to make marriage attractive, to encourage them to marry young. Nothing is done to make motherhood attractive or possible. There is no concerted effort to help

young people find a place for themselves financially and socially in the world.

In no other fields of activity do we expect our children to gather information without assistance. We teach them how to brush their teeth, how to bathe properly, how to comb their hair. We teach them to keep their fingernails clean. We inspect combs and brushes for cleanliness. We get excited over soiled pocket handkerchiefs, bad table manners and poor eating habits. We want American-born teachers even for foreign languages because we do not want our children to pick up imperfect speech habits. Yet we let them gather their knowledge of sex life and of marriage, the most vital relationship in life, from lurid magazines, dime novels, the moving pictures and the streets. We do not care what perverted or distorted ideas they may absorb. We do not care how badly equipped they are emotionally and temperamentally for a happy marriage.

The psychiatrists tell us that the confessions that men and women have made in regard to early sexual experiences ought to make the parents hang their heads in shame. The testimony of the divorce courts reveals the utter lack of preparedness of our youth for a satisfactory marital relationship. The physicians throughout the country all testify that it is unusual to find a man who understands a woman's physical and emotional makeup and who knows how to live with a woman. Consequently, frigidity is a common condition among the married women of America.

What is wrong? Why should this unnecessary state of affairs exist? Even the primitive tribes knew that adolescents must be prepared for the new life responsibilities. The Hindus and Hebrews included instructions on sex and marriage among their sacred laws. Boys at the age of puberty were taught by religious teachers to understand a woman's physical makeup and how to adjust themselves to it. "At eighteen under the marriage canopy" was an ancient Hebraic precept. We laugh at any such injunction, but we think it perfectly proper for the young man of eighteen to experiment promiscuously behind our backs and without our knowledge.

The Bible bids man marry and multiply. It tells him the many joys of parenthood. It forbids a man to be called for military service in the first year of his marriage. He should devote that year to his home and bride. No civilization thought it necessary for young people to be financially self-supporting before they might marry. They were betrothed long before they were in a position to maintain their own household. The young man frequently lived with his bride's parents until his education was completed. The father or father-in-law helped him with money or property or credit in a business or other activity. The girl

began in childhood to get her trousseau ready piece by piece. The needs of youth and young married couples were recognized and provided for.

Why do we not face the situation frankly? Do you think it possible for your normal, healthy son to sit around the house until the age of thirty or thirty-five and remain absolutely innocent? Do you not think he is entitled to normal, natural family life? Perhaps the incentive he needs only a wife and a child can give him. Why do you not encourage him to marry? Why do you not even help him to marry? If the parents of sons throughout the country did their duty, the parents of daughters would not be in such a state of panic. Why should not society help young people in every possible way to get acquainted and to marry early? You will all admit that the best place for an adult human being is his own home. The restrictions against married women must be removed. Married women must be permitted to work and they must be permitted to have time off for child bearing. If you cannot give a young woman a dowry and a husband who earns a good living, at least let her keep her job. A woman is much happier in her own home with a husband and a child, even though she must help maintain that home, than she is sitting in her parents' home having nowhere to go and nothing to do after working hours. Part-time jobs would not make the double responsibility a burden.

The very foundation of society is the home. When the home disintegrates, when men and women prefer promiscuity to a stable relationship, when men wait until forty to marry, when large numbers of the finest women have no opportunity to marry or raise a family, when child bearing is considered a burden, what kind of society can be had? This unsatisfactory picture of modern American life is the result of our national philosophy of rugged individualism. Everyone grabs what he can. As for those not so sharp or spry, "let nature take its course." Such a thoroughly selfish attitude is bound to lead to the deterioration of our civilization.

The solution lies in the public-spirited cooperation of all our citizens. In the first place, society must take the needs of youth seriously. Just as expensive athletic equipment is provided, so provision should be made for social life. Work must be provided for young people. Many suggest that a bonus be given to a young man when he marries or upon the birth of his first child. Parents who have the means should consider it their duty to help their sons and daughters marry and establish themselves in their own homes. It is preposterous to give a child every luxury, including an expensive education and a trip abroad, and then refuse to spend a cent for her marriage. If

our middle-aged and elderly people were not discriminated against in industry, they would not need to be dependent for the rest of their lives upon their children of marriageable age. Who would not rather earn his own bit of bread than be dependent upon the meagre earnings of struggling married children?

Above all, some system of adequate training for marriage must be instituted, either in the schools or under the auspices of the church. Why should a man be very particular about his eggs and coffee in the morning and utterly indifferent to his wife's sensibilities and needs? The American youth is notorious for his ignorance of woman and her fundamental place in his life. He may be a hard-working man and a good provider, but he fails completely as a husband and father. He does not know how to cooperate with his wife in running a home or in bringing up children or in knitting their lives together.

Why should not the establishing of a home be an interest for both? Why should the husband leave everything to his wife, utterly ignorant of what it means to keep a home in good condition, only complaining about the bills? Why should a husband and wife be at cross purposes about bringing up the children? Why cannot they come to an agreement privately? Why must the children be aware of every difference between the parents? Why should a man be blind to the human needs of a wife? Why should he be too lazy to give her some affection and attention and make her feel loved and needed and important in his life? The American habit of reading while eating is symptomatic of the unsatisfactory relationship in the home. Why should not the dinner hour be the social event of the day in the household? Why should not the husband and wife deliberately provide occasions to be together? Why must he escape to golf or to business clubs and she to ladies' societies? America is the only country in the world where women congregate in such large numbers. It is an astonishing spectacle to the foreign observer. In the best circle abroad society means men and women gathering together for mutual stimulation and pleasure. The cocktail parties and the bridge games are evidence of the lack of mental and spiritual interests.

Our young people do not get the proper inspiration either from the lives of their parents or from society. They receive no instruction in school. Where shall they get high ideals? Where shall they get the knowledge that science, tradition and experience have to offer? The parents of this country must wake up. They must educate for a beautiful, inspiring home life. Why should marriages like that of Robert and Elizabeth Browning and Pierre and Marie Curie be considered exceptional? Why should not such a

divine union be possible for all our intelligent, educated young people? Above all, this type of union, in which two souls are united in deepest love for each other and a noble ideal, should certainly not be rare in America. Marriage should be a harmony on all planes—physical, mental and spiritual, and should lead to the supreme joy of perfect self-realization.

A Look Ahead

During the preparation for the February number of the Forum a Soror of the Jewish faith asked me the question, "What is God's plan for his Jewish children?" In answer I wrote the article "God's Plan" which was praised by many. One Frater sent me a little pamphlet entitled "Subsistence Industry" by R. Barton Haines from which I quote the following:

"There are those who have not yet learned that life can be more than a greed for wealth and a lust for power. Economic systems are not as eternal as the hills, no matter how serviceable they have been in the past. Social and economic systems become worn and outmoded and call for a new model now and then. The most demonstrated phenomenon in life is that of change. Economic systems are no exception to the rule. A new economic system is sometimes needed because the old one will no longer carry the load.

"This does not mean that the old one must be destroyed nor that the new one must be entirely different from the old one. When an automobile manufacturer brings out a new model that new model still has wheels and engine and body and transmission but it manages to serve the public better and better. Some day we are going to have a new model in an economic system and it will not be a backward step. It will have a body large enough to carry the load, it will be streamlined with the greatest possible incentive and it will be powered with an engine of purchasing power which will always equal the demands put upon it.

"It can be done and it will be done when the people of this nation demand that it be done. The good things of this life are truly just around the corner for all who are willing to work. There is incentive in abundance. What the poor need is a job and something to use for money. There can be no greater incentive than the constant presence of the fundamental needs of humanity and a knowledge that all efforts to supply those needs will always be rewarded by full equivalents for services rendered. Anything more than equivalents used as an incentive for one must inevitably mean something less than equivalents to discourage and depress some other.

"This thing can be done. If our faith is not great enough to believe that we can here and now

help to build His Kingdom on Earth, we surely have enough to believe that we can at least help to make a little better world in which to live. We will leave our posterity to determine when they will cease trying to make it better. We are at least positive that there is at the present time plenty of room for improvement and we are equally sure that any real character which may still remain in us will some day rise to do this job which needs to be done for God and humanity.

"This question then remains to be answered. When is an aroused, sympathetic and justice loving people going to rise up and demand that these men and women be put to work? With our modern machines and factory methods and with proper supervision they could produce for themselves and their families the necessities they must have in order to live. These unemployed never will be a market for the inevitable overproduction of our present economic system. With a wage system which guarantees to them the ability to buy back equivalents in exchange for their own products they will never catch up with their own demands in an ever increasingly higher standard of living.

"Society can then say to them, here is your opportunity and your salvation. From now on your own efficiency will be your own limiting factor. What you create you may consume. No man from now on will be able to control your labor without your consent. Neither will you be able to live from the labors of others. Your wage from now on will equal the value of your service to others and you will no longer have a gambler's chance of getting 'something for nothing.' To have you must first earn. Before you consume you must first create. But you will always be given full equivalents for services rendered.

"From now on tools will be your servants and not your masters. New inventions will bless you instead of curse you. New machines will mean a greater material wealth to you who are now dispossessed by them. You will now learn to love machines because of their great service to you, instead of hate them.

"Until now you have been dispossessed by your very ability to produce more than your wages would buy. From now on your ability will build for you a new civilization with a grandeur of which you have never dared to dream. It will be yours because you have created it. It will be as you want it because you will design it according to your desires. No one will be any poorer because of what you have created. While creating it you have not prevented anyone else from creating. Efficient labor will never again be begging alms and charity. Where justice is, charity is not needed.

"It can be done. Men who have the courage and the desire are going to carve a new opportunity out of a wilderness of ignorance, greed, and injustice, as our forefathers carved theirs out of a wilderness of trees.

"New frontiers are ours to conquer. What more sensible way than to get out into the future and build the things which must be used in order to fulfill the right to live. Justice demands it and a growing humanitarianism will sustain it. The world will be richer by all that can be produced and no man will be poorer. The value of human life was the first premise of Christ. Humanity must be served by industry and not industry by humanity.

"Greed must no longer be permitted to justify itself wholly on the ground that it is a part of human nature. Self-interest is also a part of human nature. In fact greed is only self-interest gone to seed, and from now on self-interest on the part of the masses is going to prevent too much of it from going to seed. America is growing tired of the waste that greed compels. America needs a better distribution of intelligent self-interest. Human nature does not need to be changed. It needs to be intelligently used.

"American industry can get along quite well without so much greed and with more intelligent self-interest. Competitive industry need not be so seriously crippled with so much greed. The American people are going to fight for a little more justice and the right to labor until they will really be free to work and earn an honest living in free America. They are going to fight on until at least a part of American industry is free to serve Christ's children because they need food and clothes and shelter even though greed finds itself unable to collect its usual ransom from that particular part of industry. The American people are going to fight on until at least a part of industry is free for a little sentiment and idealism and until American Christians can even begin to believe that there is some possibility of setting up Christ's Kingdom here on earth.

"The world is even now awaking to face a new day. Men's difficulties of today are only the birth pains of a new epoch. Every nation will make the necessary change in ways which are characteristic to that nation, but every nation will make them. The changes made will be ever onward and upward to the full stature and the final accomplishments of the possibilities of an awakened humanity. The brilliant sunrise of this new day for the world is upon us for everyone who has his eyes open to see. The dark night of civilization is over to everyone who is awake to the new dawn.

"America is a sleeping giant. There is nothing wrong with America. America is sleep-walking, stumbling a little of course, but only sleep-

walking. The awakened strength of America is beyond the imagination to conceive. There is nothing that America does not have. Everything is here awaiting the awakened giant to build a new civilization, more brilliant, more rich, more satisfying than the world has ever known.

"America will awake and do this job in a way which is truly American and let no one think that it will not be done well. With our human and material resources and our inheritance of freedom and justice and independence let no timid spirit imagine that America will long continue shackled with injustice and futility. There is nothing good that every American may not have in a brilliant future. America needs only to awake and greet the dawn.

'Sonny boy, Sonny boy; have you heard the news;
All the world is waking up and putting on its shoes;
The sun is like a golden bug a-crawling up the sky;
Get up, get up and wash your face, and hang it out to dry.'

Are Rosicrucians Introverts?

This in essence is a question asked by a frater who has been a student of organic psychology for several years. This frater is a member of several fraternal organizations and has contrasted the conduct of members of AMORC with the conduct of the members of the several societies and clubs with which he is affiliated. He states that at a recent gathering at one of the large AMORC chapters the members seemed so detached—each preoccupied with his own thoughts. He further states that he knows from experience that this attitude is often to be seen among a group of scientists.

Why is it so? Simply this—any individual, no matter what his profession or affiliations, who is frequently obliged to devote himself to profound thought will become an introvert; that is, his consciousness will be turned inward to scanning the things of his own mind rather than continually observing the things of the outer world.

The extrovert, on the other hand, is one whose knowledge is strictly empirical — sentient. His consciousness is actively occupied with the impressions of his senses. He exists, so far as his interests are concerned, always outside of himself. He perceives a thing and if he understands it, it becomes an element of knowledge to him—a thing known. That which can not be objectively perceived is never known to him. If it is not readily understood it is rejected. This type of person to be mentally active must be physically active as well; he must be constantly where he can feel, taste, hear, smell, or see something, or he loses his

sense of being. Unless he can associate himself, his self-consciousness, with some external reality—something he can see, feel, or talk to—his reality of self greatly lessens. He finds it necessary to have his personal existence bound up with something which can react upon him.

To exaggerate this principle, for emphasis, unless such a type of person can speak to, or hear someone, or have some contact with activity outside of himself, which continually engenders sensations within him, such as sound, light, heat, cold, etcetera, he seems to lose his personal existence—he is lost even to himself. As previously said, knowledge to such an individual is expressed in the phrase: "Seeing is believing." He never questions his sense impressions, for such questions would need to arise within himself, and the extrovert is not given to reasoning, except when something which he perceives outside himself is incongruous by comparison with a previous experience. The extrovert can only realize that he has made a mistake in life when it descends upon him like an avalanche, through his suddenly confronting in a drastic form his errors of interpretation. He accepts everything at its *prima facie* value, for he can not hope to know that it is false unless it so displays itself to his senses. Nothing is subject to the light of reason but all to sense perception. This type of person finds no happiness unless he is always mingling with others. His activity must include others. He derives his greatest pleasure from doing the things which are suggested to him by the conduct of others with whom he associates. His initiative must always be prompted by something he experiences apart from himself. He is seldom an inventor or creator. He is frequently a leader, especially where physical aggressiveness and action alone are required.

Obviously a mystic, a philosopher, a metaphysician, a true scientist, a student, or one who is creatively-minded would not be an extrovert. The philosopher, or the student of philosophy, is frequently obliged to seek the first causes of those things of which only the subsequent causes and results can be objectively perceived. He must turn within himself frequently to find the *why* of things. The processes of life and the things of the world about him he may discover by observation or detect by laboratory experimentation, but the intuitive answer as to their nature, as to the purpose for which they function, must come from cogitation and meditation. One may establish, through the method of trial and error and by careful analysis, the most practical methods of education, but the ideal of education, the reason for it, is an inner conviction. One may enlighten mankind on ways and means of better living after years of diligent research, through the study of

foods, environment, climate, and of social order, but the reason why man should continue to strive to live is a conclusion that must come from within, and no extrovert could provide it.

The *introvert*, then, is the one who takes questions that have no answers to be found in an external archetype to within the depths of his own being where they are answered by intuitive truths, which leave no doubt in their wake.

Rosicrucians, when they gather, discuss mainly not solutions but *problems*. The solution is often a personal one to be found only within the individual's self. He can not discuss what he does not yet know, neither can he make another see what he more often but psychically senses rather than deduces from things observed. The general topic of conversation of Rosicrucians is that there is a *need for something* or that a thing must be sought rather than the expounding upon that which already has an existence which all may easily objectively perceive and personally interpret. Rosicrucians, of course, are human beings and normal in every respect, so they are not aloof to general topics of conversation, but they are not, if they are true Rosicrucians, given to that logomachy which often afflicts the members of many other fraternal organizations.

That Watch Problem

During the past few months the Forum has received a great many questions about faulty watches, which are "slow" and "fast" by turns, and the probable cause of the phenomenon. We have discussed this matter in the Forum before, but evidently some of the members who are now puzzled about the matter did not see the report of those other discussions, and have either not yet run across the matter in their monographs or have forgotten about it. It is interesting to see how all these reports coincide, how the manifestation repeats itself in case after case, and how similar all the related experiences are. Each frater or soror says that the watch was one which was constantly worn, that it kept perfect time when first purchased, but in a few weeks or months began to run fast or slow. In many cases the watches are reported to have run too slowly at times, too fast at other times. In each instance they have been repeatedly taken to jewelers for cleaning and repairing, and usually no defect is found. One of the most interesting points in these reports is the fact that most of the watches run properly for a few weeks after they have been to the jeweler's.

As we have said before, there are one or two professions in which the vibrations surrounding the wearer of the watch cause the difficulty—motormen and engineers frequently have trouble with timepieces—but in considering people from

all walks of life, we find that *students of mysticism* form the group most affected by this inconvenience. As the student progresses and the rate of his vibrations is raised, a delicate watch will be affected by the change, even when the objective mind of the student cannot detect it. And as the rate of vibration, and the condition of the aura fluctuate from time to time, so will the behaviour of the watch be affected. So it is not strange that a watch which has been at the jeweler's, and has been handled by one or more persons beside the owner, will "do better" for a while after its return, even when no defect has been found. This occurs merely because the watch is temporarily freed from the effects of its owner's aura, and the aura of the jeweler neutralizes the vibrations which the watch carries with it.

Projection and Suspended Animation

One of our Sorors brings before the Forum the question of possible dangers in the practice of projection. She says, in part: "After reading Marie Correlli's books and Brother of the Third Degree by Will Garver, the question which comes to my mind is this: Will people who do not understand, bury your physical body while you are journeying afar in the realms of the psychic, soul or Cosmic Consciousness; or will the slender thread which connects with you body keep them from doing so; and does your body keep on breathing so that people looking at you will not think you are dead? . . . Can the soul taking these journeys control the amount of time it will be absent from the body? How much preparation must a student of our Order have, before he or she can accomplish this safely?"

Perhaps we had best deal with the latter part of this triple question first. By the time a student of the Rosicrucian Order reaches the degree which deals with projection, he or she is fitted to accomplish the experiment safely—providing, of course, that our instructions are followed sanely, and not elaborated upon or combined with other methods. We do advise students not to make a practice of attempting projection before they have adequate rules to follow. As for the few cases of "unconscious projection" which are brought to our attention weekly, we find that the student is always "safe" under such circumstances, for in such instances the experiences occur because the student is ready for them, has some special lesson to learn from them, and not because he is seeking to hurry his development. Records in our files indicate that as such students advance in the Order their experiences cease for a time until they are able consciously to cause and control experiences which hitherto had been involuntary.

As for the time element — that is difficult to discuss inasmuch as it has no place in any mental state but that of objective consciousness. It is obvious that the student exercises no control over the passing of "time" in cases of unconscious projection. In the conscious exercise of this power, as taught in our seventh degree, the experimenter can regulate the amount of time—after sufficient practice—but is seldom away from the body for very long, as we count time. However, as you all know, that fact has no bearing on the number of experiences he may have which, when translated into terms of objective consciousness, he may speak of as having occupied "an hour," or "a whole evening," or "weeks of travel," or even "the important periods from an entire lifetime." Of course there are rare cases of suspended animation during which the consciousness may be absent from the body for hours, even for days.

This brings us back to the first part of our Soror's question. It is necessary for the student to distinguish between *Projection* as he or she is taught to practice it and *Suspended Animation*, as explained by Frater Ward in his discourse of that title. Perhaps some of our Forum members read the discourse before they became members of the Order. I know that it was given free for a while with subscriptions to the Rosicrucian Digest. And undoubtedly many of our members read this valuable article when it first appeared in the Digest (Aug., 1931). It is this latter state of which many mystical writers speak when they depict their characters as being absent from the body for hours at a time, or as being taken to other spheres by masters or adepts to have needed visions and experiences. It is this state of suspended animation which is referred to in *Ardath*, for example: ". . . very gradually, —that figure took upon itself the pale, stern beauty of a corpse from which life has but recently and painlessly departed. The limbs grew stiff and rigid — the features smoothed into that mysteriously wise placidity which is so often seen in the faces of the dead, —the closed eyelids looked purple and livid as though bruised—there was not a breath, not a tremor, to offer any outward suggestion of returning animation — and when, after some little time, Heliobas bent down and listened, there was no pulsation of the heart—it had ceased to beat! To all appearances Alwyn was dead—any physician would have certified the fact, though how he had come by his death there was no evidence to show."

Certainly the condition just described is not the one which we are striving to attain in our experiments, and in his discourse Frater Ward said: "There is no danger in projection and every one should study and try again and again, practicing the Rosicrucian teachings until you succeed, but

do not undertake suspended animation until you know the law."

Our soror will now see the answer to her question. It is not in projection, but in suspended animation—a cataleptic state—that danger of burial alive exists. Perhaps we should say *did* exist, for doctors are now less liable to mistake catalepsy for death than they were formerly, and of course modern embalming methods prevent the gruesome possibility of any soul returning to its body after burial. While, in *projection*, the silver cord causes the soul to be keenly aware of anything which might disturb the body, and breathing continues throughout the experiment.

Escape From Life

On every side we see people trying to escape from themselves and from life. They become gamblers for large stakes, they bet on the horse races, they play bridge every afternoon, they go to the moving-pictures several times a week, they drink heavily, they are always in crowds. They cannot bear to be by themselves. They fear solitude and quiet. They cannot concentrate on a book. They even find it difficult to sit through a lecture unless it is as humorous as a comic strip. They like to move in crowds, they want to keep going, they do not want to think, and they want immediate results. Anything like long-term planning and consideration of ultimate consequences is beyond their comprehension.

These people fill the restaurants, the moving-picture theaters, the dance-halls, and the society functions. The hours they waste in the most trivial and aimless occupations fill the soul of a hard-pressed worker with wonder. Some day these people will be compelled to face life in a crisis. Sometimes, of course, a shock will sober them. They will change radically and take life more seriously. But oftentimes they will find themselves spiritually unprepared to surmount a major crisis in life. They collapse. They lose nerve. They attempt suicide. It is impossible to flutter through life like a butterfly. We cannot choose never to use our brains. Life will not permit us to live for enjoyment alone. Life will compel us to develop our minds, to improve our characters, and to develop our inner resources and our potentialities.

We are not advocating the life of the stern and drab puritan. We do not want joy and laughter and humor ruled out of life. We do not consider the hermit the highest type of human being. We want to see people happy, full of fun and good humor, adjusting themselves easily to the exigencies of life and to each other. We want to see people broadminded, tolerant, and outspoken. At the same time, to try to avoid the

discipline of life, to try to solve the problems through escape, to take refuge in day-dreams, superficial pleasures, and excitement, is disastrous.

There is no such thing as escape. Problems must be solved or we are defeated. Unsolved problems pile up to be met again in some future incarnation, if not in this. The suicide suffers a double hell. After transition he mentally enacts the experiences leading to his suicide over and over again. In some future incarnation he must go through the difficulty once again under harder conditions. Life demands that we grow. We must grow in every way. We must develop mentally and spiritually. We must master the conditions on the earth-plane. We must develop our potentialities. We must build up a philosophy of life to pass unscathed through temptation, trial, and difficulties; to meet with losses and reverses.

Let us analyze ourselves. Are we trying to escape from life? If we are, let us admit that we are heading for disaster. Are there serious problems in our lives? They must be faced. Have we serious mental and emotional shortcomings? Let us make an effort to overcome them. We can look upon life as a great game. If we study the rules of the game and enter upon the contest in high spirits and with great pleasure, like strong men about to enter a race, we can meet every problem successfully. Meeting a problem does not always mean to eradicate it. It may mean adjusting ourselves to it adequately. The beloved person cannot be restored. The fortune swept away cannot be built up again in a day. The physical handicap cannot be removed.

It frequently happens that life compels us to take a new direction. We must live in a new environment. We must get along with people of a totally different type. We must learn to be employees. We must learn a new trade. We must unlearn old habits. We must get accustomed to a new routine. We can balk. We can complain bitterly. We can feel aggrieved, consider ourselves abused, feel very sorry for ourselves and shed copious tears. That is the reaction of a poor sport. On the other hand, we can make up our minds that it's all in the game and it's all for the good and enter upon the changed circumstances with the determination to make good.

Here is where a philosophy of life such as ours is a tremendous help. We know that life is a school, and we are all undergoing a purposeful discipline. No change in our lives, therefore, is insignificant. Every change is meaningful and significant. A change means that certain aspects of our personality will be brought to the fore. In the divine consciousness is held the perfect archetype or each and every one of us. We are slowly evolving in the direction toward this perfect archetype. Like the rose in full bloom, each

and every petal must unfold. Every one of our faculties and abilities must be developed. To develop a rich, many-sided personality that will function smoothly and creatively and joyously, a many-sided training is necessary. It is difficult to have an incentive for continued growth in a narrow environment, or in one position, or among one group of people. We find novelists and poets deliberately seeking varied experiences so that they may write with a broad background of knowledge of life and people.

As Rosicrucians, therefore, we can face major changes not only calmly but zestfully. We can take a deep interest in our own development. We can try to discover the purpose of each change and try to make the new experience just as effective and meaningful as possible. We can extract the most from each experience. An exercise in music may be dull, but it becomes significant when the nimbleness of the fingers resulting will enable us to play a beautiful and inspiring sonata. To memorize the forms of nouns and verbs may be tedious, but the knowledge of the language resulting will give us pleasure and power. To follow a strict regime in diet may seem unbearable deprivation, but the health and beauty resulting make all the sacrifices seem worth-while.

We can look upon the changes in our lives in this creative and adventurous spirit. It is extraordinary how a situation changes when our point of view changes. Misfortune and losses suddenly become transformed into opportunities. A young man I know had planned to go to college and study medicine. While he was yet in his first year, his father lost his position that he had held for twenty years. They had been living up to their income, and they were left penniless. This young man, Leon let us call him, had to change his plans, leave college, and take a job as a salesman. His parents were brokenhearted. He became a salesman of electric refrigerators, something that many young men drift into without achieving any particular success. Leon, however, developed an amazing ability to sell electric refrigerators, and in less than a year became the outstanding salesman of the firm. When the firm amalgamated with another he was the only salesman retained. When this second firm sold out to a third, Leon was not only retained but placed at the head of the entire sales force of the electrical equipment department. Today, not yet thirty, he earns a salary of \$175 a week. His future is brilliant. Can we call that change in life a misfortune? His older brother, Julius, was an average high school student. He showed no outstanding ability in any subject. When reverses came, he was unable unaided to land a job. He was dependent upon his younger brother, Leon, for even lunch and carfare money. Leon would

send him to customers that did not need much persuasion. He made a few sales and for weeks at a time Julius had absolutely nothing to do. So for want of better occupation he began experimenting on a device for removing more easily the ice-cubes in electric refrigerators. He experimented for five years and was at last successful. The General Electric Company accepted the device, and today Julius has a position, a good salary and money.

Sometimes we are permitted to plan and sometimes we must extract what we can from what life brings to us. It is not difficult to tell when we may plan to our heart's content and when we must just simply adjust ourselves to situations into which life is plunging us. If we have the privilege of planning, let us make the most of the opportunity. If we must solve life's problems, let us do so with the knowledge that we are not marking time, or wasting time, but undergoing fruitful experiences. Let us love learning. Let us take keen delight in acquisition of knowledge. Let us take pleasure in knowledge that comes not only from books but from life. Let us take pleasure that we see new aspects of life, learn new situations, experience new reactions and develop unknown capacities of our personality. We gain power from knowledge, above all, power to help others. He who has passed through a nervous breakdown successfully can guide the next one. He who has conquered a serious bodily impairment can become a guide to others. He who has successfully built up a new career, a new business, or entered upon a new field of work becomes an inspiration to others. It is a great joy to be able to point out both pitfalls and opportunities to others. It is a great joy to share knowledge. It is a great joy to have many friends in different walks of life. It is a great joy to look back upon a life of varied, even tumultuous, experiences. Work, duty, responsibilities can all be turned into sources of satisfying joy and self-expression.

We need the pioneering spirit in life. We must not be afraid of new scenes, new people, and new types of work. We must not avoid new adjustments. We must not shrink from new methods. We must not consider it a hardship that we must keep abreast of the times. Let us live daringly. Let us grow joyously. Let us feel that each new day is a new adventure. Let us meet new people with pleasure. To live daringly, to seek new experiences, to grow, is to find the fountain of youth, to look young and feel young. How beautiful and inspiring is a life of growth, adventure, and experience. How pitifully empty is a life of cards, excitement, and thrills and pleasures, how pitiful that we try to avoid life. Escape is not the way. Its end is dust and ashes and a bitter

taste in the mouth. It is a mirage, a delusion and a snare. But facing life is health, growth, and joy.

People frequently accuse us of providing our members with an escape from life. Such a criticism reveals a complete lack of understanding of our aims and course of study. We do not provide a method of escape. We teach a way of life. We teach the key to life's enigmas. We help a man find his true place in the world. We open a man's eyes to self-knowledge, to his true potentialities, to his rightful relation to his tasks in life and to his fellow-men. A man first begins to live when he becomes a student of mysticism, when he sets his feet upon the Path, when he enters the Way. A man first begins to conquer life when he has mastered the laws of life. He is no longer a ship adrift upon the waves. He is truly the master of his fate and the captain of his soul. I make so bold as to say that no man knows what life is or means until he learns the spiritual basis of all life.

Seeing a White Dove

Here is another rather mystical question that all of our members are not prepared to understand and would not understand, but I will read the question and then give a brief, veiled answer. This Soror writes and says that in several of her visions or dreams at night she was awakened from her sleep by seeing a white dove flying from her bed toward the ceiling and flapping its wings, and others have said they have seen this white dove flying around the room, and that the flapping of the wings or other noise produced by the bird has awakened them. They all want to know what symbolism or meaning this has.

In the first place, the white dove is not only one of the sacred symbols of our Rosicrucian organization, but it has been a sacred symbol of all mystics and mystic philosophers and even with some of the old forms of religion since the dawn of civilization.

In our ritualism today, the dove is a symbol of your divine consciousness; and you know that in the Christian religion and some older religions the dove was a symbol of the "Holy Ghost" usually descending upon a person at the right time. One of the ritualistic officers in our high temple initiations is a young girl equivalent to the "Vestal Virgin" of the old Roman temple who is dressed in white and is called by us the "Colombe." This word is derived from the Latin, which means "dove," and this young Colombe in our rituals represents the holy or divine consciousness of the assembled persons.

Whether you see this dove floating around your room as a vision or while in a dream is unimportant because in either case it is a symbol of Cosmic attunement, and it means that at the time

when you see or think you see the dove you are seeing an emblem or symbol of Cosmic protection and Cosmic attunement.

This emblem is much like the other very mysterious one seen by members in certain of the higher degrees and known as the "Rider on the White Horse." When this rider on a white horse is seen in any vision or seeming dream, it is an indication that the Cosmic is bringing to the individual a revelation or a message or some form of wisdom and advancement. All these facts are known to the higher degree members and understandable to them, but may seem very mysterious to lower degree members and so I am sorry that I cannot go into more explicit details in this Forum session, composed as it is of members of all of the degrees of the Order.

Witchcraft and Magic

Recently a periodical, with an international circulation, published an article entitled, "Witchcraft—Does It Exist Today." The mysterious incidents related in the account, and the strange phenomena it mentioned provoked considerable comment. From out of this interest came a letter from a frater asking whether we can refute or substantiate much which was written on the subject. The subject of witchcraft resolves down to that basic practice and belief of all primitive and credulous peoples, namely, *magic*. Though many theologians and ecclesiastics dislike the admission, the established facts make plain that magic was the principal progenitor of religion, so it should have a particular interest for us.

As we delve into the subject of magic, we find ourselves lost not only in a maze of intricate and eerie customs, but practices that are so well established that we may classify them as we would a science. The origin of magic existed in that remote time when man for the first time made a distinction between those manifestations of nature perceived and comprehended, and those which evidenced no apparent cause. To understand a thing; that is, to feel confident that you know how and why it occurs, means that you have assured yourself, not only as to its physical cause, but as to its teleological one as well—that is, the intent and purpose back of it.

In other words, a tree crashes to the forest floor as you walk nearby. Upon investigation, you find that it has been infested by some parasite which had weakened it at its base, causing the fall; therefore, the physical cause of the fall is quite obvious to you. If you reflect at all upon the matter you would not consider that there was any conscious cause connected with the fall; that is,

that any mind had necessarily directed a combination of material circumstances to cause it to fall at the time which it did, unless, of course, you are a fatalist, then you might believe that its fall had been decreed. The whole occurrence would readily satisfy your reasoning and remove any element of doubt as to how the fall occurred. This would be because the causes were *self-evident*.

Presume, however, that you had no knowledge of astronomy or the science of meteoritics, and its phenomena, and while walking through the forest you suddenly heard a roaring, whistling sound and there crashed not far from you and buried itself in the earth what seemed to be a large, hard and metallic substance, perhaps still emanating a dull red glow of heat. Can you imagine your reaction to this experience under such circumstances? You would gaze upward and nothing would be visible but the blue heavens. You would realize that the object could not have been hurled by any mechanical means because of its weight. No satisfactory cause would make itself apparent to your perception or to your reason. Immediately the whole phenomenon would lift itself from the realm of the known and project itself into the unknown—from the natural into the sphere of that which seems to transcend the natural, or the supernatural. Your ordinary process of reason, founded on premises of daily experiences, would tell you that nothing occurs without some cause; something created the substance, something hurled or dropped it into the forest, but something seemingly outside of the bounds of human comprehension.

This missile then becomes a messenger, a sign, an agent of a power or force that is supernatural; in fact, the Kaaba, the sacred stone and shrine of the Mohammedans at Mecca, came into existence in just this manner. The cube-like, black stone or meteorite fell upon the Arabian plain at Mecca. Meteorites were, of course, unknown to the simple Arabian tribesmen, and its fall could be attributed to only one thing—a sacred sign from heaven—and it is so revered today.

The false reasoning that causes this belief in supernaturalism arises from the erroneous premise that man's objective or special senses are quite sufficient for him to perceive all manifestations of the world in which he exists and therefore anything which has no empiric foundation must have its cause beyond this world or beyond nature. Generally speaking, things which we understand or *think that we do*, we do not fear so greatly; we know how they occur and how they may be controlled, or at least avoided or guarded against. Some thing which seems to just happen, and its causes and purposes are shrouded in mystery,

even when it does not necessarily threaten our welfare, most often strikes terror to our hearts.

One thing to man's credit is that he is not content to let strange phenomena remain an enigma; if he can't actually perceive the cause, he imagines one, which imagination eventually leads him to discover the truth. He has thus imagined that every phenomenon the cause of which could not be identified with nature was due to a supernatural intelligence. It is not difficult to understand why the supernatural cause was thought to be an intelligent one. If man's mind could have imagined a physical means for the cause of the phenomenon, whatever it might have been, or whatever it is, it would not have been considered beyond the pale of the ordinary events of nature. Since he could not, it is thought that a superior mind must have devised the means of producing the phenomenon, and that man is incapable of conceiving the functionings of such a mind.

That which we cannot control or dominate we have considerable respect for, even if we do not fear it; we use sufficient good judgment to try and avoid offending such a power or force. Consequently, primitive men and those of like intelligence of our civilized lands today attempt to appease the imagined supernatural intelligence, that which manifests the inexplicable. The parallel of man's desires and gratifications is then set up. What would please man on a scale of greater grandeur would please the supernatural entity or entities. From this beginning came, as is apparent, early worship and sacrifice.

Man has always been shrewd and inventive, resourceful, and ready to make the best of every situation; thus, he imagined that this supernatural entity and its powers might be employed to his advantage if he could win its favor. To be in the presence of it, or to possess that which it created was to have imparted to you something of its efficacy. A glittering stone, unusual in shape or color, found by a savage in his path is seized upon as an amulet—a thing in which is inherent the supernatural forces and which is thought to convey to the possessor its powers to some degree. Any human who possessed attributes which were strange or were different from his fellows, the reason for which could be attributed to no natural causes, was likewise thought to be possessed of supernatural or magical powers.

Frazer, noted anthropologist and psychologist, explains how the shaman, or medicine man, and the witch doctors of tribes of Aborigines were selected for no other reason than that they were epileptics. Their unfortunate, but gruesome and

often repulsive convulsions and contortions, when afflicted, were taken as indications that they were possessed at the time by supernatural entities; their babblings were listened to intently, and from them an endeavor was made to construe intelligent divinations.

Another interesting phase of magic is what is known as homeo-magic. It consists of the principle that *like produces like*. A thing which resembles something, it is thought must have the characteristics of that which it resembles. A thing which acts in a certain way must influence in some manner, by its actions, all other like things. Thus a wooden image of an imagined deity is believed to have some of that deity's propensities. The fang of a venomous serpent must likewise, it is thought, impart some of its ferocity to the wearer of the necklace upon which it is hung. This, and so-called sympathetic magic are closely allied. Sympathetic magic considers things which look alike as having a sympathetic bond existing between them. What affects one affects the other. An effigy made in the likeness of an enemy has a magical bond with him, and if the effigy is pierced, for example, in the region of the heart by a needle accompanied by an invoking of the supernatural forces by incantations, the enemy is expected to experience, sympathetically, a terrific ailment of the heart, or suffer death by having his heart pierced in combat in like manner to that of the effigy.

This, of course, may all seem to be quite understandable, but what is most mystifying to moderns is the fact that many of the rites of witchcraft are not without very potent effects, and they do not consist of merely fantastic beliefs, but are productive of startling accomplishments. Their rites often produce results that are amazing and uncanny, and are frequently inexplicable to science. The only explanation that can be offered for them, and there are many precedents for this explanation, is that these primitive men, being so close in their living to nature, have discovered unknown laws of nature which they invoke in secret rites. We know that many of the so-called miracles of the ancients were actually the use of natural laws—laws not known to the masses—for in recent times these miracles have been analyzed and re-performed, but with understanding. For example, it is now known that primitive peoples discovered how to extract narcotics from herbs and how to produce anesthesia by the use of herbal extracts.

Many weird and magical rites were performed while the individual was under the influence of narcotics. A medicine man's ability to amputate a leg or arm after incantations, without apparent great suffering, has been found to be because the

patient was first caused to inhale a vapor which made him, partially at least, insensible to pain. The vapor or gas, when analyzed in recent times, was found to have the same effect upon the nervous system and brain as many of our modern anesthetics, and the whole ceremony is therefore removed entirely from the realm of the supernatural to the natural.

Likewise, all primitive peoples are exceptionally psychic and inclined to act upon their inner inclinations, and are conscious of these powers and their ability to use them. They are able to enter subjectivity at will more readily than the average man or woman of today, whose life is centered in objectivity. They are able to accomplish psychic phenomena, the meaning of which they perhaps do not know, but which has been known to mystics for centuries, and which modern science in the fields of psychology and psychical research is just beginning to understand. Mental telepathy as a practice is far more prevalent among primitive peoples than others, simply because they live more on the emotional plane than the intellectual. Often their weird rites and incantations are not intended to mystify or awe-inspire, but are merely a means to produce the necessary emotional excitement and a stimulus to their psychic centers, through which they have learned the results are more easily achieved.

Hypnotism has long been an art with the primitives. They may, of course, know nothing of the underlying laws of this mental phenomenon, or exactly how the state is induced. The process may have been discovered accidentally during the course of some rite, and then repeated until its origin was lost in antiquity.

As to whether witchcraft still exists, our answer must be, *most certainly yes*. It is prominent in a vigorous form today among the primitive peoples on every continent of the world and the islands of the seas. In its milder form, *magic* exists very definitely among all civilized peoples, even among our so-called up-to-the-minute moderns. Superstitions, after all, are but the attributing of mysterious happenings to supernatural intervention, and the practicing of a rite based upon some incident associated with the unexplained phenomenon. The world still has millions of persons who *think* they are quite civilized and progressive in their thinking, yet they carry charms and good-luck pieces. Millions more go through such rites as walking around a ladder, throwing salt over their left shoulder, and diligently avoiding anything which bears the number 13, for fear of incurring ill fortune.

Words for God

A frater of the Sixth Degree writes: "If there is but one God, why is He often spoken of as Spirit, Mind, Cosmic Consciousness, Light, Life, and Love?"

Quite often man refers to the attributes of a thing as the thing itself, especially if such attributes are solely of the thing. Thus, if we conceive God as the Designer, Creator, and Primary Cause of All, we frequently synthesize these attributes into the term of *Supreme Architect*. As for the word spirit, literally it means energy, as distinguished from substance; consequently the word is generally used to mean those intangible forces and elements of man's nature. Theologians have used it to characterize the Divine Power and Intelligence, therefore, it is often used by persons as synonymous with God, especially if it has the prefix, Divine or Infinite, to contrast it to the Finite Spirit of man's nature.

This free substitution of terminology for God often goes out of bounds, especially if unqualified. Thus the word Mind is used to mean God, and unless one understands the broad sense in which it is used he is apt to be confused. This substitution of terms for God makes understandable why the words: "Light," "Cosmic Consciousness," and "Love" are so used.

Strictly from the Rosicrucian point of view we hesitate to define God; first, because it implies the belief that man's thoughts, his reasoning, can encompass in its entirety the nature of God; second, a definition that could be agreed upon by two or more persons would never be acceptable to all men, since men are not equal in intelligence and it is intelligence which attempts to give *word form* to God.

God must be experienced inwardly, rather than perceived in a manner which would make Him possible of analysis and definition. Each human to some extent experiences God and attempts to know Him by incorporating those immanent sensations of Him which he has into ideas which the mind can visualize. This intellectualizing of God accounts for the diversified concepts of Him which men have. AMORC therefore refers to God as, "The God of Our Hearts—God as we conceive him." There can be no other God than that. The Philosophical abstractions of others and the dogmatic definitions of the theologians can not bring you as close to a personal comprehension of God as your own experience of Him, which results in your individual visualization of his presence. It is because God is ineffable to so many humans that they grope for terms and words related to those qualities they conceive Him as possessing, and through which they hope to convey to others their concept of Him.

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The
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No. 1

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed!

Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! True Freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think:
They are slaves who dare not be
In the right with two or three.

—James Russell Lowell.

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Greetings!



DEAR FRATRES AND SORORES:

I regret very much that at the time the last issue of *The Rosicrucian Forum* was being prepared to go to press I was so incapacitated by my physical illness that I was not able to prepare the greetings that accompany each issue. Much of the matter in that issue was originally prepared by me, and, in fact, all of the issues of *The Rosicrucian Forum* have been prepared by me with but the occasional assistance of some of our associates here, because *The Rosicrucian Forum* is distinctly my personal magazine, and the Forum sessions are distinctly my own personal, private method of giving private instruction to all of those who are members of the Forum family.

The last issue, however, was supervised in its final completion by our good frater, Thor Kiimalehto, the Grand Master of our Grand Lodge, and he very kindly issued the greetings, and I want to thank him for his solicitude about my health as expressed in those greetings. I also want to thank all of our many members who wrote me very kind letters stating that they were sending me their very best thoughts in that regard. Some members seemed to feel that Frater Kiimalehto had taken over the Forum and become my successor in conducting the Forum and preparing the Forum magazine, for the present and the future. But this is not so, because I do not want to relinquish, and have not planned to relinquish, any part of the Forum sessions or discussions until I am absolutely forced to do so.

Some months ago in our Forum discussions here I referred to the fact that many of us throughout the Order in our desire to render the utmost service to others, and carry on the work and spirit of the organization, were being tempted to "burn the candle at both ends" even though we knew better. I stated that this was true of many of the officers here at headquarters, including myself, and that sometime we would each have to pay the penalty of this overworking, and I might say, overindulging in that form of work which gives us the utmost pleasure, as well as renders the utmost service to others. I am now in that predicament, and have been for some few months, but it is not preventing me from carrying on the administrative activities of the organization, and looking after the higher teachings and instructions in the highest principles of our work.

I am happy that at the present time I am able to greet you again in the same spirit of fraternalism as in the past, and I look forward to greeting many of our members personally this month at the Convention.

To those few members of the lower degrees who have written and stated that they were surprised that the Emperor of the Order, or any of its high officers who knew its teachings so well, and knew the laws of nature so well, should become physically incapacitated, I want to say again, as we have said so often in our monographs and literature, that having a knowledge of certain laws or all of nature's laws in nowise makes a person immune to their effectiveness. No matter who violates the laws of nature, he must pay some penalty for such violation. Many of us here at the Grand Lodge know that in the amount of work attempted and accomplished each day, and in the intensity of the efforts expended, we are violating many of nature's laws, and while we do not hourly look forward to some form of penalty, we know that the penalty is inevitable, and yet the call for service and aid on the part of our thousands of members, and the enthusiasm with which we enter into our duties each day, make us unconscious, so to speak, of the strain we are placing upon ourselves.

In my case it is not so much a strain due to age, or any other cause except the terrific strain I have placed upon my heart due to a great amount of real physical as well as mental labor, and it will take some little time for my system to be readjusted. During the past six months or less I have lost over sixty pounds in weight and am continuing to lose, thus lightening some of the burden upon my heart and nervous system. But as far as my mental activities are concerned, and my enthusiasm to carry on the work which I voluntarily assumed just *thirty years ago this month*, I am determined to see that my fondest dreams and most altruistic promises and ambitions are carried out.

Again thanking all of our Forum members and others who have written me kind letters during the last few months and expressed so many kind thoughts for the betterment of my health, I am with very best wishes for all of you,

Fraternally,

H. SPENCER LEWIS,

Imperator.

Temperance

Another member has recently written to us, asking what the attitude of the Rosicrucian Order is in regard to smoking. This subject has been discussed in these Forum sessions at various times, and I do not think it necessary to go into detail on that particular subject again. However, it

brings to my attention the subject of temperance.

Rosicrucian history indicates clearly that the outstanding members of the organization have always taught and lived for themselves, and as examples to others, the principles of temperance and moderation in all things. The Rosicrucians of today and in the past could never have been branded as fanatics, in that they had any peculiar attitudes toward any sane and sensible thing which might be practiced by any individual. However, the same individuals have always emphasized the unreasonableness of going to excess in anything that might be of harm to themselves, or to others about them.

There is no doubt that all of us have some habits which are not conducive to health and general well-being, but on the other hand the question is not a matter of complete abstinence from all things which we might enjoy and from which we might derive pleasure, but a sensible attitude toward the thing in question.

The excessive use of any drug or stimulant is not only the beginning of serious physical difficulties and disturbances in the human body, but is definitely an indication of weakness upon the part of the individual who uses these things to an excess. Research in modern psychology has been quite emphatic in emphasizing that the drug addict, or the chronic drunkard, is not always addicted to these habits by the drug or by alcohol, but because of his peculiar mental make-up—that is, the individual who becomes an addict is of such a nature that he cannot resist the drug—while other individuals may be able to use these things in moderation and for therapeutic purposes, without harmful effect. The Rosicrucians have not advocated the free use of drugs for any purpose, although we do not deny their need as a therapeutic agent in some cases, but this is always a matter to be decided by a competent physician, and not by the individual.

All of these comments indicate the existence of the law of polarity, as it affects our lives every day. A drug, for example, can be a blessing to an individual who in the case of a serious burn, or as a result of some other accident, is in such pain that the mental agony is more harmful in retarding the constructive processes of the body, than would be the introducing of a drug to help the individual lose the sense impressions which bring to his mind the pain; but the same drug can be a curse in the hands of an individual who is using it merely for the effect upon his physical senses that is derived from it use.

Therefore, in all things this organization wishes its members to use as their guide temperance and moderation. Whether it is right or wrong to smoke, for example, is a question which the individual must decide. The fact that it is wrong to use tobacco to excess is certainly not to be

questioned merely from the physical effect on the body alone. Therefore, the important question that faces each of us, as individuals, in connection with any habit is not the question of total abstinence, but the question of what constitutes temperance and what constitutes excess *for us as individuals*. This is a question that the individual must decide for himself.

Vibrations

Another Soror has asked a rather indefinite question about vibrations. "Why do we place so much emphasis upon this subject?"

Fundamentally, the reason for the study of vibrations is due to the fact that, probably more than anything else, we are faced by the existence of vibrations at all times. Everything that is perceived by us is due to vibrations. Our physical organs, by which we become aware of things about us, would not function if it were not for vibrations, because literally, we sense nothing insofar as the thing itself is concerned. We become aware of it only because of the vibrations that enter our physical body.

Take, for example, the sense of sight. We see only because of the vibrations of light that are carried to us from the object which we view. The eye is an organ sensitive to these vibrations, and is not only sensitive to the vibrations reaching the retina of the eye, but it is capable of the transforming of these vibrations, so that we are able to preserve in our minds the objects from which the light vibrations have travelled. The same is true of the other senses.

The vibrations of sound are not audible. The vibrations reach our ears, and in them we are made to appreciate the existence of sound and tone.

Since everything of which we are conscious in the physical world comes to us by vibrations, we realize then that it is quite an important subject. In the higher degrees you will be taught that the source of all things is quite definitely described in the definition of nous. From this come all manifestations, vibrations both of a positive and negative nature. Insofar as our physical senses are concerned, the negative vibrations are those which bring to us the ability to perceive physical and material things. To these vibrations we give the term "spirit," and in a sense we are perceiving spirit all the time with our physical senses, but in various forms.

It would be impossible to present in a short outline the importance of the study of vibrations, but the fact that the Rosicrucian student should bear in mind from time to time is that everything with which he is dealing in all his studies, and desires to develop, is vibratory. Not only are vibrations an important matter insofar as physical

perception is concerned, but also in the developing of the qualities in psychic perception. The vibrations which make up soul and God are those of a higher nature, and, therefore, we might say that our progress and our development through our studies is a matter of gradually being able to become aware of higher and more subtle grades of vibration. To the student in the lower degrees it must be borne in mind that this subject is of so much importance, and so great in its scope, that it can only be touched upon in connection with other principles, and gradually, as the student advances through the degrees, every time the subject is again mentioned, his understanding will increase and grow.

Rosicrucian Doctrines

A letter from a Soror was recently brought to my attention, in which she asked a question, "Do the Rosicrucians have any fundamental doctrines?" This Soror probably is thinking in terms of doctrines, concepts, and creeds that have been established by various religious groups, and also by Orders of various natures, by which, in a statement called a creed, or a set of doctrines, the purposes and fundamental beliefs of the organization's activities are set forth.

The Rosicrucians have attempted not to confine themselves to specific doctrines and creeds, other than to set forth a few basic principles. A more elaborate statement of doctrine might lead an individual to believe that these facts and these elements constituted the complete Rosicrucian knowledge.

The nearest thing to a definite statement of doctrines is the Rosicrucian Creed, which was adopted by the convention in this jurisdiction in 1930. The Rosicrucian Creed sets forth seven specific points which were decided upon by officers and members of the organization, as constituting the outstanding concepts of the organization's purpose, and the individual member's purpose in affiliating and working with the organization. However, it is not to be considered on the part of the member that these are binding doctrines in the sense that they must be subscribed to without reservation, and served to the exclusion of all other concepts and philosophic principles, as the fundamental governing power of the individual member's existence.

As soon as any doctrine or creed reaches a point of domination in the life of any individual, or group of individuals, to where it binds that individual and leaves him no margin for constructive thought and advancement, it no longer serves a purpose as a guide to the individual. Frequently organizations and groups have destroyed themselves, because of being bound to such narrow limitations that they could not pro-

gress. Therefore, the Rosicrucians have never forced upon themselves a binding creed or doctrine.

The principles set forth in the Rosicrucian Creed, in the Neophyte Oath, and in the other obligations assumed voluntarily by the member, are principles which are presented to the member together with experiments and exercises, which make it possible for the member to verify the importance of these principles in his own life.

Therefore, in answer to the Soror's question, the Rosicrucian doctrines are the general principles set down in the parts of the work of the organization to which I have referred. However, it must be borne in mind that the word doctrine, in the usual accepted sense, is somewhat misused, and if we refer to these principles as doctrines, we must do it with a complete understanding of how we define the word doctrine—that is, our doctrines are guides, not principles to enslave us.

Intelligent Care of Our Eyes

A Frater recently wrote a letter stating that in practicing one of the experiments contained in the early degrees, in which the member is directed to look at a certain object in a certain experiment in concentration, he believed that as a result of the experiment he weakened his eyes. In fact, his eyes became tired, they watered in excess, and after a few attempts to perform the experiment they appeared red and irritated.

Now, the important matter to consider here in answering the Frater's request for information concerning the effect of the experiments on the eyes is not the experiment itself, but the reasonable care of the eyes. Our eyes are marvelous organs, probably the most sensitive and the most used of our five physical sense organs. We are often advised to take care of our eyes, because we have only one pair, and science has not yet learned how to replace them in all cases of the loss of their usefulness.

A demand is placed on our eyes in our modern living which is in excess of their original purpose. The muscles which make it possible for us to move our arms about in various positions would become cramped and probably cause us pain and inconvenience if we forced our arms to be in a cramped position without moving them for hours at a time; so it is when we force the muscles of our eyes to focus on material which is within ordinary reading distance from our eyes for hours at a time. The use of the muscles of our eyes is no different from the use of the muscles elsewhere in the body, and just as the limbs of our body were not made to be confined to one position at all times, neither were our eyes made to be focused at one point continuously. Not only do we force our eyes to look at material close at

hand for long periods of time, but we frequently do this under unfavorable conditions.

A great deal of study has been done recently in illumination and the providing of proper lighting for those doing close work. It is quite probable that continued research in this field will tend to provide a knowledge of illumination on our part that will make it possible, to some extent, to counteract the bad effects of so much close work.

Another factor which is exacting for our eyes is the long moving pictures showing at various theaters. Just as it is not healthy for us to focus our eyes at a distance of eighteen inches over a long period of time, neither is it healthy for us to enter a theater and sit through three hours or more of full length features and short subjects with our eyes focused at one distance—which is the distance between our particular position and the motion picture screen. In other words, the human eye was never made to be used to be focused at one point continuously. Notice the movement of an individual's eye, even while at rest, whether open or closed. The eye is almost constantly moving when a person is in a waking state, showing constant change and adjustment of the muscles of the eye. Therefore, the best way to rest the eyes when in a waking state is by changing these muscle conditions. One who is doing close work at a desk all day should develop the habit of every few minutes glancing at the furthest point possible from the place where he or she works—that is, if in a large room, to the opposite corner. If he is where he can look out a window, look at a distant landscape. Focusing the eyes to a different point keeps the muscles more in a natural state of ability to adjust themselves and relieve the strain of constant fixed focus.

Many individuals who have discomfort before the end of a moving picture will also find that this discomfort is lessened if they will glance about the theater frequently, or look at the person in front of them for a moment. In this manner they are changing the muscular tension and reaction of the eye.

Now, while I have deviated from the original subject of the relation of our eyes to experiments, these comments apply also to the experiments in our lessons. Remember first that no unnatural or abnormal use of the eyes is demanded in any one of our experiments. When you are told to look at a candle flame, or at a certain point, as a part of an experiment, the purpose is exactly as directed—that is, to look at that point—but not to forcibly gaze at it. In other words, you should continue to look, just as if you were looking at any other object.

Your eyes should close and open naturally, and if you feel any discomfort, follow the suggestions previously given—that is, change the focus of

your eyes, look at a different point for a few moments, or close your eyes for a few moments' rest. Remember that the purpose of most of these experiments is to assist you in concentration—that is, to develop the ability to concentrate. Therefore, it is a matter of merely assisting you in controlling the actions of your physical senses by looking at some object to occupy your attention. If you give your whole thought to staring at the object, you are then defeating the purpose of the experiment itself, because the more tense you are, the less apt you are to reach a state of perfect concentration. Therefore, the same rules that apply to the intelligent use of the eyes in any part of our lives also apply to the use of the eyes in connection with the experiments contained in the Rosicrucian teachings.

Taking Mental Inventory

Recently a member asked a question, "Is it not true that some of us may not have reached a point of development to which we aspire simply because we are not as careful and consistent in the consideration of our immaterial abilities and possessions, as we are with our material and physical possessions?"

No business man would consider running his business, whatever it may be, without proper forms and procedures. One of these constitutes taking an inventory periodically, in order to check up and be familiar with what he has and what he has not. Possibly it might be well for us to take a mental inventory occasionally and to determine just what we have available to use.

The inventory which we should take as individuals, distinct and apart from whatever our business or daily activities may be, should be a reflection of all that we have and a careful study of what use we can make of all we possess. This of course should include our material physical possessions, as it is not intended, by the preceding remarks or those that will follow, that anyone with good forethought should disregard the material phase of taking inventory.

It is only by this analysis of what is available to us for our physical existence that we can make the best use of what we have. Many individuals who come to difficulty financially and economically, and in fact, many of those who solicit help from our Department of Solace, sometimes would find, upon careful analysis, that the fault of their present conditions is due to careless, or we might say thoughtless, handling of their affairs. The individual who carefully plans and takes into consideration what he has, and approximately what he will receive, and makes out a program for his life on this basis—for a certain period of time in the future—is more apt to attain success

than he who simply lives from one day to the next without even a superficial plan.

The other side of the picture will probably be of most interest to us here. That is, an inventory of the immaterial things of our existence. I hardly need repeat here that one of the fundamental conceptions of Rosicrucianism is balance, harmony, and the proper working together of the objective or material, and subjective or immaterial forces of our being.

While it is difficult even to make an accurate inventory of our physical well being, it is still more difficult to attempt an inventory of that which is not material or tangible, because we have to work in abstract terms as far as comparison is made with our routine daily existence.

Someone has said, "If I had but two loaves of bread I would sell one and buy Hyacinths to feed my soul." This quotation is, of course, extremely idealistic but it brings to us a thought that if we also would divide our attention more equally between the feeding of our souls and the feeding of our bodies, our lives as a whole would be more balanced.

Let us, in making an inventory of the immaterial, divide our stock—as we may call it—arbitrarily into three divisions. With this in mind let us first take inventory of our knowledge. Knowledge, we might say, is the most important stock of the mind. Just as groceries would be the most important stock of a grocery store, so knowledge is the most important stock of the mind in that it furnishes the working basis, or a part of our immaterial stock upon which all else depends.

Knowledge, considered in this sense, is also very closely related to facts. Facts give us a basis around which we build our knowledge. Knowledge is, of course, a very broad subject and must be broken down to fit the individual needs. The engineer, for example, really does not need an extensive knowledge of barbering, neither does the barber need an extensive knowledge of mathematics. On the other hand, knowledge is also, in many cases, too definitely defined. The engineer, the barber, the plumber, or follower of any one specific trade is sometimes not securing knowledge sufficiently broad enough to keep him from becoming very narrow in his outlook upon life.

Possibly an important phase of our work in this organization is the fact that, through our teachings in the form of monographs which reach us each week, we are furnished certain knowledge—knowledge which can be easily assimilated, knowledge which will serve a purpose regardless of occupation or profession and will help round out and increase our mental stock. Such a knowledge also directs us toward the acquiring of even further knowledge in that it opens for us new channels of investigation, new ideas which attract us toward analyzation.

Many of the greatest educators of the world have advocated the occasional examination of knowledge in other fields than our own, not with the idea of becoming a master of these fields, but to make available to us a broader, more liberal, comprehension of general knowledge. Few of us appreciate that, in this modern world today, we are very fortunate in having so easily accessible so many fields of knowledge. Many magazines appear on the newsstands of this country each month carrying digests of various subjects. We accept as a matter of course our public libraries in this country, and yet the material available to us is an unheard of thing in many countries. It indicates, therefore, that if we are not enlarging our storehouse of knowledge, the fault lies within ourselves. A little effort, spurred by desire, will make available to us the additional knowledge we may wish to acquire.

The second point of inventory which follows knowledge is that of comprehension. In other words, of the knowledge we possess, how much do we understand. A parrot can be taught to recite facts but that is as far as it goes. There is no understanding of these facts at all, no comprehension of what is meant by them.

Referring to our teachings it is important, in fact, very important, to remember that an accumulation of knowledge in the monographs does not bring comprehension. The average individual does not gain comprehension merely by reading or by hearing or by any one of the other senses. Comprehension, on the other hand, usually results from the more complete perception of a thing through the medium of all the senses; that is, the five physical senses, and the sense possessed by the mind itself, to be able to understand and assemble knowledge in systematic order. A process by which knowledge becomes comprehensible is called study, and the average individual who is exposed to a lot of knowledge and still does not completely comprehend what he has studied does not appreciate just the difference between reading and studying. The subject of studying is followed closely by the third point of this discussion so it is necessary to move on to it immediately in this list of immaterial items of our inventory.

This is the item of application. Knowledge is our main stock. Comprehension and understanding make it possible for us to break down this stock into usable sections or divisions. Application, the third step, is to put into effect all which these other steps indicate, and this is the point which many times is even less analyzed than the two preceding ones. Many theories are taught, many theories make up our basis of knowledge, but our comprehension of them is frequently insufficient to bring about their application.

A boy who in the school room can work apparently complicated problems dealing with right triangles and the well known mathematical formula that the square on the hypotenuse is equal to the sum of the square of the other two sides, will often fail to appreciate the usefulness of this mathematical formula when laying out a baseball diamond. In other words, the knowledge and comprehension have been given him to work problems placed before him, but he is unable to apply the knowledge when it comes to an actual experience in life.

Specifically dealing with our studies again, application is the most important phase after understanding and a certain amount of comprehension are gained. Unless we apply the laws which we are taught we cannot expect them to do anything for us. In other words, they are here, they exist. These laws and principles are presented to us for our study and once we begin to apply them or even attempt to apply them, whether effectively or ineffectively, we are gaining in our attempt to use a more powerful force in our lives.

Let us carefully review in our minds the knowledge which we have gained through our studies in the past year. Let us also carefully review to see what part of that knowledge we understand and upon what we need more explanation, *then* let us give our attention, as far as our inventory is concerned, to the subject of application. How many opportunities have you had today, yesterday, or last week, to apply some of the principles, or at least to attempt to apply them, where you did not? You may feel that you are attempting to apply these principles but honest analyzation will reveal to you that there have been many opportunities where you have not availed yourself of their use.

Recently a case came to my attention of a member who had advanced into the higher degrees; evidently he understood our teachings, at least this was indicated from examinations and other methods of checking the progress of the student. However, in this letter he frankly admitted that he had failed to be able to apply the principles and in fact thought he had been a member of the organization long enough, that it was time that the organization did something for him, instead of him doing all for the organization. Such a case is an extreme one of course, but it illustrates how complete can be the lack of application. How, you might ask, can we better our application, and of what use will this inventory be in the future? In the first place, it will serve us in bringing to our attention, forcibly, that which we have and that which we lack. If application is one of the things which we lack then it will be wise for us to review in our minds the knowledge and comprehension which we have available and decide to make every effort which

is possible, to apply each principle that comes to our minds.

It is also a challenge to us to set our life for the next period of time—a year or whatever we decide upon — to better determine to avail ourselves of the benefits that we have. It is not enough that we should exist in reflected glory of others' accomplishments because such does not bring the experience of knowledge to us. Experience is the purpose of our existence, as we understand it; experience which will lead toward ultimate perfection. We need not be confined to a trial and error existence. We have set our course. We have the directing power of much knowledge behind us and the help available to have comprehension, *but* application lies within our own beings.

It is only by determined, constant effort, systematic practice, and application that we direct ourselves toward the attempt to make practical by proper application the laws and principles which we have. As a result of this inventory, our determination should not only be in acquiring knowledge, the gaining of more comprehension, but a stubborn determination to use what we have. We have worked *for* knowledge, it has taken effort to gain comprehension. *Now through* application we make this *knowledge work for us*.

The Making of Wills

A frater recently wrote: "A few years ago I was making a handsome salary and had been making it for a number of years. Unfortunately at that time I was not a Rosicrucian member and student. Had I been I would have made, as I understand many members rightly do, occasional donations to the Order's cause. My salary now is ample to meet my ordinary needs, though considerably reduced, and allows for an occasional purchase of a book, but is not sufficient to make donations without drawing upon my savings of many years. Unless something unforeseen arises, which is quite probable in these uncertain times, my savings are more than ample for my needs the rest of my life; therefore, when I pass through transition I want AMORC to receive a substantial legacy—how may this be accomplished? How may I designate this in my will?"

In answering this letter, which is typical of many received throughout the year, first, let us say that donations are always very much appreciated by any cultural or educational organization, or fraternity. What members do not realize is that the dues which they pay are not sufficient for the support of many of AMORC's activities, activities which add to the Order's integrity and the general good which it accomplishes throughout the world.

Unfortunately, also many members *weigh the material things* they receive against the dues which they pay; thus, they estimate the amount of postage on the monographs, the cost of the printing of the Digest, the envelopes, the printing of the charts and diagrams, and arrive in their minds at a total sum less than the dues they pay. What they do not consider is the expense of the personally dictated answers to the letters they write, the correction of their examinations, the length of time required in research and experimentation, often the translation of foreign manuscripts to prepare the experiments and text of the monographs. Then there are the special letters they receive, and the magazine articles, not even taking into consideration the designing and art work for the charts, which are necessarily of a technical and elaborate nature. Further, they do not realize that an expenditure of money was involved before they even began paying their dues. For example, the sending to them, free, of highly artistic and interesting literature, with the postage required, and the letters accompanying it. However, let us presume that the dues meet all of these expenses—what about the Order's Public Library work—the presenting of the thousands of bound books, *free*, to Public Libraries, hospitals, and universities; and then the AMORC educational radio broadcasts, its Courier Car tours, by means of which demonstrations, lectures, and rituals are held by representatives of the Order in various cities for members as well as the public; also the need for new buildings to conduct the affairs of the Order; the maintaining of necessary research laboratories, and the traveling expenses of its official representatives occasionally to the European congresses of the Order—a very important factor. *These items must be met from the occasional donations.* If they were to be met from dues, obviously the dues would need to be considerably increased.

Also there is something else not realized by many members, and that is that the total number of memberships can not be multiplied by the individual amount of dues paid, to arrive at a sum equalling the monthly revenue of the Organization, for the reason that every member does not regularly, as he should, pay his dues and often becomes delinquent for a month or even three months, during which time his membership with all of its facilities is continued, *but* the expense of that lapse of dues must be added to the other expenses to be met out of the sum of those who do pay dues. From all this foregoing it can be seen that with AMORC, as with all of the large universities and colleges, and organizations doing educational and cultural work, here and abroad, tuition and membership dues are not sufficient. Endowments by loyal supporters, donations, and legacies are needed to carry on the complete work.

The membership of AMORC is quite generous in its donations and many members have, furthermore, thoughtfully included AMORC in their wills for endowments, which endowments have made many of AMORC's activities possible. To answer the Frater specifically, we have prepared a little form of suggested procedure for members or their attorneys to follow so that the proper legal title of the Order may be incorporated in their wills, if that is their wish, and it assures the member that the legacy will go through the proper channels and be used for the purposes intended. Such instructions may, of course, be obtained without cost by merely writing *the Legal Secretary, Rosicrucian Order, Rosicrucian Park, San Jose, California*, and requesting information on how to make a will. These instructions are also helpful in guiding an individual in making his will, whether AMORC is to be mentioned in it or not.

Can We Own Things?

There are some questions which periodically appear in our correspondence pertaining to statements in our monographs. The reasons for this are: First, some of the principles in the monographs, because of their nature, are necessarily profound and require further elucidation at various times. Secondly, some of them are quite a radical departure from the commonly accepted beliefs and traditions to which members tenaciously cling, and thus they challenge them and require further proof of their merit before they accept them.

One of these questions and subjects which continually bobs up is that of ownership. A frater writes, "I find it difficult to reconcile the statements in the monographs that we do not own the things of the world with our everyday practice of personal possession." He continues further, "If I were to interpret this monograph literally, I would probably cease to possess anything personal, and very likely would be a subject for charity. Also, do you deny that the Order owns its buildings?"

The essence of the statements regarding this principle as expressed in the monographs is that man is indebted to nature for everything which exists, and which he utilizes for his own personal benefit. All of the things of the world were before man. Therefore, they were of course, not of his creation. He cannot destroy them even if he changes their form. He has only inherited them by co-existing with them and taking them as his own. Only in a theological sense were the things of the world created solely for man as his property. Man has most assuredly never purchased the things of the earth in their original form. How could he pay nature or the Cosmic for the earth's

raw materials? He has seized them as rightly belonging to him, and the only compensation he can give is that they may be used rightly and for the highest purposes.

The fact, as the monograph points out, that we have paid for a watch which we have purchased from the jeweler, and the law of the land confers legal title to it upon us, does not remove the fact that originally the material of which the watch is composed was provided by nature, and for that material man has never compensated, and therefore, he is always in debt to nature and the Cosmic. The principle that some members overlook, and that constitutes the "ethics" of the subject, to use the common term, is that when man says that he owns a thing, and means either that he has paid another human for it or for putting the raw materials into the form of the thing he has, that gives him ownership and legality so far as society is concerned, but not so far as the Cosmic is concerned.

Let us use the analogy of the legal doctrine of *eminent domain*. According to this legal principle the sovereign power of the state—that is, the government of a country—has original and eminent control over all private properties. The state, however, allows the individual or citizen to acquire the property and take title to it, but it, nevertheless, always considers that property as ultimately belonging to the state or government, and under this doctrine the state can seize it, take it back, at any time when in its opinion such a step becomes necessary for the welfare of the state, by giving such compensation as it may decide upon. The principle involved is that the primary ownership of the land of a nation is vested in the state and the private owner when he buys it merely pays for the privilege of using it indefinitely as he sees fit. He can even sell that privilege; in other words, deed it to another.

So, philosophically, we do not own the goods of the world, but we pay our fellow men for the privilege of using these things. AMORC, we say, owns its buildings. We have not paid in a Cosmic sense for the elements of the earth of which they are composed, or the real property on which they are located. We still have that debt to the Cosmic and to nature. The deeds we hold give us the privilege from a legal, man-made point of view to control and possess these things, but not to own them Cosmically. For instance, we cannot prevent nature from influencing these things which we say we possess by her laws, by her myriad manifestations, by those conditions that we term as catastrophes, earthquakes, floods, and fires. All that we have done when we say we possess something legally is to have met the provisions of man-made law. Man does not, and never will own nature and that which manifests from its laws. No absolute control of it has ever

been assigned man by the Cosmic powers. Man is always a borrower of nature's bounties; not an owner.

Earth Rays

No matter how careful we are in preparing our literature, and the statements in our monographs and in our supplementary literature, invariably some cause for members' misconception will creep in.

I have before me, for example, a letter from a Soror in which she expresses alarm over what she has read in the special Pronunciamento issued to Neophytes in the very early degrees of the Order. She says: "How can I protect myself from these earth rays? I cannot afford to move to a new location."

This Pronunciamento, as our Forum readers will recall, relates how many mysterious happenings in the past were eventually proven by scientific investigation to be the result of certain conditions of the earth rays. The discovery of these earth rays, in the first place, proved many of the principles of the Rosicrucian teachings, and the strange effects of them proved many more. The Pronunciamento relates many common experiences; for instance, that of crops not growing in certain areas even where the rainfall was plentiful, and the elements of the soil sufficient and proper. It further tells how many horticulturalists and authorities on agriculture had been puzzled as to why certain sections of lawns would be poor or barren when the earth bordering upon them would have lush vegetation. Even when the soil in these spots in which nothing seemed to grow was replaced with new soil from a great distance, living things would not spring forth. Special treatment by natural and artificial fertilizer still constituted no aid.

At other times other effects were noticed, such as persons becoming quite ill when living in a certain area or region. Laboratory tests of the air and vegetation, as well as of the water and of the individuals themselves, would give no indication of the cause of their illness. Yet, as soon as they would move to another locality, their health would improve, and they would return to normal.

Now, earth rays, which are emanations of radioactive minerals and elements of the earth which are disintegrating and casting off minute electrical particles of themselves, have been known to man for a considerable time, and all these facts were known to all of the scientific investigators of the puzzling circumstances we have mentioned above. But there was no known reason to connect the strange conditions with earth rays, for the reason that all about us everywhere on the surface of the earth these rays

are to be detected. Even in those sections where things thrive in a normal way, earth rays are quite detectable, and therefore, I repeat that there was no reason to suspect them as being the cause of these mysterious happenings. Actually, the earth rays as such were not the cause, but conditions which were dependent upon them were. When these rays impinge upon each other, or heterodyne, to use a technical phrase, they produce a third energy or wave, the result of the two clashing energies, and this third one creates a disturbing condition of an electromagnetic nature which is often destructive to plant life, and even to insects, while forms of life such as man or any of the animals have their nervous systems irritated by it, resulting in illnesses and physical and mental disorders. This condition most frequently exists in the vicinity of large ore deposits, particularly if these deposits are of different radioactive minerals, such as radium and uranium. The effect is the same, for a common example, as if you tune in two radio broadcasting stations on your receiver simultaneously. Neither one is a true wave, and the oscillation and disturbance caused by the heterodyning is most distressing in the form of sound.

There is no reason to fear such a condition, however, or to think of moving your home, unless you are troubled with a mysterious malady which can be traced only to such a cause, or unless the conditions explained above exist in your lawns, or in your fields if you are located on a farm. Of course, we must realize that all barren spots in farmlands are not due to conflicting earth rays, but may be due to many other common causes. After all, the number of these cases in contrast to the millions who have not experienced these difficulties is infinitesimally small.

We conclude by saying to this Soror, "Do not let your imagination conjure something that does not exist in your locality."

What Is the Original Sin?

This Soror writes, "I have frequently heard and read of the phrase 'the original sin.' Just what is meant by it?" Perhaps there are as many interpretations of that phrase as there have been writings and treatises on the subject. It is safe to say that the general definition and explanation as given by theological and ecclesiastical authorities is quite different from the Rosicrucian view.

It is best to begin by first having an understanding of what a sin really is. Generally speaking, a sin may be either an act of omission, or commission. It is commonly related to spiritual matters and edicts such as church or religious decrees and dogmas or laws. Thus if man conceives of something as being a religious law

founded on Divine precepts, it appears mandatory to him that he obey it for his spiritual welfare. A spiritual or ecclesiastical law may require him, for example, to desist from uttering a falsehood, and if he does not heed the law and speaks untruthfully, then by those standards which he has conceived, he has *committed* a sin. On the other hand, if he believes it mandatory in a spiritual sense that he care for his aged parents, or if some sacred work which he reveres, the Bible for instance, proclaims that man has the spiritual duty of caring for his parents, and he fails to do so, that, then, by his own reasoning and belief, is a sin of omission. A sin, obviously then, is a matter of what man believes constitutes a spiritual right and the failure to abide by that right.

The term *original sin* implies that there is a first sin of which all men can be guilty. Consequently, from the following reasoning, there must be a spiritual or Cosmic law or principle which can be violated first by all men. To Rosicrucians the first obligation man has when he attains a state of matured mentality and is able to think for himself and evaluate the nature of things, is to recognize the laws of nature as expressed not only around him in the physical world, but within himself. He must concede the supremacy of an Infinite Intelligence, and recognize a great Cosmos whose forces are within him to be used. He must accept his position as an agent for a Divine Power, and perform the duties its intelligence makes known to his inner consciousness. He must not pit his individual reasoning against it or wilfully challenge its right to manifest through him. He must not deny or suppress its expression, regardless of whether he can comprehend it mentally or not, or whether he believes it to exist within him or not. His failure or refusal to allow his psychic and spiritual self its due development when he has been given life, is the *first* and *greatest* of all sins which man can commit. All other sins are contingent upon and arise from this first or *original* sin. If the original sin is not committed, it stands to reason all other sins which have a foundation in spiritual laws and morals would not come to pass. He who sees clearly is not apt to fall; therefore, he who wilfully deprives himself of sight brings upon himself all of the consequences of his blindness.

It is, of course, true that millions are committing this *original sin*. Perhaps they do not know it as a sin, but they, nevertheless, do know that they are wilfully stifling within themselves that which we please to call conscience. They laugh off either as a circumstance or as a peculiar emotional stimulus the urges and yearnings of the inner self to express itself and to direct the outer mind and its course of action. They do and

say things which require a strength of will in opposition to those impulses within them which cry out "Stop!" Finally by repeated violations and abrogations they gradually quell the psychic perceptions and manifestations, and eventually are left to the limited resources of the objective mind with its great capacity for error and misinterpretation.

Spare the Rod?

So much is being given to us today on the subject of child psychology by experts in the modern art of raising children that we are often bewildered in our search for the correct attitude to take toward our offspring. One book states that one should do this; another, to do that, until the poor parent finds himself or herself in a complete dilemma.

One popular theory being expounded today is that of allowing the child self-expression. The psychologist says, "Do not destroy or curb that certain something within which wants to come out; give it full and complete freedom, otherwise you will have on your hands a case of inferiority." We often wonder if such a complex would not be better than a broken neck, leg, or arm as a result of backward somersaults from the top of the piano or hand stands on the mantel. It is quite all right to encourage inherent tendencies in the child and develop his or her natural potentialities. However, this can be done without giving a child full reign or control of himself at an early age. One interesting case known to the writer was that of a little girl who, according to her mother, was to be raised along strictly modern lines. She would not be punished in the good old-fashioned way as remembered by her parents; and so, many modern child psychology books were added to the home library. Every time the child was naughty or got into trouble, the mother would sit down with her many volumes before her to find out just what should be done. After searching book after book and analyzing the various opinions to determine the right path, so much time would elapse that punishment would be useless. As this child grew and developed mentally and physically, she began to learn a bit of psychology of her own, and by the time she reached the age of five or six, this mother really had a problem on her hands. She could do nothing with the little girl and the child grew impudent and ill-mannered, replying in a nasty way to requests from both of her parents. She was so spoiled, as the saying goes, that she had no friends and none of the neighbor children wanted to play with her. She was selfish and self-centered and would not let anyone play with her toys and tried to take the toys away from

the other youngsters with whom she came in contact.

This situation grew so bad that the parents themselves began to lose friends because of it. In other words, through an attempt to use these highly recommended methods of raising a child, this mother had on her hands what the world has labeled a "brat." It is asked, "Which would you rather have, a child of the above description—which is actually mild, as you would realize had you known this family—or a lovely, gentle child, unselfish and sweet in every sense of the word, though perhaps a little timid during its early years, even showing a slight tendency toward inferiority?"

As time went on, the child's mother finally realized that her efforts to raise a beautiful child in temperament as well as appearance had failed, and so she at last admitted to the father this failure and asked him to take over the situation, which he did gladly since he had suffered personally at the hands of the child as well as the mother. It is hardly necessary to tell you the rest of the story because you can easily imagine it. The first thing done, and rightly so, was to obtain the solemn promise of the mother that she would not interfere under any circumstances. This promise naturally was given since the mother had reached the end of her rope, as it were; and so the father went to work on his problem. First of all, he procured a long, keen little switch and a nice new razor strap. These articles were displayed with much ceremony and ritual. His every act was highly dramatic or dramatized. This, of course, was to make a big impression on the child. Now this was not all. No, indeed; for this father had his tools of chastisement for only a few minutes when it was necessary to use them, and here is one of the secrets of this father's method of handling the case. He acted swiftly. He did not wait until the child had forgotten the incident for which she was being punished, but the moment the child was impudent to her mother, her father took her in hand, taking her off guard and surprising her.

Fratres and Sorores, you can appreciate the struggle for supremacy here—a spoiled, defiant child with a will and determination on the one hand and, on the other hand, an equally determined father who realized how important it was for his daughter's future to straighten her out immediately. The final result of this little drama was the molding of a beautiful personality, one any father and mother could be proud of. It was not easy for father or daughter, and it took many months to accomplish, but the final results were most satisfactory to everyone concerned.

Now, it is not our intention by these remarks to recommend the age-old custom of spanking or continued chastisement, and naturally it is real-

ized that different children require different methods of control, but the point is—it is most difficult to allow a child to have full self-expression when it is young because it lacks sufficient knowledge to know and understand the difference between right and wrong. Even though it has just been stated that this is not an attempt to recommend corporeal punishment, it is believed that few of us of the old school hold any resentment toward our parents for the occasional trip to the proverbial wood shed.

Candle Experiments

Many students seem to experience difficulty with the candle experiments given in the early degrees and even in some of the higher grades. We will therefore take this opportunity to make a few suggestions that may prove helpful.

In the first place, do not stare at the candle flame as though you were going to project the picture or impression into the flame from the eyes. Such a method results in tension throughout the entire body, including the nervous system. You will have no results or manifestations except eyestrain and headache. Staring in this manner will cause ocular fatigue, and the eyes will go out of focus with the result that instead of seeing one candle flame, you will see several reflections in the mirror. This effect is naturally disconcerting and interferes with concentration. To sum up the above, do not try to bring forth a manifestation through the use of will power.

After lighting your candle, sit back three or four feet from your sanctum table and relax. While doing this, go through the exercise of concentrating on the parts of the body while holding the breath. This will require only a few minutes and will tend to place you in the proper frame of mind for the experiment at hand. The next step is to gaze at the candle flame. Do this in a dreamy passive manner as though you were looking at an object off in the distance. Keep the eyes half closed and blink them naturally if it becomes necessary. Gradually, you will notice an aura around the candle flame. Then, and only then, select the color you wish to have appear in the aura. Repeat this color over to yourself several times and try to visualize it as its name is repeated over and over in your consciousness. After you have a good concept of the color, release it from yourself by putting it out of the objective thoughts. Now, continue to look at the candle flame and its aura. Slowly you will notice the aura change in color.

Remember, these experiments are not a matter of self-hypnosis. You are not creating the impression within your own consciousness. The change taking place can be seen by others as well as yourself; if not, then the experiment is not success-

ful. These exercises have been performed many times in the temples of the various lodge rooms throughout the world, and all of the students present have noticed the change taking place. The law at work here is an old alchemical law known as transmutation or the changing of the vibratory rate of the candle flame aura. As the color vibrations change, this change manifests in the color you are concentrating upon.

When you try the candle experiments again, keep the above points in mind and notice the improvement in your results.

Divine Mind vs. Objective Consciousness

The question is often asked: Since the mind is divine and a part of the God consciousness, why does man suffer through illness and other purely physical or material conditions?

Man, as we have learned, is a dual being having divine mind and mortal objective mind. We often refer to these phases as subjective consciousness and objective consciousness. Man, of all the animals, has been given the power to think and reason, and this he does in accordance with his degree of knowledge and understanding. Having the power to think and reason, man is in every sense of the word a free agent. He has the power to choose between right and wrong. The divine mind controls the involuntary actions of the body; the objective consciousness controls the voluntary actions. Thus, we do not have to think in order to breath or to keep the heart beating. The divine or subjective consciousness does this thinking for us. The divine mind also makes every effort to adjust conditions within us to care for the abuses to the body inflicted by our faulty objective reasoning.

For example, the objective consciousness tells us that we wish to eat a certain food though this food may be injurious to the digestive system. Now, after the food is in the stomach, the divine mind works to prevent the harmful effects. If necessary, it will reject the food entirely, thus making every effort to protect us from the errors of our faulty thinking. If we spurn the judgment and knowledge of the divine inner self and continue to abuse the body by eating food rejected by the divine mind, changes will gradually be made by the subjective consciousness to take care of the harmful fuel, but these changes naturally tax the entire system, and regardless of what is done by the divine mind, disease will be the ultimate result.

During the sleeping state the functions of the body are controlled entirely by the divine mind without interference on the part of the objective consciousness; thus, if we become ill, sleep proves more beneficial than food or drugs. The doctor will leave instructions not to wake the patient

to give medicine, because while he is asleep nature has an opportunity to do her work toward restoring the patient's health. We see nature at work on every side trying to protect man from himself. High fevers are often the result of the work of the divine mind. It is the blood cells known as fighters attacking and trying to destroy disease germs in the body.

Man can learn to live in harmony with the laws of nature and thus assist the divine mind to keep the body radiantly healthy. This is one of the purposes of the Rosicrucian teachings, to help man to a better understanding of himself, the universe, and man's relationship to universal laws. Once we gain this knowledge, we are in a position to avoid the pitfalls of a material existence and their natural result—suffering.

Therefore, Fratres and Sorores, the answer to this question in brief is: Man suffers ill health and disease, not because the Divine mind fails to protect him, but because of failure to live in harmony with Divine laws, due either to ignorance of these laws or an attempt to defy them.

Concentrating and Visualizing

This Frater writes, "I have great confidence in the principles of concentrating by mentally picturing a desired result, but my big problem is visualizing. Can you give me a few practical suggestions in addition to what I have already found in the monographs?"

At the outset it is best to make plain in as few words as possible the fundamental relationship that does exist between concentration and visualization. These principles are not necessarily of a mystical nature, but are, fundamentally, psychological laws which anyone must recognize whether mystically inclined or not, and regardless of the purpose for which he is using the concentration and visualization, whether it be for art, music, writing, business, or home affairs. To concentrate upon a thing, the thing or element must first exist in a fairly well-established state in our mind. Concentration, concisely, is the arresting of the consciousness by holding in it one idea or one ideal, and the focusing of our objective faculties upon it. Concentration, then, is the domination of all of the objective, mental powers by some mental factor. We cannot concentrate upon some thing that has a vague existence to us. If we are going to concentrate, we must have first a conception of that which is to be concentrated upon. Let us use an analogy:

Suppose it is nighttime and you are walking along a dark street and carrying a flashlight, and have it switched on, but knowing the street fairly well you let it swing carelessly with the rhythm of your arm as you go along, directing it no particular way. Suddenly you hear a strange sound

to one side of you. Your consciousness has become arrested with one dominant sensation—the sound. You want to know what it is. Your curiosity is aroused. So you focus your flashlight fully in the direction of the sound and keep it there, searching as you listen. After the sound discontinues your flashlight may again wander as you go along until again you *concentrate* it on that which holds your attention.

Now let us liken the flashlight to our powers of perception, the sensitiveness of each of our faculties—hearing, seeing, feeling, etc. If we do this, we can better understand concentration. As soon as something arrests our consciousness, we focus the light of these objective powers on it just as we would flash a beam upon some object. If there is nothing definitely arresting our consciousness, we allow these powers to vacillate from one thing to another freely as we do every minute of our daily consciousness. Even a thing which has not become a fact, or which has no reality beyond our mind can be concentrated upon. For example, a business project which has not come to pass, and which is a mere hope, dream, or ideal may have sufficient existence as an idea or concept in our mind to arrest consciousness and cause us to concentrate upon it. Visualization, on the other hand, we may say, is a process of *progressive concentration*; concentration, in other words, by a step-by-step process which is accomplished either inductively or deductively. Now to make this clear:

For example, we decide to visualize a farmhouse in which we spent many happy hours of our childhood. We wish to create a mental picture of it. We have first in our mind the *general idea* of the farmhouse. We proceed from this generalization to a minute and detailed reconstruction in the mind of every element of the original experience. In other words, we first see in the mind's eye the picture of a little valley with its surrounding hills and tilled fields. Then we pass on to the grounds immediately surrounding the house. We see the lofty trees and the dense shade-patterns they cast on the lawns before us. We notice old Rover, the faithful pet, drowsing and twitching in the shade of one of these trees. Then, finally, we notice the old rambling house itself, with its clapboard sides, weathered shingles, red brick chimney, green battered shutters hanging on rusty hinges, the high porch running the full width of the front of the house, the screen door with the stretched spring stop which never quite lets it close. Each of these things in turn occupies our consciousness. We have *concentrated upon them* as we went from the general idea to the particulars of which it was composed. When we finish with this process of *progressive concentration*, we have visualized by what is known as the deductive method. There

is, however, *the inductive method* by which visualization can be accomplished, and it is the reverse process. We start from the particulars in our concentration and progress step-by-step to the general idea.

For further example: We think of an individual—some person we know. We desire to visualize him more completely, but instead of just analyzing him physically, or his physiognomy, we begin with him as a complete element, and add other elements which we concentrate upon. We think of his home, perhaps his sanctum in which we have frequently visited him. We see the chair in which he sits, the book shelves behind him, the little altar in the corner which has such a great significance to him, and his treasured oil painting above it. We even sense the heavy fragrance of incense which usually clings to his sanctum. Finally our picture has become considerably enlarged.

From all this we see that fundamentally concentration and visualization are linked together, but that the latter is an enlargement upon the former, for you cannot visualize a thing without concentrating upon it; neither can you concentrate upon a thing, as previously explained, without having it fairly definite in your mind. Your idea may be wrong, but it must exist before it can be concentrated upon. Perfect visualization requires excellent concentration. If you cannot hold in your consciousness clearly and definitely the general idea which you wish to dissect mentally, to visualize, as explained above, or hold the particular idea which you will enlarge into visualization, you will have no success. The Frater's difficulty seems to be that perhaps he is just concentrating instead of visualizing. He perhaps is holding in his mind a too general idea of a result desired. The idea may be so complex, involving so many factors perhaps, that as he holds it in his mind it is vague and it has no intimacy. He should approach his visualization *deductively*, and start to break down the general idea of the result which he wishes into its integral parts. He should concentrate upon each part, each element of the mental picture, until it is clear and distinct in his mind, and then the whole will become a more definite reality to him, and he will begin to lose himself in it as though he were looking upon a scene projected upon a motion picture screen.

How to Get the Most Out of Membership

There are several important points to be considered in order to derive the most benefit from your membership in the AMORC. First of all, there is study. You must study the weekly lessons so that you will understand thoroughly the fundamental laws and principles. Studying does not

mean picking up your lesson when it arrives and reading it through once or twice; it means real, concentrated effort for two or three hours on the night selected for your study. Then review several times during the coming week, until your next lesson reaches you. There are various systems of study, and the student should follow the one that he has found best in his particular case. Some students like to read the lesson through once or twice, then meditate on it for a while before reviewing. Others like to study paragraph by paragraph, meditating on each before proceeding to the next. I will not attempt to set forth an iron-bound method to fit everyone, because you will soon fall into the system that helps you to get the most out of the lessons. I will, however, make a few suggestions.

First of all, select your night and hour for your sanctum study period, and maintain this with regularity. Let nothing interfere. It is a good plan to notify your friends and relatives that on such and such a night, between certain hours, you have a permanent engagement, and do not wish to be disturbed. You can then be reasonably sure of no interruptions. Try to arrange your study so that you can retire afterward, thus avoiding small and inconsequential conversations. After you retire, meditate upon the important points of your lesson, fixing them thoroughly in your consciousness. If it is absolutely necessary that you have an interview on the evening of your study, or if you must attend a party or go to a theater, do so before you study; then just before taking up the lesson for the evening, go outdoors and breathe deeply for a few minutes. This will refresh you and sweep away the cobwebs, as it were.

The next important point in gaining the most from your membership is the actual application of the teachings. All the knowledge in the world will not benefit you if you do not attempt to use it. I do not mean just practicing the experiments we give you, but actually using Rosicrucianism in your daily activities. As an example, take the experiment of developing the intuition. Do not try this just a few times during the week after the study of the monograph which presents the principle, but keep this before you all the time. You can ask any question, regardless of its nature, of the inner self. You need not confine this to a few tries at telling time or knowing who is calling on the 'phone. Ask yourself such questions as "Where did I put that important letter?"; "What is that man's name who is coming to see me today?"; and hundreds of others that arise in our business and social lives. This is living Rosicrucianism and making Rosicrucianism work for you. After all, this is one of the primary purposes of becoming a Rosicrucian student; that is, to learn laws and principles that can be used

at all times. Do not be a one-night-a-week Rosicrucian.

The next point to keep in mind is your contact with headquarters. Write to us every few weeks. This is the only way we can keep up with your progress, because we have thousands of members in all parts of the world to worry about, and if you do not write to us, we have no way of knowing about the difficulties you are having. It is true that we occasionally state not to write too many letters, but this does not pertain to letters dealing with the studies. You might think "Well, I am getting along fine; I am successful with all of the experiments; and I understand the lessons. I find I can apply the laws to settle my problems; therefore, I won't trouble headquarters with correspondence." But, Fratres and Sorores, we also would like to know these things, because they are encouraging to us. So let us know when you are successful, as well as when you are not. Some of you may think to yourselves, "What is the use in writing to headquarters about my poor results? They will only tell me to keep trying." This is quite true, but we can also make an occasional suggestion that might clear up your trouble. And so there is definite benefit to be gained by writing reports to the Department of Instruction. You may send us these reports once or twice a month.

The Government of the Order

Perhaps it may seem to some Fratres or Sorores that the space devoted to this subject should be used for a treatment of doctrinal principles; namely, a consideration of some of the points of the teachings. However, certain questions and requests that we frequently receive in our correspondence indicate that some space must be given to this important topic.

For example, we are asked by Fratres and Sorores to donate from the funds of AMORC to this or that political cause, or some movement which in their opinion is worthy—and perhaps in most instances they are worthy. We are also requested by members to *invest* large sums of AMORC money in some project which they feel would most certainly prove *profitable* to AMORC in the future. All such requests, even though they may be innocently made, are very definitely out of order, for they are contrary to the provisions of the Constitution and Statutes of the Grand Lodge of AMORC. Had the members making these requests and others like them read the Constitution and Statutes, or had a copy to refer to, they most certainly would not have written as they did. It must be realized that the Constitution and Statutes of the Grand Lodge, and the Constitution of the Supreme Grand Lodge, are for the purpose of protecting the Order, the

members' privileges, the Order's ideals and principles, and to secure its hopes and aims.

The officers of the Supreme and Grand Lodges are as much governed in their actions by these constitutions as is the general membership. The Emperor, as provided by the Constitution, and the Constitutions themselves, are the supreme law of the Order. Each Neophyte within ten days after being accepted into the Order, as each of you knows, is requested to purchase at once, for the small sum of fifteen cents, a copy of the Constitution and Statutes of AMORC. He or she is not compelled to do so, but failure to do so may jeopardize the individual's membership if he should act in some way which brings him into violation of its provisions. We all know that if we have not read the statute books of our state, province, or country, that that fact does not excuse us for our illegal acts; in other words, ignorance of the law is no excuse. Consequently, the officers of AMORC are compelled to assume this same attitude. A member should know the Constitution and Statutes of the Grand Lodge of AMORC—not be letter-proof, of course, but he should be quite familiar with its general provisions.

The present Constitution and Statutes of the Grand Lodge of AMORC were adopted by the Board of Directors of the Supreme Grand Lodge, and became effective as of July, 1934. It had been recommended by the members and delegates of the Order duly assembled in convention in San Jose in the summer of 1934 that the Board have prepared a Constitution and Statutes of the Grand Lodge of AMORC, which would incorporate the spirit it now expresses. Briefly, the government of the Order is as follows, but, of course, the final and absolute definition is to be found in the wording of the Constitutions and Statutes themselves:

There is first, the Emperor who holds the vested authority which was conferred upon him in a foreign jurisdiction of the Order, and which has many times since been confirmed by the various jurisdictions of the Order throughout the world, from which he has received documents of recognition of such authority. It was he, acting under this authority, who reestablished the Order here in North America and brought into existence its new and present cycle.

Beneath the Emperor is the legally chartered body of the Supreme Grand Lodge of AMORC, an incorporated body. This Supreme Grand Lodge consists of a hierarchy of five members who are entrusted with the responsibility "to teach, foster, and perpetuate the traditional principles and laws of the ancient Rosicrucians as it may be applied to their everyday needs; to foster the spirit of brotherhood and understanding among men, particularly among its members; to

foster international good will, understanding, and cooperation by retaining and maintaining fraternal, intellectual, and spiritual contact with duly constituted ORDER ROSAE CRUCIS throughout the world;—”

This Supreme Grand Lodge or hierarchy of five is known as the Supreme Council of the Order. The President of the Supreme Council is the supreme executive head of the Order, and is known as the “Imperator.” The Imperator, in accordance with tradition and the specific provisions of the Supreme Grand Lodge Constitution, holds office for life. If the office of Imperator becomes vacant it is filled by a selection made by the Supreme Grand Council. One member of this Supreme Grand Council is the Secretary who is known as the Supreme Secretary, and who may also at the will of the Supreme Council act as Supreme Treasurer. The members of the Supreme Council, other than the Imperator and the Supreme Secretary serve without pay, but may be compensated for attendance upon the meetings of the Supreme Council. The Imperator and Supreme Secretary must devote themselves exclusively to the work of the Order and its related activities.

It is further provided in the Constitution of the Supreme Grand Lodge, and is in accord with its legal charter, that “there shall be no capital stock, and its revenues, money, and property, real or personal, shall not inure to the benefit of any private individual.” Further, “all its funds and property shall be held and devoted toward the extension of its objects.” Consequently, from this it is seen that the Order is not a commercial venture, and no officer or department can receive more than stipulated compensation in return for services rendered.

Beneath the “Supreme Grand Lodge,” and established by it, and owing its existence to it, is the Grand Lodge of AMORC, a subordinate body which derives its existence and powers, as stated, from the Imperator and Board of Directors of the Supreme Grand Lodge. All members known as Rosicrucian members have affiliation *exclusively* within this great lodge and its subordinate bodies. This Grand Lodge, therefore, consists of Rosicrucian members at large who study in the privacy of their sanctums, and those members of the various subordinate lodges which the Grand Lodge charters with the approval of the higher body, the Supreme Grand Lodge. The decrees, rules, and pronouncements of the Imperator and the Supreme Council are binding, conclusive, and final on the Grand Lodge in accordance with the provisions of the Supreme and Grand Lodge Constitutions. The Supreme Grand Lodge and its Board of Directors exercise as one of their powers, judicial power in rendering decisions in all controversies between any of the subordinate lodges

of the Grand Lodge, or between the lodges and the Grand Lodge, or between a member of AMORC and the Grand Lodge, or one or more of the subordinate lodges and a member, or members of another body, or between the general members affiliated with the Grand Lodge and known as National members.

The officers of the Grand Lodge are the Sovereign Grand Master, the Grand Secretary, the Grand Treasurer, the Deputy Grand Masters, and the Grand Councillors. The first three; namely, the Sovereign Grand Master, the Grand Secretary, and the Grand Treasurer are appointed by the vote of the superior body; in other words, by the Supreme Lodge. These Grand Lodge officers serve during the pleasure of the Board of Directors of the Supreme Grand Lodge. The three executives of the Grand Lodge; namely, the Sovereign Grand Master, the Grand Secretary, and the Grand Treasurer serve subject to the authority and direction of their superiors who are the Imperator and the Board of Directors of the Supreme Grand Lodge. Their numerous duties in connection with the affairs of the Grand Lodge are specifically set forth in Chapter Two of the Constitution and Statutes, Sections Two to Thirty-three inclusive. It is advisable that every member acquaint himself with these sections. It will also be noted that the Constitution and Statutes provide that the Grand Secretary and Grand Treasurer “shall execute in favor of the Supreme Grand Lodge a good and sufficient bond in such penal sum and with such securities as may be approved by the Supreme Grand Lodge.” Thus, every officer having to do with the funds of the Order directly is under bond to the Order. The Grand Lodge officers, of course, may engage as assistants—which they have done, subject to the approval of the Supreme Grand Lodge—numerous department executives, secretaries, stenographers, and clerks. The ritualistic head of the Order is the Imperator, and he may delegate to his subordinate officers in the Grand Lodge certain ritualistic duties and powers. The superior body, in conclusion, is therefore the Supreme Grand Lodge with its executive officers of Imperator, Supreme Secretary, and Treasurer. The subordinate or lower body is the Grand Lodge with its Sovereign Grand Master, Grand Secretary, and Grand Treasurer and the others mentioned above, and this Grand Lodge includes the general membership and the lodges and chapters. The rights and privileges of members are all clearly defined in the Constitution and Statutes of the Grand Lodge. If you do not have a copy of this Constitution and Statutes, by all means write at once to the Grand Lodge of AMORC, San Jose, California, and enclose fifteen cents in coin (not postage stamps), and one will be sent to you.

Our New Research Building

I wish you could have been present upon the occasion of the dedication of the new Rosicrucian Research Building. As far as the ceremony was concerned, it was not elaborate; it was short, very impressive and in accord with the nature of the occasion. One of the Supreme officers first addressed the assembly, composed of students of the Rose-Croix University—who had on that very morning registered for the summer session—and members of the Administration Staff of AMORC, and other members who came to witness the opening.

This Supreme Lodge officer at the conclusion of his address introduced Frater Orval Graves, who each year is professor of philosophy in the Department of Philosophy of the Rose-Croix University. He announced that Frater Graves had been duly selected by the Board of Directors as Librarian of the new Rosicrucian Research Library. The selection, he stated, was based upon Frater Graves' qualifications. For years he held a position as one of the librarians of the University of California, and therefore, was trained in the latest library technique and methods.

Frater Graves then, in addressing the assembly, went to some length to explain how the books in the library were being classified. He explained that the Dewey Decimal System has been employed; namely, that each subject, book, title, and author is assigned a number, and the books are numerically filed on the shelves. He related that the purpose of the library is for research and the books, therefore, are not for circulation. Members who cannot locate information in their home libraries or local public libraries pertaining to such subjects as science, the useful arts, music, history, philosophy, metaphysics, occultism, and Rosicrucianism can consult this library for the facts needed for their general enlightenment. Rare books, and books out of print have been gathered, and will be gathered, so that members will have a dependable and extensive source of information to turn to. Not only, he made plain, will the library be available to those able to visit it, but to those who will not be able to do so. He explained that a method is being arranged to permit every member to enjoy the library facilities through the mail. He stated that the method will soon be announced and that members should watch for it.

In the dedication address it was said that the entire building, housing the library, biology laboratory, class rooms, and offices was to be devoted not to a mere preservation of established and accumulated knowledge, but would be used in addition to push outward the boundaries of learning to add to that which is already known.

The biology laboratory will be occupied in the latter part of this year by a research biologist with high academic standing in his field who will be selected shortly. He will devote his entire time to searching into certain hypotheses and theories of AMORC, for example: Pertaining to the nature and cause of life. Those facts which he discovers and which are worthy of being expounded will be incorporated in the monographs and in supplementary material sent to all Rosicrucian students. His research will develop a heritage of knowledge for the Rosicrucians of tomorrow, such a heritage as we have drawn upon and which was left us by our progenitors. Once again AMORC will resume its rightful place as a contributor to knowledge. If outstanding discoveries are made they will not be secreted, but imparted to outside scientific circles if and when they are disposed to accept them. No matter how fantastically or radically different or opposed to Orthodox belief a theory may be, if in the opinion of this Rosicrucian researcher it is founded upon natural laws it will be investigated.

It was most gratifying to see the expressions of enthusiasm and expectancy that played upon the faces of those gathered about the portals of the building as they listened to the unfoldment of these plans for the future. It compensated those of the staff who had worked many hours in planning and designing the building and its facilities. You who so generously contributed financially to the foundation fund would have said to yourselves, had you been present, "I have indeed taken part in a worthy enterprise" and you would have approved of this first step taken in the right direction.

At the conclusion of the address all filed inside for a personal inspection of the equipment and building facilities. The building in its exterior design (see photographs in July, 1939 issue of "The Rosicrucian Digest") is of Egyptian architecture—its colonnaded facade is reminiscent of architecture of the Empire period of Egypt. The color of the background surface is a dark ivory and causes the graceful rust-colored columns with their simple design, true to the Empire period, to stand out prominently. Hand-wrought bronze door knockers hang against the heavy plank doors adding a rustic touch. The approach to the portal consists of a very wide vari-colored flagging walk. It is flanked on each side by lawn and a row of palms of a species common to Egypt. Running parallel with the flagging walk, and in its center, are long concrete troughs in which are planted papyri, from which the ancient Egyptians first made their writing paper and from which our paper has evolved. Standing on either side and to the front of the building entrance are two eight-foot torches of bronze, designed to depict the Egyptian lotus flower. At night these torch-

eres not only flood the front of the building, but bring out the bas-relief sculpture high above the portal. It is a figure of an Egyptian scribe kneeling and writing upon a scroll of papyrus. The classical figure of the scribe is most appropriate, since in ancient times they were solely responsible for the literary accomplishments of their people. The figure was executed by a local sculptor after much research work in Egyptian art by the Curator of the Rosicrucian Museum. The coloring which is true to the original was performed by Colombe Doris Dougherty of the Grand Lodge who resides in San Jose. The young girl has much talent and a promise of a splendid future in the art world.

Upon entering the building one finds himself in a foyer of cool pleasantness, as the building is air-conditioned throughout. The visitor is greeted by a quiet and dignified atmosphere. The terrazzo floor is laid out in a symbolic design which symbolism represents the purpose of the building.

The visitor then steps through a pair of glass doors into the library proper. The harmony of the finish and fixtures immediately becomes apparent. All shelving and walls are done in light ivory. The ceiling is of a neutral color and sound-proofed material. The lighting fixtures which were especially created for the building, are graceful but lacking ostentation. The lighting is indirect and the result of the scientific determination of the proper light needed. There is neither glare nor shadows. Both sides of the room are lined with nine-foot windows which are hermetically sealed, and which are above the line of vision of the reader. They exclude dust and noise and flood the library with ample light so that no artificial light is needed in the day time. Especially constructed Venetian blinds control this exterior light. The table tops are of pea green linoleum and harmonize with the blinds. The chairs and all fixtures are of white grained oak.

The books are easily located by reference to the signs neatly and plainly displayed above the shelves. The type of signs was recommended by the Library of Congress in Washington, D. C. The files are quite complete so that one may easily locate a book by its title, number, author or subject.

Passing through the library one enters a high ceilinged and spacious corridor. To the left one may peer through a glass door into a modern classroom containing all the latest fixtures recommended and proven by experience to be the most beneficial to students. The chairs have wide arms on which books may be read or notebooks placed, and are especially convenient. The walls and ceiling are sound proofed and the room is air-conditioned. The instructor has a rostrum, ample

blackboard to his back and an adjacent closet for his materials.

On the opposite side of the corridor are the offices for the instructors which are used between their periods of class work, and adjoining them is a large biology laboratory with high glass windows on all but one side. The laboratory faces the North so as to provide light of certain constancy and free from glare. The room is equipped with the prescribed laboratory shelves, counters, sinks, and Bunsen burners.

The building has been so erected that it is joined to the Science Building of the Rose-Croix University. Students of the university may pass from one building to the other without leaving the building. Other members visiting the library enter through its main portal.

About Books

When it was first announced that we were to proceed with the erection and establishment of a Rosicrucian Research Library, members from all over the world wrote asking if they could contribute books for which they had no further use, and which might be useful to the library. We asked them to wait until it was announced that the library was complete and there would be ample space for the books. *Now all you Forum readers who wish to contribute books should do so.* Most everyone has one or more books he or she has read several times and does not care to read again and which are lying unused and unread on some shelf or in some corner of the home. Such a book or books may in the future bring pleasure or instruction to those who visit the Rosicrucian Research Library or to those who will avail themselves of our new plan for distant members. *Do not send your Rosicrucian, AMORC books.* The AMORC books you need, for you will be obliged to refer to them time and time again, and we of course have them, and, in fact, several sets of them are already on the shelves.

The books we particularly would like if you have them to provide and are not using them, are works on SCIENCE, TRAVEL, MUSIC, LITERATURE, PHILOSOPHY, METAPHYSICS, ALCHEMY, OCCULTISM, ROSICRUCIANISM, HISTORY, DRAMA, USEFUL ARTS SUCH AS ELECTRICITY, CARPENTRY, WEAVING, ETC., ALSO ART, THAT IS, PAINTING, SCULPTURING, AND ENGRAVING AND ALSO LITERATURE AND POETRY. *We do not desire fiction, unless it is of the classical or mystical type.* The so-called popular fiction as you all can readily understand would not be appropriate for our library. We also would like books on language, economics, sociology, and encyclopedias of any kind.

Look through your attics, down in the basement, in old cabinets, in closets, or back in the corners of shelves, and in drawers for books you have which you are not using, and which are of the kind mentioned above, so that you may pass them on to us. We do not care how old the books are or how much they have been used. The bindings should be intact, but of course can show wear. In sending the books inquire of your post office the cheapest way to send them. Most every country has special reduced postal rates for sending books. Remember that when our plan goes into effect to make the facilities of the library available to distant members, you may benefit from some book someone has donated. Therefore, those books you donate will likewise help another.

Know Your Order

It is important to every member to know something about the great fraternity of which he is a part. You can all appreciate this. Just imagine your embarrassment if confronted by the statement, "Oh, are you a Rosicrucian? I have heard of them. What is it all about? Where did it originate? What is the purpose of the organization, or what do they teach? Do they believe in this or that?" and a great many other questions along similar lines; and you stand looking blank for a moment without the least idea what the proper answer is. Finally, you might say, "Well, I am a member all right, but I don't know the answers to your questions. You might write to them and find out if you wish." If such an extreme case should occur, fratres and sorores, I am afraid someone's face would be definitely crimson. In any event, know something about your Order.

"Rosicrucian Questions and Answers with Complete History of the Order" has been provided to help you, and it can be found in most of the large libraries throughout the world. We have also provided each of you with a copy of the Catechism, so that you can become acquainted with what the Order is, and especially what it is not. I might also mention the Constitution at this time. It is well to know how the organization is formed, what constitutes the Supreme Body or Supreme Grand Lodge, as it is properly called, also what is the Grand Lodge and your relationship to it. The Constitution has been provided for your use and benefit.

The Sanctity of Our Heads

Why is it, a frater desires to know, that the human head has such an importance in modern and in ancient religious beliefs and ceremonies? It is true that one who is a student of comparative religions is impressed with the frequent references to the veiling, covering, uncovering, bath-

ing, and shaving of the head in religious rites and rituals.

When man first conceived himself as being possessed of a Divine nature or felt that Divinity was resident within him as an entity, or a spark, he began to attribute to certain parts or organs of his body the prominence of retaining it or confining it. How the selection was made is rather dubious. We can only speculate. The supposition, and it is a logical one, is that it was determined by the relative value of the organ or member to the body as a whole. To primitive peoples who had a paucity of knowledge of the functioning of the internal organs, and whose evaluation of the body's parts had to be made by observation of its external workings, it must have been patent that the head was the most consequential, for after all the organs of speech, of sight, of hearing, and of smell are centered in it. Furthermore, in it is the mouth into which food and drink are placed. We may disregard the fact of brain, inasmuch as many primitive peoples did not know of its existence, or did not associate with it consciousness and thought. The other factors in themselves were important enough to give the head prominence in man's physical make-up.

Logically, if it were such a superior portion of the body, we can understand how these primitive beings believed that the Divine element or entity should be supposed to occupy it. Consequently, the physiological importance, combined with the spiritual, caused the head to be revered.

The rites and rituals pertaining to heads are indigenous to tribes, and are the result of individual development. Frazer, eminent anthropologist, in his collection of researches and findings, concurs with this theory; in fact, proves it to be so. Sanctity is attributed to the head because most all primitive peoples believe it to be the seat of *spirit* and therefore suppose it as being very sensitive to injury or disrespect. Numerous interesting examples prove this to be so. The Korans of Burma believe that a being or entity, minute in form and which they call *Tso*, resides in the upper portion of the head. Further, it is supposed that while it retains its seat no harm shall come to the body or to the individual; consequently the head is most carefully attended to regularly.

The Siamese in particular have associated many meanings with the head and give it exceptional prominence. They, too, think that a spirit resides in it, which they have named *Khuan*. It is supposed to be a guardian spirit, ever watchful of the individual's welfare. The head must be carefully attended so as not to incommode the spirit. The shaving of the head and cutting of the hair are accompanied by elaborate and solemn ceremonies which are witnessed by many of the tribespeople, and at which a priest officiates. If

a Siamese accidentally touches the head of another with his foot, both parties involved in this sacrilege must proceed at once to build separate chapels to the earth spirit to avert ill omens. Though one is permitted to wash his head, it must not be frequent, as there is a possibility that such acts might injure or incommode the Guardian Spirit.

This belief was prevalent among many of the ancients as well. The head of the King of Persia was washed once a year, according to legend. It is historically known that Roman women washed their heads annually on the 13th day of August, Diana's Day. Turning to the Western world we find that the Indians of Peru fancied they could rid themselves of sins by scrubbing their heads with small, round, polished stones and then washing their heads in a stream of pure water. This might have originated with the development of conscience, for the awareness of sin comes from a realization of an inner reproach—the mental conflict—in other words, the sins were perhaps supposed to have encroached upon the sanctity of the head like vermin, and thus were to be removed by the physical process of scrubbing.

The primitive belief in the divinity of the head is further illustrated by the Siamese custom of not allowing anything of a profane nature to hang or cross above it. Until recent years, in Siam, no one was permitted to walk across a bridge under which a person of rank or of superior religious station stood or walked. The relation of the feet to the head, namely, the former being above it, was considered a sacrilege. Burmese women being taken to England, refused to walk across the deck of a boat beneath which priests of their religious order were standing, as they supposed it would defile the sanctity of the priests' heads. Further, a Siamese will not pass beneath blood in any form, or the carcass of an animal. Among some primitive peoples, when a bullock is struck by lightning, the tribesmen in the kraal (village) are at once ordered by the priests to shave their heads, which is done as a part of a pretentious ceremony. The lightning is considered an omen from heaven and the shaving is a purification of the head, which contains the heavenly spirit within it.

The covering and uncovering of the head, upon entering churches, temples, and mosques today is but the evolution of these crude beginnings. In some instances, the removing of head gear is a token of humility and respect—a gesture of offering oneself in the simple state to the Supreme Power. In other instances it is an attempt to cover up the body as completely as possible, for the body, any portion of it which is exposed, is considered to be suggestive of carnal things. The fact that women, in some religions, are obliged to cover their heads, and men at the same time un-

cover theirs, is due to the belief that woman's hair is her greatest attribute of beauty and is therefore a sensual appeal, and must be concealed in sacred places from the eyes of those who come to worship.

Can You Get "Something for Nothing?"

All of us like bargains, or what we fondly believe are bargains. Many times we feel that we have made a purchase whose value exceeds the amount expended, but how often is this really so? We save a few cents on canned goods and find that the difference lies in the way the food is "packed." Often—not always, but often—we save on clothes, only to find that the "bargains" rip, or pull, or fade or shrink. We expend ten cents worth of shoe leather walking to save two cents on some small article, and all that we achieve is a feeling of self-satisfaction. We marvel at the moderate prices on commodities in attractive boxes and bottles only to find, after buying, that we have paid for the quality of the container rather than for the quality of the contents.

This does not mean that there are no such things as good shoppers. It does mean that a good shopper should concentrate on avoiding stores which overcharge because of locality, prestige or advertising budget, and "lines" which are priced high because of trade names or packaging. In short, a good shopper should avoid paying for "front" but should never be deluded by the hope of obtaining something for nothing. No one has ever been able to do that, for the Cosmic laws forbid it. There are instances where we may not pay at the moment of purchase, or may not pay in kind, or may not pay in a tangible medium, but compensation of some sort is always forthcoming.

Recently Frater Levell related to us an incident which illustrated this point so well that we are going to quote his version of it.

"A lady went to a furrier to purchase a new fur coat. Selecting her choice, she asked the price and was aghast when the furrier asked three hundred and fifty dollars. 'Why,' she exclaimed, 'I don't believe that coat is worth more than one hundred and fifty dollars. I am sure that I can get one as good elsewhere for no more than two hundred at the most.'

" 'I believe you,' the furrier answered quietly. 'And I esteem your patronage so greatly that I could let you have this coat for two hundred dollars. Now, you are not making frequent purchases involving such large sums as this, so in the interest of your own continued prosperity, you will certainly give this transaction careful consideration. Now I could give you this coat for two hundred dollars, with the hope that I might

gain your future patronage, which we admit will be infrequent. Operating on such a small margin of profit, I can only hope to stay in business by increasing my volume of sales. This is a two-edged sword. By reducing the price I place this coat within the means of a great number of ladies and thereby deprive you of a measure of the exclusiveness which you desire as much as you do the coat.

"'Another thing: By increasing the number of customers we must kill a larger number of animals, which results in a corresponding decrease in the supply of these little fur-bearers. A shortage of supply is always accompanied by an increase in price, so that, in three or four years from now, when you need another coat, the price may be so high that you will have to pay many times the one hundred and fifty dollars you are trying to save today.

"'Still another consideration: By cutting the price I may force some less prosperous dealers out of business and cut off their only means of livelihood, thus throwing the burden of their support upon you and me, by some method of increased taxation. So you see, in asking you this high price, I am as much concerned with your advantage as I am with my own profit.'

"Fortunately the lady was intelligent. She paid the price because she could see that her insistence on a cut price would actuate a chain of events that would be disastrous to her own interests."

But, just as one cannot receive without giving, so one cannot give any gift or service and see the full result with his or her physical eyes. Each generous act, as well as each selfish act, sets into motion a train of circumstances the boundaries of which are far beyond the sight of the prime mover. Frater Levell also gave us a story which illustrates this principle. Perhaps you read of this instance in the paper, as he did, but it is so appropriate that I feel we should repeat it for the benefit of our Forum family. Frater Levell said:

"It was a simple little story of how a real estate sales manager had transacted a big deal which netted him ten thousand dollars commission. He was so elated that he gave two of his star salesmen \$500 each. One of these salesmen took his five hundred to his wife and they planned how they could stretch four hundred over several items they needed and send the other hundred to a friend who was in desperate financial straits. This friend, in turn, gave twenty-five to another who was utterly destitute. The destitute one gave a dollar to his widowed and impoverished sister. The widow—a devout Catholic—went to church to pour out her gratitude to God, and dropped a quarter in the poor box. The priest, observing her obvious destitution, was so moved that he composed a sermon so eloquent and appealing that it was published and widely circulated. It proved to be an inspiration to

thousands and got back to the salesman who made the original five hundred dollar donation, and so influenced him that he formed a regular habit of donating a part of every dollar he received to some humane cause. The remarkable thing was the way his sales increased and how luck seemed to literally thrust itself upon him.

"The other salesman made a similar disposition of his five hundred dollars, but with a different motive. He and his wife retained four hundred for their own use and with the remaining hundred they bought a beautiful wrist-watch for an aged and wealthy maiden aunt, 'because,' he said, 'the old girl is liable to kick off any day now, so we had better drop her a little reminder.' Well, the aunt received the watch, glanced at it with bored indifference and tossed it in a box of costly trinkets on her dresser. Her maid, dated for her day off, appropriated the watch to wear for the occasion. Her beau, infuriated because she implied that it was a gift from his rival, sought out the rival and killed him. The subsequent trial, which brought out all the sordid details and involved the aunt, so annoyed her that she cut her nephew completely from her will. He, in turn, became so bitter that his sales dropped off until his company could no longer keep him. How he is broke, destitute and out of a job."

Mechanical Music to Equal Genius

A news clipping sent us by a frater states in part: "Sensitive English musical circles smarted today under the crushing assertion of Sir James Jeans (eminent British physicist) that so far as a single piano note is concerned, it makes no difference whether the key is struck by an umbrella or the finger of a Paderewski." The frater asked the question then: "Now, we all know that emotion can be and is expressed on the piano and I should like to know how that emotion is expressed (that it makes it so different from mechanically played music), if it is not produced by the manner in which the keys are struck!" Music is enjoyed because the organized sounds of which it is composed produce auditory sensations, which excite the emotions sympathetically through the sympathetic nervous system. All of us are not emotionally responsive to the same kind of stimuli. Some persons can be brought into a state of emotional ecstasy through music while others of equal intelligence and sensitivity are unmoved by the same music. This does not necessarily follow that those who are unmoved are coarse or insensitive, but rather that they may be responsive to another group of sensations by which they can attain the same ecstasy. The reading of superb literature will produce in some this same exaltation, as will art, sculpture, adventure, exploration, scientific inquiry, and philosophical abstraction.

The reason why some react to certain stimuli more than others can only be speculated upon. It may be that certain of the centers of the peripheral senses are more acute than others, or that their attunement with the emotions is closer. Be that as it may, a musical genius, for example, can develop in piano playing the right pressure on a key or on a combination of keys and produce such shades of tones as will arouse the emotional response more quickly in his listeners than will a novice or an ordinary musician. Though this credit must be given to genius, Sir James Jeans is correct in saying that science can produce by mechanical means the same effect. The genius is first needed to determine and establish just the correct shades of tones; after that science could drop a mechanical weight on the keys and get exactly the same effect.

Perhaps some of you are thinking as you read this of the automatic player pianos, and how obviously mechanical they sound, but in fact they are a crude development in contrast to modern scientific possibilities, possibilities opened only within the last few years. For example, a master pianist may play a composition in front of a microphone; the sound is amplified and is then converted into electrical impulses which pass through a neograph, an instrument which causes the sounds to show their amplitude in visual electrical impulses; in other words, illuminated electrical waves. The peaks of the vibrations of each note are shown as waves. This vibrating, oscillating, electrical current is visible to the naked eye in the neograph, and may be photographed; thus, we are able to see sound in a permanent form. In other words, we can get a picture of the notes. The vibrations, or wave crests of each note produced by the master pianist can then be minutely studied. All that need then be done is to exert a mechanical pressure on the keys by weights, which will produce, after experimentation, waves identical in amplitude with those of the pianist. A series of experiments must be conducted so that when these mechanical pressures or the waves produced by them are photographed in the same way they correspond exactly with those of the pianist. When that is done science knows exactly just what weight or pressure to exert upon a key and it will therefore create the same peaks as the hand playing did. When you have done this you have mechanically recreated the expression of the genius, and the same emotions should ensue within the breast of the listener.

In the old form of mechanical piano playing, this was not possible. It was not possible to determine just exactly what pressure the artist exerted on the key, but now we can photograph that pressure and produce exactly the same waves mechanically. This, however, does not discredit the

human equation. Genius was first needed to discover and apply the pressure needed to produce the emotional effect. Physics can produce music, but it can not conceive the composition.

Healing and Health

Early in the Second Degree, we take up the subject of health and the cure of disease through Rosicrucian healing methods. First of all, we learn that psychic development depends upon a strong, healthy body; and so we give you exercises to perform that will result in good health and a strong magnetic aura. Such exercises should not be performed for a few days and then discontinued. They should be kept up throughout your lifetime. Remember, we are desirous of having you live the Rosicrucian principles. Make them a part of your daily routine and habits. When you arise in the morning, take your breathing exercises along with all of the other health-giving habits. Also, remember to drink a glass of water the first thing when you get up. The body is the temple of the soul, and it is the duty of man to maintain this body in as perfect a condition as possible, thus giving the soul an opportunity to do its great work here on the material plane.

Pain is nature's signal system. It is nature's way of warning us of an abnormal condition in the physical body. To ignore pain is a radical and impractical phase of philosophy. If it were not intended that man have a toothache when his teeth needed attention, nature would not have so arranged it. Attempting to ignore the toothache will not relieve the pain or fill the cavity in the tooth. Therefore, when you have pain, realize that it is due to an abnormal condition which requires immediate attention, and do something about it. Do not attempt to relieve the pain by denying its existence. Rosicrucians strive to maintain harmony in the body by a balance between the positive and negative, or, as we term them, the A and B, elements in the blood cells. When you are ill, it simply means that the A and B elements are out of harmony or balance. The B element is negative, and is supplied by the food and drink taken into the system. The A element is positive, and can only be obtained through the air we breathe. Therefore, it is our duty to take breathing exercises regularly and partake of a balanced diet, and most important, drink plenty of water. You have learned that the B element can be quickly supplied by expelling the air from the lungs and placing the fingertips together, keeping them thus until you find it necessary to breathe again. The A element can be renewed by inhaling and holding the breath.

A and B element treatments can be given to others by physical contact. This is done by the

use of the thumb and first two fingers of each hand. These digits contain what are known as radial nerves, and from these nerves radiate or emanate positive and negative vibrations. These vibrations stimulate the energy in the body when applied to certain nerve centers along the spinal cord. For positive or A element treatments, the thumb and first two fingers of the right hand are applied to the centers along the left-hand side of the vertebrae in the backbone, while holding the breath. The negative or B element treatments are given by the left hand, and the fingers and thumb are applied to centers alongside the right of the vertebrae. The A or positive treatments are given for pains in the head, chest, abdomen, and other parts of the body. The B or negative treatments are applied for the relief of colds, nervousness, sleeplessness, loss of appetite, and similar conditions.

An interesting and important thing regarding the Rosicrucian healing system is that it will not interfere with any other treatments being taken by the patient, and even when a wrong treatment is given, no harm results.

Why Thoughts Are Things

"If thoughts are things, then it must follow that they must be vibrations of spirit energy in manifestation," writes one of our good fraters of Chicago. This question concerns itself not only with metaphysics, but with physics. It brings up the question of what is a thing. A thing, we must conclude, is that which, regardless of its own form or nature, has an existence to us. A thing which has existence to us, consequently, is a reality. Realities, however, are not merely those things which the objective senses conceive, but those which the mind conceives as well.

Centuries ago two philosophical schools, one called the Nominalists and the other called Realists, debated this issue, and great minds since have given it much thought. One of the greatest Realists of the past was Thomas Aquinas, and the most prominent exponent of Nominalism was William of Occam. From out of these two schools grew a third known as Conceptualism, which conforms closely to our present day thoughts with regard to this subject.

Briefly the Realists, with Plato before them, held that the only real things are the *universals*. These *universals* are the general ideas which all men have alike—the names or terms that we give to classes and to recognized conditions, such as: small, large, round, square, animals, insects, et cetera. In other words, the general classifications which men's minds attribute to the things of the world were thought to be real, and the things of the world which we perceive not real. For example, it was thought that unless the things of

the world participate in these *universals*—these general ideas or class terms we have for them—that they had no existence. To be more specific, according to the Realists, a man that we might see with our eyes is less real than the idea which we have of men, or the class term *men*, into which we group all individual men.

The Nominalists, on the other hand, coincided more with ordinary reasoning and common sense, but went a little to the other extreme. They said that which is real is that which we perceive. Knowledge to them was solely the knowledge of the senses—an empirical knowledge. Man's ideas, they said, have no actual existence whatsoever. They are merely aroused—a sort of by-product of what he perceives and are therefore illusory; only the things of the senses have actual existence. An apple to these Nominalists had its reality in the sensations of color, smell, and touch which it produced in the mind. The idea of apple which the mind obtained from perceiving its various qualities was no reality whatsoever.

Then came Abelard, great scholar and philosopher, whom we might say mediated by introducing the doctrine of Conceptualism. This doctrine holds that our *concepts*, our ideas, are real, but they are no more real than the objects themselves which we perceive. The forms which the senses perceive, which we come to realize, impart something of themselves to the mentality. That something becomes a concept, an idea, a *name*. It makes no difference whether we call that something a rose or an apple, it exists in our minds, nevertheless, as the result of the object perceived, and therefore has an existence; so Conceptualism holds to the principle that thoughts *are things*, because they are related to those impressions made in our consciousness by things.

There are, however, more than the philosophical factors to be considered here; there are the psychological and physiological ones as well. From the Rosicrucian point of view, which is being corroborated more each day, the underlying principle of all matter discernable in its absolute state is the energy of spirit. This spirit we think of as a pulsating, vibrating energy, functioning in the universe according to scale, composed of perhaps unlimited octaves. Each octave in turn has its own particular frequency or rates of vibrations. Some of these vibrations are detected by our physical senses and arouse within us sensations, which in turn engender "the ideas" we have of things. Thus the basic quality of the things of each of our senses is a vibratory energy. For example, visual forms are composed of light waves. Tactile forms are visualizations of mass, sound forms are vibrations of air, et cetera. The transformation of the initial impulses into nerve impulses and eventually into sensations is a sort of electromagnetic process. Physiologists have proven that

the sensations had of things are accompanied by measurable electrical charges in the sensory nervous system.

In many of the theories advanced as to how this is accomplished, we are told that the nerves when excited take on an electrical condition, which is negative. In experiments with frogs, the motor nerve muscle is so extremely irritated by electric currents that it may be used instead of a galvanometer, a sensitive instrument to detect the action currents within the nerves.

According to the eminent DuBois-Reymond, after much experimentation by him and the actual discovery of currents in nerves, the nerve fibres contain a series of electro-motive particles. The conduction of this current in comparison to the velocity of light or electricity is slow; in fact, 27 meters per second. The movement or excitation that is conducted along the fibre has been named the nerve principle, the nerve energy, the nerve force, and the nerve impulse. It is known too that the peripheral sense organs generate an electrical current when actuated by impulses. When, for example, light falls upon the living retina, an electrical disturbance is produced by the visible rays of the spectrum, and "there is every reason to believe that the passage of visual impulses along the optic nerve is accompanied by an electrical charge." There is positive evidence that the motor discharges, that is, the discharges that carry along the motor nerves and cause muscles to contract and portions of the body to move, are accompanied by electrical potentials. Stimulation of motor nerve centers in the cerebrum has produced accompanying electrical discharges, which were measurable with galvanometers. Therefore sensations are obviously electrical in nature and *thoughts are sensations*. They are either engendered by the impulses of the peripheral senses (objective senses), as explained, or are recollections of memory impressions, which may again, if concentrated upon sufficiently, generate an electrical potential that can actually be radiated.

These radiations of thought are in their absolute state, not greatly unlike the energy radiations of matter which cause the sensations that we have of things. They differ only in the extent of their vibratory rate and frequency as sound waves differ from radio waves. Though the impulses of these thoughts have been recently measured and found to be comparatively weak and not capable of registration, except by extreme amplification, it is possible that these waves have what is known in the musical world and the electrical world as a harmonic of an exceedingly high or ultra frequency, which, although very low in amperage, may be capable of radiating a considerable distance. After all, the radio frequency waves of our powerful broadcast stations, in comparison to the common current of heavy voltage

power lines, have very small amperage. The heavy amperage power lines, on the other hand, can radiate but very short distances. Definitely then, *thoughts are things*, if we consider them metaphysically, psychologically, and/or physiologically.

Aryan Supremacy

A Soror of New York rises in our Forum Circle to ask, "Due to present European conditions which brought this race into the limelight, I would like to know a little something further about it."

We all read and hear, of course, that certain European powers are contending that they are direct lineal descendents of Aryan stock in contrast, for example, to the peoples of Semitic blood, and that if they be so, they are thus a superior people racially.

Of course, there are two major problems involved in such declarations. The first, the necessary proof to substantiate direct lineal descent, and second, that of showing that the Aryans were a superior people in any sense to the Semitics.

A certain European country in particular making these claims, according to the Press of the world, at least is in a splendid position to know through its marvelous scientific resources the truths of this matter, and that is what makes the whole somewhat confusing, because many of their statements are not based on such scientific facts as they have access to.

For many years the two branches of science, the ethnologists and the philologists, have warred with respect to whether the term Aryan should be related to language exclusively, or to race.

It is generally conceded in most unbiased scientific circles that our Aryan heritage in Europe is philological and not racial. The name was first quite generally associated with the people of ancient Iran. In fact, these people called themselves Aryans, and their language was known as Aryan. These Iranians were related to consanguineous tribes of India, who are also said to be Aryans.

Ethnologists believe that Iranians were a migration that came from India and possibly formed a single people, known as Arya. As to where the Iranians originated it is not definitely known. Possibly they occupied the great Steppe territory north of the Black and Caspian Seas. The ancient Greek historian, Herodotus, attempts in his works to show this connection between the peoples of the Steppe, and those of Iran and India. What moved them southward, as likewise what caused the Semitic races to move down to the Tigris-Euphrates Valley perhaps no one will ever know. In prehistoric times it might have been glaciation, the effect of the great glaciers driving peoples southward, as the temperature dropped and vegetation became sparse in the North. At least the

Iranians seem to have penetrated southward to the inviting cultivatable lands of Iran, and then they gradually spread over to the Ganges, establishing themselves there. As said, when this migration actually occurred is not known, but in the Vedic Era, about 1600 B. C., the Aryans were well established in the Punjab district of India.

There is no question about it, however, that these persons were definitely not Semitic, just as the Sumerians of Babylonia were not. In fact, there is a strong belief that perhaps the Sumerians and Aryans might have been ethnologically related, as it is supposed that they too migrated from the North to the upper end of the Persian Gulf, which in ancient times reached as far northward as the present ruins of Babylon. Certainly, racially, the Aryans and Iranians were as non-Semitic as the Sumerians.

Aryan names appear in contemporary documents from the Sixteenth Century downward in Mesopotamia. Ancient Assyrian writings frequently contain such names. In fact, correspondence in Tel-el-Amarna about 1400 B. C. between the Pharaoh and the kings of his subordinate nations bears Iranian or Aryan words.

It is known that the horse first appeared in Babylonia about 4000 B. C., and he was already domesticated for quite a time when he was introduced to the peoples of the United Kingdoms of Akkad and Sumer by a non-Semitic race from the North, who were undoubtedly Aryans. Historically we know that the Aryans were excellent horsemen, and they themselves never knew a time when they had been without horses. Consequently, it is concluded that they must have domesticated them from their wild state on the Steppes of Asia.

The Aryans as a race or single group of people were extirpated in the wars with the Egyptians and Hittites, and their remnants were finally absorbed by other tribes.

No pure Aryan blood, at least not anywhere near as pure as the Semitic strain, has come down through the ages. Any attempt of a people today to claim pure Aryan racial strain is, as it must follow, ridiculous. The only characteristics of Aryanism today are to be found in language, not in blood.

It is generally claimed by philologists that there is a connection between the Albanian and Armenian languages, and possibly Sanskrit, which originally came from the Arameans and spread from India to the West, and did not originate there as commonly thought. Some philologists contend that there is a language connection between the non-Semitic Sumerians and Aryans, but the grammar of both the peoples is so different that considerable doubt has arisen as to this connection.

Let us suppose, however, that certain peoples of Europe today were really direct descendants of the original Aryans. Just how does that give them superiority ethnologically? Certain peoples like to consider the Semitic an inferior, because Jews are an admixture of Semitic Nomads and Hittite tribes. Such reasoning is false, because it is founded upon the wrong premise that the Jew is an inferior. Certainly history throughout, as well as modern experience, shows this assumption to be ridiculous and an absolute prejudice. The Jew has always displayed acumen and aggressiveness, although the latter may have caused him unwittingly to create enemies.

Further, the Arabs are a Semitic people as well. Whether they are inferior to peoples of the western world depends upon our standards of interpretation and judgment. At one time the Arabs as a people and a race were the sole depository of wisdom, especially following the fall of the Roman Empire.

A Semitic of pure blood can attain, if given the same opportunities, the same heights in our civilization as the non-Semitic. The races today are such an admixture that for a nation to hold itself up as a people consanguineously related to an ancient pure strain is absurd.

Mental Reservations

This frater, of the Island of Malta located in the Mediterranean Sea, asks the interesting question: "What is the Rosicrucian understanding of the much used (or abused) term, *mental reservations*?" If we speak one thing or declare or affirm something, and think another we are mentally reserving our true thoughts. Such mental reservation may often amount to hypocrisy and deceit; for example, if we loudly acclaim our patriotism to others and inwardly know that our sympathies and sentiments are not as strong as avouched, we are exercising mental reservation. Further, if we voluntarily take an oath of obligation to anything and we are not inwardly in accord with the sentiments to which our lips give words, we are reserving our true feelings.

All of us, of course, have the right to reserve our true feelings and sentiments about many things, and that in itself is not wrong. The unethical principle is to *express* ourselves one way and inwardly believe another. Such conduct is, frankly, a lie. It may be disastrous to us in many ways, other than incurring moral responsibility, for if we speak one thing and think another, and it is later discovered, it causes all who know of it to suspect that we may have had an ulterior motive. Certainly an individual with a proper motive does not try to deceive others as to his opinions and conclusions. If he feels that it is best for him to conceal his sentiments, that again is his

prerogative, but concealment and misrepresentation are two entirely different things; the former is often justified, but the latter hardly ever. Each of us, even though we do not like to, knows how much we despise the individual who appears friendly and loyal to us and yet resorts to attacks upon us personally to others. We each would much rather have someone meet us face to face and outspokenly make plain his feelings toward us than to "mentally reserve" them, and delude us into imagining his friendship—so *mental reservation* is not a practice that can be condoned from an ethical point of view.

Do the Cremated Suffer?

We often have come to our attention fantastic tales, based upon many illogical systems of religious or mystical thought, claiming that there is suffering by those who are cremated and embalmed, or those who are buried before a certain number of days has passed, even after they are pronounced dead.

One organization, styling itself Rosicrucian and not recognized by the F. U. D. O. S. I.—a world federation of authentic initiatory orders, of which AMORC is a member—claims that entities reside within the body and that embalming is injurious to them, and that burials must not take place until a certain separation between them and the etherial world has taken place.

But today there comes to us an intelligent question by a frater in England. He asks: "Are we positively sure at the time of cremation that every vestige of life has ceased?" The question centers about whether all of the cells of the sensory nerves are absolutely dormant when transition or death is said to have set in, and whether, if they are not, the flames of the fire of cremation will cause sensations which the deceased might experience if cremation immediately follows transition? Experimentation has shown that persons who have passed through transition do not have action currents in their sensory or motor nerves, and artificially induced impulses into these nerve paths produce no corresponding electrical charges as occur in live beings. Consequently, impulses such as might come from the flame are not capable of producing sensations or even reaching the brain centers.

A body under an anaesthetic has all of the usual nerve action and impulses, and the electrical charges of the nerve fibres are carried to the brain, but they do not register as a sensation, even though the body is very much alive; therefore, we have a right to assume that a body in a state of transition not even having this nerve action can not possibly be susceptible to sensation, even if individual cells in the body may have in and by themselves a responsive consciousness. For ex-

ample, the hair and nails are known to grow after death; thus, those cells have an individual vitality that continues after the organism or body as a whole is in a state of transition.

Now, if objective consciousness alone were to become dormant at transition, that is, the ability of the individual to become aware outside of himself and to move and control his members, then by all means would cremation or embalming be apt to cause suffering because the psychic self, the subjective would still be very much alive. The subjective consciousness, or intelligence, that which governs the involuntary actions of the body, such as the movement of the heart, circulation of the blood, and the functioning of the organs is, however, absent at transition, for it is quite evident that those functionings dependent upon it have ceased.

Epicurus, the Greek philosopher, said: "Where we are death is not yet, and where death comes there we are not." He succinctly said in his statement that if we are, we are conscious and death therefore can not exist too, but where death is, all consciousness is gone from this plane, and consequently so is self. If, therefore, there is no consciousness which can register pain or irritating sensations, then what disturbances individual and simple cells in our body may undergo can cause us no suffering.

As Rosicrucians, we hold to the concept that when the breath of life leaves the body so does there exude from it that vital life force which unites all of the cells into a single conscious organism that constitutes man as a living soul. Cells of the blood stream immediately after transition have been placed in test tubes and kept alive as a culture for a considerable time, but they were no longer of the structure of man. Theirs was but a simple consciousness like one would find in a protoplasmic cell, incapable because of separation from the complete and active nervous system of productivity of that which we know as pain.

With transition there therefore ends on this plane consciousness of self and any awareness of any irritation. From the Rosicrucian concept, cremation is the ideal manner in which to dispose of the body. The physical elements of which the body is composed, in and by themselves, no more constitute man than does a wax figure. It is our duty, therefore, to aid them to return to *their* original state as soon as possible, and cremation does this. The long preservation of the body by elaborate embalming methods is a custom born out of a sentiment which continues to associate the personality and the self with the physical shell or else it is the result of certain religious interpretations. It is those intangible elements, those conditions and characteristics which compose the ego and the personality which make the *you*. When

they have gone, it is best that the physical elements of the body be freed as quickly as possible and with the utmost decency.

Suggestions for the Forum

The articles that appear in the Forum originate in two different ways. First, they come from those important questions written to the Emperor and to some of his associate officers, which, when they are answered, are found to be of such a nature as would prove interesting and instructive to Forum readers; so at a Forum session they are selected to appear in these pages.

Many members are agreeably surprised to see their questions given space in the Forum. Of course, every question asked by a member is not of such a nature that it should or could be put in the Forum. Then again there are letters written direct to "the Rosicrucian Forum Secretary," with the result that if the Emperor sees fit the question is answered in the Forum pages. Some are not answered, because in the opinion of the Emperor they would be of no interest to anyone perhaps but the writer, and some, again, are asked which only a short time before have been answered in the Forum, and, consequently, the same topic can not be considered again for some time.

Now, therefore, *we invite you* to submit questions to the Forum Secretary, which will be answered here. There are certain rules, however, which you must go by, and certain conditions which you must recognize and meet. The questions should pertain principally to the teachings of the Rosicrucian Order, or to matters concerning the Rosicrucian Order and your association with it. If the question pertains to yourself, it must concern some principle or law that would be of interest to the majority of Forum readers. Naturally, details of your family or business affairs if embodied in the question would hardly interest thousands of other readers. You may write questions pertaining to occult and psychic phenomena, and we will endeavor to answer them from the Rosicrucian point of view. Please do not ask us questions about political or religious matters, for obvious reasons. If your question is acceptable to the Forum, it will be answered within four issues of the Forum, or not at all. Some questions, though acceptable, are not answered immediately, perhaps because the material for the next issue may have already been prepared. So, after reading this if you have a question, or two or three questions, for the Forum, and of the above nature, *please send them—we want them*. Address your letter, not direct to the Emperor, but to *The Rosicrucian Forum Secretary, A.M.O.R.C., Rosicrucian Park, San Jose, California*. All questions will be answered in the same impersonal style as now exists in the Forum

and as created by the Emperor. You may be separated in distance miles from Rosicrucian Park, but you can join in the round table Forum discussions by submitting your questions and being represented in the Forum in the answers to those questions.

"Fiction" Mystics

Our Forum readers send us from time to time pages, or excerpts, taken from popular magazines or novels referring to the Rosicrucians, or to subjects on Mysticism, Occultism, and Psychic Phenomena. They are often quite shocked by what they read in these magazines on Rosicrucianism, and they quote to us the sensational things the characters in the story have to say on or about these topics. Our Forum readers then ask us to reconcile our teachings, our statements which are based upon factual things and experiences, with the things that they have read in these stories. We are obliged to admit that we can not reconcile them, and neither can any teacher or student of metaphysics, mysticism, or any master of Rosicrucianism. Why? Simply because most of the remarks in the stories are made without any reference to truth or fact.

People must begin to discern the difference between novels, or stories written for amusement and entertainment, and articles, or treatises, written for enlightenment and study. In the former, the author, or writer, has an audience of people who are looking to be entertained, *not instructed*. He knows that the average reader of his works will not care whether what he says is fact or not. The only thing the author of these mystical fiction works, or novels, having characters supposed to be mystics in them, is obliged to keep in mind when he is writing is that his invented characters do something thrilling, weird, and spectacular, or say something sensational. The author must not have his character take time to try and prove, by expounding natural laws, how he accomplishes the things he does, for that would bore the fiction reader, and further, it would not be understandable to him either.

You know, for analogy, that there are numerous fiction magazines devoted to aviation stories, and they have quite a circulation. Aviation experts and experienced pilots often laugh when people ask them how the fiction aviators accomplish the things they do. The real pilots tell them that the things the author has written about in most instances are not in the present realm of possibility, and they point out how unfamiliar the author really is with the technique of aviation, but to the novice the author's tale proves thrilling. The aviator would tell the inquirer that if he were sincerely interested in the correct principles of aviation, he should read some technical

journal, but the reader most likely would not, because he does not want to study, he wants to be entertained. Consequently he has himself to thank for the *misinformation* he picks up in the fiction articles he reads.

So why, likewise, put any dependence in statements that fiction magazines, or authors writing for popular magazines, make regarding metaphysics or Rosicrucian principles. The author undoubtedly knows far less about the things he is writing than you do. He adds the names and characters and has them talk, using a jargon of mystical phrases to lend an element of mystery to his story. Most of the stuff written in popular magazines on occultism and about psychic phenomena is pure unadulterated *rubbish*. If anyone looking for this information turns to fiction magazines for it, he should be confused and bewildered as just compensation for his lack of good judgment. Do not try to mix your fiction and fact. A novel is a novel, and a serious but interesting factual article is something entirely different.

One who is generally interested in the subject of mysticism finds the subject in and by itself so fascinating that he does not have to have it embellished with a romantic or trite tale. The one who has to be entertained, as he purports to investigate nature's laws, is a pretender, and *he knows it*.

See how many persons will pay the sum of 25¢, or even \$5.00 to have another prognosticate their futures, to read their palm, or to decipher tea leaf indications, but who do not take five minutes of their time to meditate upon their own inclinations, habits of mind, and personal idiosyncrasies, by which their future is being shaped. They will stand in line an hour or more to have some self-acclaimed mystic look into a crystal and depict their future, but would not think of practicing introspection in their homes, the turning of their consciousness inward to examine themselves. Therefore, when you read fiction tales about mystics in popular magazines, and about mysticism, take them for what they are worth, just stories or articles given to the public for entertainment. Do not expect that AMORC can or will be inclined to try and reconcile fiction with fact.

Is Steel Furniture Harmful?

A Soror of long standing in AMORC addresses our Forum with the question, "In my office I sit at a steel desk and find when I get close to it with my chest that I become conscious of a vibratory disturbance—I wonder if this is harmful? Some years ago I sometimes wore a long string of beads, which rested on my chest and produced a feeling like croup, which was strong enough at times to make me want to cough." The Soror states that, as Dr. Carrel stated in his work,

"Man, the Unknown," it seems as if man has built himself a world in which he can not live in harmony.

Now, we know, of course, that steel furniture in and by itself is not injurious to human health, or the cause of any physical or mental inharmony. However, steel furniture could possibly become the cause of an electrical disturbance, which might prove to be a considerable annoyance, and possibly an irritation to the human nervous system. Steel, as we know, has an electrical capacity—that is, it may store up an electrical potential or current, because steel is an electrical conductor. It is not such an excellent conductor of electricity as copper or aluminum, for example, but nevertheless it is a conductor.

If there are existing in a room or office conditions which would create, through friction or otherwise, a form of static electricity, such electrical energy would be attracted to the steel desks or furniture, where it would be stored.

The steel furniture, or the desk, acts the same as a condenser used in electrical apparatus, that is, it has a capacity for so much electrical energy. It gradually stores up this energy from whatever source generated it until the maximum is attained, and then it discharges this electrical current, to any other material, or substance, which is a conductor, and which comes in contact with it.

Now, perhaps many of you have had the following experience, which is given as an example. You must have had the experience of walking down the corridor of a hotel, or an apartment house, or department store, or some building that had a high nap carpet, and when you reached a door along that corridor that you desired to enter—and if the door was metallic—when you went to insert your steel key into the lock, you would suddenly feel a tingling sensation in your fingers, and you would note, if you had the experience two or three times, a small blue flame, or spark, jump from the key to the metal door. This would be a result of static electricity, generated in your body by the friction of your shoes rubbing on the nap of the carpet.

Your body has the capacity of so much electricity, and it discharges itself to any conductor that is grounded—that is, that is connected with the earth—since electrical currents always seek to reach the earth to dissipate themselves. That is why we use lightning rods on buildings.

Persons have had the experience in circumstances such as above, after walking down a corridor carpeted as explained, and approaching an elevator and just as they were to push the button that would operate the signal to call the elevator operator, they would feel a tingle, a little discharge from the finger to the metal button of the metal doorway of the elevator shaft. The effect of walking along the nap carpet and generating

static electricity in your body is somewhat the same as combing your hair with a hard rubber or amber comb when it is particularly dry.

Steel furniture, therefore, in an office, if it is grounded—that is, connected with some metallic conductor which will allow electrical currents to pass through it to the ground—will have no effect upon anyone seated before it or in it. If the steel furniture, however, is on a wooden floor, or on linoleum, and the electrical energy it stores up can not pass through it to the ground, it will jump or discharge itself to any other conductor that comes near it.

A person will be able to notice this effect by the jewelry or other metallic objects that might be on his or her body. This condition can be easily overcome by having wire fastened, or soldered, to the leg of the desk, chair, or whatever metal furniture it is, and fastened to a heat radiator or water or steam pipe. Steel furniture, however, can not absorb this electrical energy, unless there is something generating it. If there is something in the room which will cause the friction and create the energy, then the furniture will store it up. If, however, there are no conditions in or around the room, or outside of the room, to create this electrical energy, then the steel furniture will not absorb it, and the above conditions will not exist. These conditions are the result of very understandable natural laws.

Cosmic Consciousness

A doctrinal question which appears frequently in our correspondence from fratres and sorores is "Can you give us a further concise and understandable explanation of that phenomenon known as Cosmic Consciousness?" and so again we devote space to it in the pages of the FORUM.

In considering Cosmic Consciousness I am not going to attempt to cover the subject completely, but rather to convey the impression of the tremendous scope of this subject and to point out considerations that may stimulate your thinking. The subject is too great for the consideration of any one intellect; it cannot be confined to the interpretation of one individual or group of individuals; it cannot even be confined to expression in words. Nevertheless, it is a subject which we must consider, and, in the light of our understanding of this subject, we are better able to prepare the path which will constitute the way toward the ultimate aims of our existence. It is important that we consider Cosmic Consciousness from the standpoint of definition, not because it can be limited to definition, but because it gives us a working point upon which to establish our considerations. Probably that which most nearly approaches a formal definition of the subject is that given by Bucke in his book entitled "Cosmic

Consciousness." Among his writings the following is significant: "*The prime characteristic of Cosmic Consciousness is, as its name implies, a consciousness of the cosmos, that is, of the life and order of the universe.* Along with the consciousness of the cosmos there occurs an intellectual enlightenment or illumination which alone would place the individual on a new plane of existence—would make him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation and joyousness, and a quickening of the moral sense, which is fully as striking and *more important both to the individual and to the race than is the enhanced intellectual power.* With these come what may be called a sense of immortality, a consciousness of eternal life, *not a conviction that he shall have this, but the consciousness that he has it already.*" Carefully consider these comments.

We see that Cosmic Consciousness is a power that transforms the individual. Bucke compares Cosmic Consciousness to lower forms of consciousness which he terms first that of simple consciousness possessed by any living creature and second, self-consciousness which is possessed by the human being to distinguish it from that possessed by other animals. Cosmic Consciousness is something in advance of either of these states of consciousness, as stated in the definition; it is an added state, a condition which goes beyond that which we can consider in the sense of our objective realization. We might say that consciousness itself is a composite of what we perceive through our senses and what we know from our intuitive faculties; the latter includes what may be known to us from the previous experiences of the soul. Added to this, our consciousness includes awareness of self; the ability to realize that "I am" is made possible by consciousness. Without this intuition, without this state of being, we would merely be mechanisms which function because of reflex action and have that type of consciousness to which Bucke refers as simple consciousness. Consciousness as including the perception of the objective senses together with the intuitive abilities and the awareness of self, we might state is a distinct possession of the human being. It sets him aside from other living things because the type of consciousness enjoyed by him makes possible not only objective reason but also the possibility of mentally utilizing both physical and psychic phenomena which he perceives through his senses and the extra-sensory perception of his subjective mind.

To consider Cosmic Consciousness then, we must consider first of all the limitations of our objective consciousness and the ordinary conception of our awareness of self. This state of consciousness functions primarily in reference to the

physical world. It functions and gives us consciousness. Imagine if you will your consciousness not being aware only of that which you perceive in this room, but imagine your consciousness reaching out beyond this room and its physical limitations, imagine it being a part of the Cosmic itself and thereby being all inclusive instead of definitely limited. This thought impresses itself upon us indicating that Cosmic Consciousness is first of all something that exists beyond the limits of what we ordinarily perceive; in other words, it is the expanding of an ability to perceive not by the usual accepted way, but by the cooperation with a greater force. We expand our ability to see a minute object with a microscope, we expand our ability to hear a sound at a distance by means of the telephone or radio, but no *material* aid will expand the range of our senses to the point where we can conceive of the Cosmic scheme of things or cause us to know the underlying laws operating in all things, nor can physical instruments bring to our perception a thing of a non-physical nature. Just as in order to explore the heavens a particular material arrangement which we call a telescope is necessary, so it is that if we are going to explore the nature of things which are not physical, a certain mental or psychic arrangement is necessary. Cosmic Consciousness is that arrangement.

Cosmic Consciousness according to this comparison is to the perception of the soul what a telescope is to the eye. The eye can see without the telescope, consciousness can be an attribute of the soul without Cosmic Consciousness, but just as the telescope extends or expands the field of vision, so the realization of the power that lies outside of our objective realization by means of Cosmic Consciousness extends our ability to perceive far beyond the limitations of what we usually consider the range of our conscious perception. Let us not misunderstand the expansion of this state to the point where we would, to use the common expression, live in the clouds. Let us realize that those who have attained Cosmic Consciousness have also been human beings.

May we never forget that the purpose of life is not at any time to so lower the estimate of the purpose of the physical body as to believe that it should be given no consideration. The fact that we are here in a physical body is evidence of the fact that it is necessary for our present development; therefore, the first step toward the attainment of Cosmic Consciousness must be made in this physical body, and the school of thought which would have us believe that the consideration of the body should be eliminated is not hastening the development of the state of consciousness, but rather they are postponing it.

It is difficult for some people to be able to make use of a small amount of psychic development.

They believe that they then have the right to live in the clouds, they forget that the requirements of daily life go on whether we are masters or whether we are uninitiated students, and he who fails to appreciate the necessity of daily living is doing the very opposite of that which he believes he is accomplishing. It is very true that the physical should not have *first* consideration, but it is also very true that the physical should have *very important* and *careful* consideration. What is demanded of the occultist is not that we eliminate consideration of the body, but that we learn to intelligently make the body serve the purpose as a suitable housing for the soul. The soul must grow in the environment in which it is placed. The placing was not made casually or without purpose, but was definitely made to add to its experience and contribute to its growth by gaining knowledge in that state of existence.

One of the first manifestations of Cosmic Consciousness in the human being is the quickening of his intuitive ability. The first spark of Cosmic Consciousness brings to the human the realization of the tremendous force which exists in the universe, and of it his soul is a part. This manifestation of intuition is one of the first faculties that the student of the occult must attempt to develop, that is why in the Rosicrucian course of study the first experiments center around this particular faculty. Intuition is the voice of the Cosmic within ourselves. The development of this faculty must be left to the individual, but it is not my purpose here to attempt to suggest methods or procedures, other than that which is already known to you through your studies, for the development of this faculty. It is important that I stress the fact that until you have conscientiously attempted to develop this faculty, to perform the exercises which are for the purpose of assisting its growth, you have not begun the proper steps which will lead to the ultimate comprehension and attainment of Cosmic Consciousness. Intuition, the voice of conscience, the hunch, or whatever we wish to call it, is what may be technically termed as pertaining to the field of extra-sensory perception, that is, the ability to perceive beyond the range of the physical senses. If man were only given the ability of physical sense perception then ultimate knowledge could easily be attained because all man would need to know is what he actually physically perceived; the why and purpose of things would be of no value or particular interest to him, but as we exist to gain an understanding not only of what is about us, but what constitutes the principles and forces that have brought these things into existence, we must also have psychic perception.

The same thing that created all with which we must deal in the physical world created us, there-

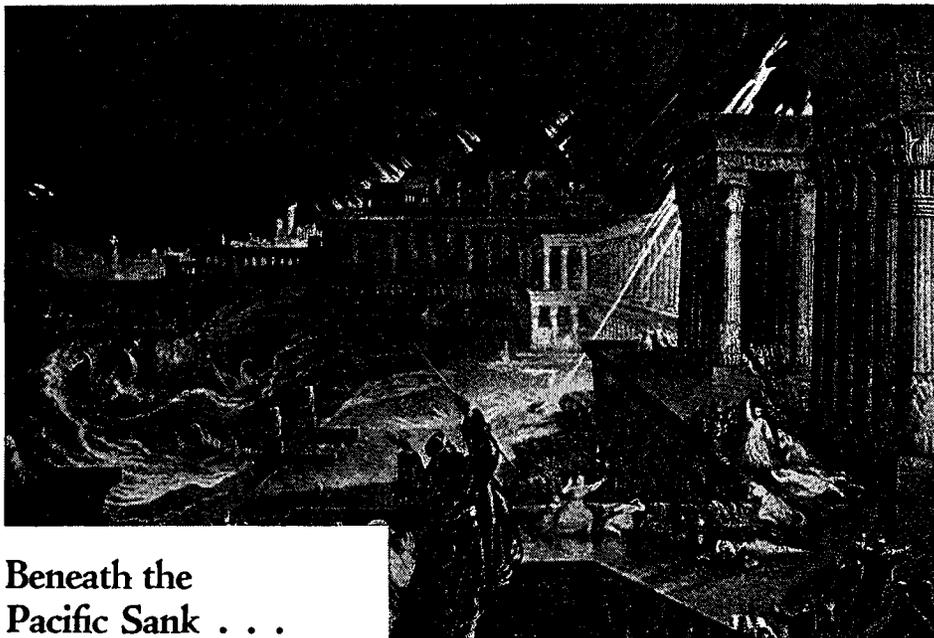
fore, the common unit between us and all other things of a physical nature cannot be conceived in us alone or in the things which we perceive, neither can the common unit that exists between us as individual living entities of the Creator himself or the Cosmic be compared with the perception of that which exists in common between these two phases. In addition, besides considering these two planes, physical and immaterial, we find that such a division is entirely imaginery, that there is no point where physical manifestation ceases and non-material manifestation begins except in our own minds. Neither in the limitations of our mind nor in the physical world is there a defined boundary between physical and psychic vibrations underlying the manifestations of all things, and we cannot say at which certain vibratory rate a manifestation transforms itself from the physical to the psychic. There exists a projection or rather a continuation of manifestation. There is no more difference between the vibration which produces what we refer to as physical, and that which produces psychic manifestation than there is between vibrations which, when reproduced on a very low note of an organ, produce vibrations which we do not know whether we perceive by hearing or feeling. In other words, there is not any one point which can clearly be defined as the limit of the field of manifestation of one rate of vibration as distinguished from another. Opinions have brought about limitations of interpretations and have led us to define in our own minds that which we consider to be physical and psychic or ordinary and miraculous, and in reality there is no line that can be drawn between these conditions except as it exists in our own conception of them. We might even go on to say that there is no line that can definitely distinguish between consciousness and Cosmic Consciousness. The first manifestation of Cosmic Consciousness, that is intuition, is not a new thing in our being, but a realization of a factor already there. Just as adjustment takes place in the development of our physical bodies when, for example, in adolescence bodily changes also affect mental outlook, so it is that when through the proper development of our inner-selves, changes take place in our conception of things, in our ability to perceive differently, it is merely a step forward in a perfectly natural state of things in the gaining of an added ability. In order to survive as a normal, sane individual and grow into a normal adult, the adolescent must be directed to adapt the changing physical and mental conditions to the life which is before him, so must we upon the attainment of a glimpse of a change within our psychic being, be directed to maintain our mental and physical equilibrium and by availing ourselves of the added abilities

also be able to adapt ourselves to the conditions which are apparently new, and at the same time maintain a normal, healthy existence.

Intuition serves its purpose in our daily life. It can be directed and guided into a potent force which will in turn direct us. It may be the key to those things which we otherwise could not know. Closely connected with intuition is meditation. Again, I refer you to proper instructions for meditation which are available in the instructions which you receive in your monographs. Let us consider meditation and intuition in our daily lives as a means or a step toward development of Cosmic Consciousness. True meditation, that is the contemplation of those things to which we would direct our consciousness, is frequently considered as the only form of meditation. There is, however, a more active form of meditation which we can carry on practically all the time. I think possibly one of the outstanding proponents of this theory of meditation was Count Hermann Keyserling who stated: "For me personally, meditation has acquired in the course of years a new meaning. Facing reality in a positive way, and without evading it, is for my active temperament a form of meditation. If I do not shrink from the difficulties of life, but contemplate them, then I consider I have done my kind of meditation. Learning through direct experience, through pain and suffering what your innermost attitude is when facing reality, is the best form of spiritual exercise."

Here we see meditation as an active positive force for the improvement of our daily living. Intuition when properly developed can be the key which will produce the "hunch," in other words, will be the point of departure for our acts, while the results of proper meditation upon this point will indicate a way to go and show us the path.

It is very important to stress that the full importance, the complete realization of the truth of these last few statements is in itself an important step in the development of Cosmic Consciousness. The lack of complete realization is frequently a thing which withholds the ability to develop further, because until we can have a realization of what constitutes some of the fundamental steps of our progress, we are not in a position to advance any further. Therefore, I wish to emphasize that it is necessary for us to realize these few important adaptations, to grasp fully that only by the expanding of consciousness itself can Cosmic Consciousness be obtained, which in turn means that only by utilizing the factors which are now at our command, can we thus reach out and begin to utilize other factors which now lie outside the field of our existence. Proper consideration and use of meditation, the development of our intuitive abilities and faculties will make it possible for us to meet the stress of everyday life.



Beneath the
Pacific Sank . . .

Lemuria, the Mystery Continent!

In the depths of the Pacific, shrouded in darkness, lies a vast continent. Where once great edifices reached skyward and multitudes went their way is now naught but the ceaseless motion of the sea. Centuries before the early men of Europe or Africa found the glorious spark of fire or shaped stones into crude implements, the Lemurians had attained an exalted culture. They had wrested from nature her proudest secrets. Then nature reclaimed her power. With a tremendous convulsion she plunged the civilization of demigods beneath the leveling waters. Again she reigned supreme, the victor over man's greatest efforts. Has the learning of this early civilization been completely lost? Was their strange knowledge submerged with the land upon which they dwelt? Whence came these people? And were they all destroyed? Science today is proving the physical existence of the continent, and down through the ages there has come the tale of a strange people who live today and have preserved the mystical knowledge of Lemuria.

Alive Today?

Majestic Mount Shasta, crowned with eternal snow and surveying the great Pacific, harbors strange clues of an unknown people. Tradition and fact unite to tell a weird saga of a tribe reputed to be the descendants of lost Lemuria, who fled to safety, and who dwell in the mountain fastness of Mt. Shasta. What are their mystical practices? Do they account for the eerie lights seen far upward toward the summit? Do they practice rituals which had their inception centuries ago? Why are they cloistered from the world? Are they masters of nature's laws not yet known to men of today? No other book so thoroughly explains the scientific, mystical, and spiritual achievements of the ancient Lemurians and the remnant of their descendants existing today as does this one. This book is a gift supreme, either to another or to yourself. It is complete with all necessary maps, tables, charts, and strange symbols.

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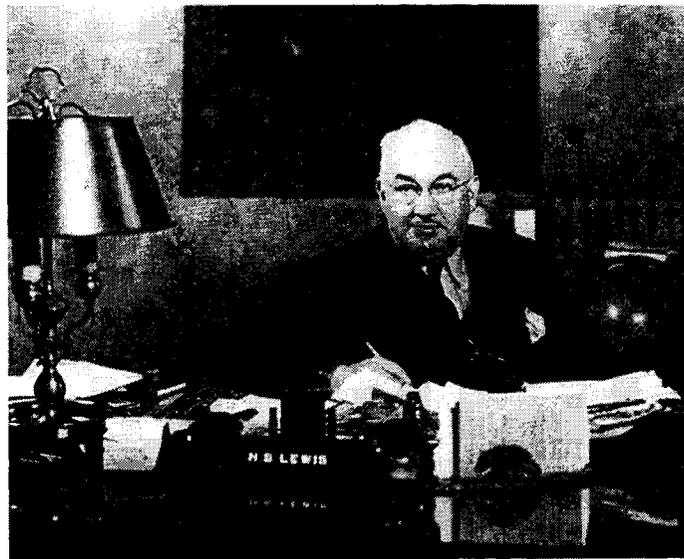
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THE ROSICRUCIAN ORDER.

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Vol. X

OCTOBER, 1939

No. 2



DR. H. SPENCER LEWIS, F. R. C.

Late Emperor of A. M. O. R. C. of North and South America, seated in his sanctum-office before the desk over which he conferred with thousands of members and dictated the erudite articles of this publication since its establishment by him.

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
SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY-FIVE CENTS ANNUALLY FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

The Rosicrucian Forum has always been the private publication of our late Emperor, Dr. H. Spencer Lewis. It has been a medium through which he could express his thoughts and sentiments without that reserve which is often necessary when one is writing for a publication which is to have a public distribution, and perhaps might receive a hostile reception in certain quarters. To him the Rosicrucian Forum was not merely another magazine consisting of a certain number of pages with the usual printed words and a certain design or typographical style, but it was a material bond, a material medium that carried his concepts to his fellow-Rosicrucians at the far corners of the earth, and in it he therefore placed his personality and his simple self. He insisted at all times that the FORUM be as free as possible from ornamentation and the usual typographical embellishments. He wished to have none, or very few at least, illustrations. He sought to win and hold his readers' interest by the sheer force and efficacy of his thoughts, in preference to enticing them with, or often distracting them by, elaborate designs and pictures.

The more friendly two persons are, we all know, the less pomp, ceremony, and formality is needed between them to indicate that such friendship exists, for there are more effective and subtle ways of making that friendship known; likewise, Dr. Lewis contended that a magazine which sought to be personal and close to its readers should draw the consciousness of the writer and reader together without the accessories of appeals to the eye.

The Rosicrucian Forum was not planned by the Emperor; that is, he did not sit down with paper and pencil to devise it. *It was evolved.* As the chief executive of the Order, his correspondence was always voluminous. Regardless of instructions to the contrary, the fratres and sorores would write him about many matters which either did not concern the Order at all, or should have been directed to other officers or departments that had jurisdiction over the matters concerned in the particular letter or letters. He would direct his secretaries not to reproach the member for thoughtlessness, but to see that the communication was redirected to the proper person; furthermore, often he would take time from more momentous matters to answer routine questions about clerical affairs, which happened to be directed to him just so that the member might not be offended because

he, the Emperor, had not personally answered the letter. It was with the utmost difficulty that the other officers of our staff persuaded him to conserve his energies for the more vital correspondence which came constantly to his attention.

Of all of the correspondence he received, that which fascinated him most was questions of a doctrinal nature; that is, pertaining to the teachings and the monographs. It would have been a physical impossibility in later years for him to devote himself to all letters concerning the Rosicrucian teachings because of the considerable number of such letters received daily. Further, to answer such questions, he had himself established a department of instruction, with a competent staff of members who knew his views and knew the answers that he would give to the usual questions; nevertheless there came across his desk each day—brought in by the other officers—letters containing technical or puzzling questions pertaining to some of the teachings and precepts of AMORC. These he would lay aside until a certain day each week, then making certain that no other matters would interrupt him, he would prepare to answer them. His sanctum office would be tinted by a soft green glow of light filtering through the Venetian blinds, which he would personally adjust until it was just right. The atmosphere—the environment—of his office and sanctum was essential to his mood. His secretaries knew this and would sit quietly with notebooks and pencils at his desk on his left. He would pick up a letter and read it slowly, concentrating upon the paragraphs or sections underscored for his attention. Finally he would lean back in his chair, obviously relaxed, and look through half-closed eyes at the soft light playing on the ceiling; he would sit thus in meditation for perhaps fifteen or twenty seconds, then slowly begin to speak. He would speak not as one dictating, not as one calling upon his own memory or faculties, but as one seemingly repeating what he heard from a distance or as being whispered to him. His words were deliberate; there seemed to be little relationship between the movement of his lips, which seemed to be quite automatic, and the flow of words which came through him.

When there were others present in his sanctum office, as there were frequently, at these FORUM sessions, they would lean forward, intent upon his every word. He often gave the appearance of not being aware of the others present. It was as though he were directing his answers to an in-

visible audience. He spoke not in a monotone, but with all of the emphasis and emotional stress of one conversing rather than merely dictating an article to be ultimately set up in print. A great many of his FORUM articles, therefore, did not originate as questions sent direct to the Rosicrucian Forum, but came from personal replies to letters which he lengthened into instructive discourses for these pages.

He so cherished this duty that for years he would not permit anyone else to write in these pages. This was not a selfish interest, but a trust with the members that he desired to keep inviolate. Only in the last few issues, when his illness required him to slacken his pace somewhat, did he permit FORUM contributions, and he limited the number of contributors to three persons. The articles then had to be under his personal supervision, for those who wrote within its pages were voicing interpretations of the work of the beloved AMORC through him. I was chosen to be one to contribute, and I felt myself highly honored to be one of its principal contributors. I was conscious of his views when I wrote, and would have considered it a desecration to profane the FORUM by an article which would have conflicted with his high ideals and the standards which he established.

The Rosicrucian Forum, as each of you — its readers—knows, so far as its physical make-up is concerned, consists of thirty-two pages of solid text, or reading matter. This requires 100 standard 8½" x 11" business stationary sheets of double spaced typewritten matter for each issue. Think of dictating, or preparing 100 sheets of typewritten matter every other month for years, without missing an issue, plus the duties of preparation of articles for the ROSICRUCIAN DIGEST, the numerous other publications, the maintaining of extensive correspondence, the writing of books, the planning of the future of the Order, lecturing, research, establishing Cosmic contacts, and having numerous personal interviews, and then you will have some slight conception of the tremendous activities of the man who dwelt amongst us in physical form for years as our Emperor, until his Higher Initiation and his reward of a needed rest.

I shall endeavor, like our late Emperor, to make the FORUM *my magazine* as well. In it I shall express Rosicrucian views on the various topics brought to my attention. I shall be governed by those *undeclared principles* Dr. H. Spencer Lewis employed in his FORUM articles, to-wit:

A. To speak or write fearlessly upon matters concerning the welfare and protection of AMORC and its membership.

B. To give no partial truths in any article, for if it is necessary not to publish certain matter in the pages of the FORUM, an adequate reason shall be given and nothing as a substitute shall appear in its stead.

C. To warn readers on matters, yet not to be prejudiced; to offer criticism, but not be destructive; always to advance AMORC's aims and yet not be intolerant.

D. To avoid conflict with tradition, but not evade new issues that make for individual or institutional progress.

I shall select a committee of three duly qualified members of the AMORC staff to be my assistants in preparing certain articles for these pages. Such articles will not appear without my knowledge and approval. You, fratres and sorores and members of the FORUM, must realize that it is you who help make this publication interesting by the questions that you write to the Forum Secretary, and that you like to see answered therein. The Forum is truly, as Dr. H. Spencer Lewis intended it, a place where we can gather and join our consciousness in an informal consideration of the laws and problems of life.

It must be realized, of course, that there are certain articles or certain questions which are not acceptable for the FORUM, and thus the FORUM reader or member may occasionally be disappointed in not finding answers to his questions in these pages. The rules to go by in submitting questions for answer, or in suggesting an article for the FORUM are:

1. Will the answer, as well as the question, prove interesting to other Rosicrucians besides myself?
2. Does the question I am asking, or the article I desire to have written concern the Rosicrucian teachings and principles, and their relationship to my life and my problems? For if it doesn't it should not be submitted.

Now, I ask of each of you fratres and sorores, wherever you may be in this troubled world of ours, or whatever time of the day or night you read these lines, that as you finish you lay this FORUM issue down and for thirty seconds join others throughout the world, who may be reading it at the same moment, in silent tribute in meditation, to our late beloved Frater H. Spencer Lewis, who now directs us from a Plane of Greater Accomplishment—So Mote It Be.

Fraternally,

RALPH M. LEWIS,

Imperator.

Our Council of Solace

Many parts of our Forum have in the past been devoted to information and comments concerning the Council of Solace maintained by the Order. Yet, correspondence continually shows us that many members do not quite understand just what the scope or purpose of the Council of Solace is or how it operates. The Council of Solace is such an important part of the organization's activities that it requires the time of employees here at Rosicrucian Park who do nothing else but devote themselves to the work of this particular department. There is a great deal of routine work, files must be kept of all those who request help from the department, letters must be written, form notes must be sent out acknowledging the reports of those who asked for help, form letters and bulletins must be prepared to go to those individuals who request help in order to direct them as to how to best cooperate with the work which the Council of Solace does so that they may derive the utmost possible benefit from this particular source.

However, the routine and mechanical work of this department, insofar as the viewpoint of the member is concerned, is a minor factor because the member wishes some definite assistance, or possibly some solution to a problem. All of the officers of the organization cooperate with the Council of Solace, and are in constant touch with it. Telegrams coming from members on urgent matters are immediately referred to one or more officers of the organization and, as I believe has been stated previously in the pages of this Forum, at 1:05 P. M. Pacific Standard Time each day, Monday through Friday, the officers including the Emperor and Officers of the Supreme Grand Lodge and Grand Lodge meet in the Temple to give particular attention to those who have during the last twenty-four hours requested help from the Council of Solace. Metaphysical treatments are given and contacts are established to assist these individuals. Also at 10:00 P. M., Pacific Standard Time, the Grand Master and other officers give treatments similar to those given earlier in the day for those who requested special help during the afternoon. Of course, when urgent cases reach our attention, regardless of what is being done, time is given to immediate consideration of these cases.

Coming back to the original question that has been in the minds of various members, just what is the scope of the Council of Solace? The Council of Solace can give metaphysical treatments to those who wish this help for their health or their personal problems. It also gives advice in the form of bulletins which are sent to members to

help them to apply the Rosicrucian teachings to their particular problem and to cooperate with the help that is being given. Some members are confused in regard to the purposes of the Council of Solace because there are some things that it cannot do. For example, it cannot change the condition of any member who will not cooperate. A person who is very ill, by merely writing to the Council of Solace and then refusing to do absolutely anything for himself even as far as following instructions from the Council of Solace, will receive no benefit; because, as all of our higher degree members know, the giving of metaphysical treatments might be compared to broadcasting from a radio transmitter. Unless the radio receiver is attuned to the transmitter, nothing will be heard and the program will not be received; likewise, unless the individual member wanting the help of the Council of Solace is attuned to the work which it is doing, he will receive nothing.

Also, it is requested by the Council of Solace that those who wish help must ask for it. In other words, if an individual who desires help that the Council of Solace can give will not objectively put that statement into writing or oral expression, the Council of Solace feels that its first attention should be given to those who actually do so. All the mystics throughout time have taught the principle of asking in order to receive. In other words, the objective action—whether it be mentally or actually spoken or written—of requesting is the first step toward attunement. That is why prayer has played an important part in all mystical and religious teachings throughout all times, because it shows the desire of the individual to supplicate, to ask for help from those powers or forces which he accepts as being greater than himself. In petitioning help from the Council of Solace, you are not acknowledging the greatness of the individuals who compose it; you are simply acknowledging the laws which they will attempt to put into effect in your behalf, or the laws which they will direct you to put into effect for yourself.

Recently a Soror stated that she hesitated to ask for help from the Council of Solace, because she did not feel that she was entitled to more than she was already receiving from her membership. This Soror went on to state that her dues were a few weeks behind, and that she had had a little difficulty in remitting them, and that during all the time of being an active member of the organization she had never given a donation—that is, in terms of money—to the organization. This Soror was immediately informed that monetary value had nothing whatever to do with the help of the Council of Solace. This in fact, is given no consideration. The requests for help from the Council of Solace go directly to that department,

and the clerks who handle the requests and list the particular needs of each case for the officers who give the treatments, do not know whether the member has ever given a donation to the organization, or whether the dues are paid up to date, and, in many cases, whether they are even active members. Insofar as the activity or inactivity of a member is concerned, the Council of Solace gives no thought to this whatsoever. The only consideration they give is that there is a student who needs the help that the Council of Solace can give, and it is the duty of the clerks of this department to see that insofar as it is possible, help is given. Consequently, no member should ever hesitate to request help which he really needs, and which the Council of Solace can give.

Of course, our members must be reasonable, as practically every member is. The Council of Solace must devote most of its time to giving the help that is needed. Consequently it is not fair to those who need help that the Council of Solace should be burdened by long letters, or even by the answering of each individual letter from a member. Surely you, as a member, if you solicited help from the Council of Solace, would much rather have the Emperor or one of the other officers immediately give you a metaphysical treatment, than have the same officer call in his secretary and write you a personal letter which would do you no good, except to give you the satisfaction of receiving the letter. That is the reason why we occasionally receive a letter from a member stating that he requested help a number of days or weeks previously, and did not receive a letter from anyone. But in the meantime, the help was going on. When you send a request for help from the Council of Solace by telegram, you will know that it will be received in a few hours; if you send your request by mail, you will know it will be received in a few days, and taking into consideration any possible delay either by telegram or by mail, you may know approximately when the request is received. Your duty then is to follow immediately the instructions in your lessons, or in "Liber 777," and put yourself in a position to receive the help which we will begin to give. Do not wait for a letter; in considering only the actual acknowledgment of your request you are not availing yourself of the treatments which are already being given in your behalf, and as I have already pointed out, to receive the utmost benefit from these treatments you must be able to receive them by attuning yourself as a receiver of the help that is made available.

It is true that unless it is by error, or possibly oversight, every request and every report to the Council of Solace is acknowledged, usually by a form letter. This is to indicate that the help

which you requested has been instituted, and that the recording of your case has been taken care of. If the Council of Solace writes and asks you for other information, kindly give it immediately, and be specific, making your statements to the point so that the information can be rapidly understood by the individual receiving this additional information and your record can be kept intact.

One further point regarding the Council of Solace: It is true that we attempt to make the services of this department available to worthy non-members, as well as to members of the organization, particularly to the immediate families of the members. Outside of the immediate families of the members, we request that the non-member make a request to us for our help. Also, in discussing the work of the Council of Solace for the non-member, it is necessary—in order that the non-member may benefit from the work of the Council of Solace—that he be agreeable with the purposes and aims of the organization. He should have the opportunity to read "The Secret Heritage," and possibly some articles in an issue of "The Rosicrucian Digest," and if he shows interest in these things, it would be quite proper to present such a non-member with a copy of "Liber 777." Then, if he is convinced of the worthiness of the Order's activities, and insofar as he can understand them, the methods and purposes of the treatments of the Council of Solace, his request will be given consideration, and help will be given without any obligation on his part. The Council of Solace is maintained by those members who have benefited through it, and that is why, as I previously stated in these remarks, it is not necessary to investigate a member's financial standing before giving assistance. We know through experience that if the Council of Solace continues to serve the purposes for which it was established, and conscientiously to carry out—insofar as the individuals who compose it are concerned—efforts to give the help which is requested, these very members who are helped will see that the Council of Solace continues to function in order to benefit others.

The Tempter

At our recent Convention a member, in interviewing one of the officers of the Order, asked a question regarding "the Tempter" to which we refer in many of our initiations and in the teachings throughout the Order. The question was this: "Does the power of the Tempter lessen with individual advancement?"

This question can be answered very briefly by one word — No. In fact, the power of the Tempter grows with advancement. We conceive

of the Tempter being the individual conscience, and in all of the Rosicrucian initiations performed by any lodge, or performed by the individual Neophyte in his own sanctum, the member is brought face to face time and time again with the Tempter—that is, with the forces of his own conscience, and own ideals—to see whether he is really true to the principles to which he is objectively subscribing.

If you, as an individual member, will try to recall all of the examples that you have had brought before you of temptation being put before an individual, you will find that the notable cases, probably outside of your own experience and that of a few individuals about you, have been with great men and women. All of the great teachers and mystics of the past have had related in mystical and religious literature stories of their temptations. These temptations did not, it is clearly indicated, become less because of their knowledge and advancement, or the development of their own abilities. The fact is that they became greater.

You remember it is told in the Christian Bible that the Master Jesus was tempted to use His powers. The average individual can be tempted in other ways. If starving, for example, he could be tempted to steal in order to satisfy hunger, because the average individual would have no power to satisfy hunger other than to secure material food with which to do so. But in the cases of great masters or teachers, we know that they are equipped to use other forces to satisfy physical craving. In reference to the Master Jesus, He was tempted in various ways; first, to turn stone into bread that He could eat. This in all probability, and so far as we understand His advancement, was a possibility with Him, and it would have been no more difficult for Him to have made such a transmutation than it would be for us merely to go to a bakery shop and purchase bread. Consequently, the temptation to Him was much greater because of the ability He had to satisfy the desire of the physical pangs of hunger.

Later He was tempted—in order to make Himself known and his abilities understood—to cast Himself down unhurt from the pinnacle of the temple among an assembled group of people. Such an action would have wrought Him immediate acclamation, and would have established Him as a definite leader of the people whom He was obliged to influence.

Now if individuals with such development are so tempted, surely the temptations which the average individual has are very little, but it clearly indicates that with the assuming of responsibilities, with the gaining of knowledge, each time we are brought face to face with our own conscience, with the Tempter, we have more for which to

answer, just as in the material world, material advancement increases responsibilities. The Cashier of a large bank, for example, has more to account for than the clerk in a small store, and consequently, the temptation might be greater to misuse some of the funds available to him. And so each time we face the Tempter in our progress through our studies, we have more knowledge and more ability to use this knowledge, and the Tempter which may be before us can appear in a number of forms. It may be first to misuse some of the knowledge we have received, or with the average student it may be more to create doubt, and attempt to raise a question in the mind of the individual as to the possibility that what he has gained has been a figment of his imagination; or that the experience he had was not an actual experience, but merely a day-dream or even a dream when actually dozing; or possibly that the organization to which he looks for his guidance is after all, not a movement devoted to humanitarian purposes and not concerned with his advancement. All of these things come, and, regrettably, every day some students fall victims to these temptations. Some students advance from one degree of study to another, and from one initiation to another, but when they actually are faced with the Tempter at a time when they least expect it, they do not have the strength to resist this Tempter. They believe that, after all, possibly they have been deceived.

Rather than answer the question in further detail as to the increasing power of the Tempter, it might be better for us to consider how we can resist the power of the Tempter. There is only one way, and that is by fortifying ourselves to be able to meet the Tempter when the time comes. This can be done by equipping ourselves with those constructive features of our studies which are going to assist us in building such an understanding and such a philosophy of life as will leave no room for the Tempter to shake us from our ideals and purposes. The individual who fixes his aim, who establishes his purpose, is not changed from pressing on toward that aim merely because he finds the road rough or the traveling hard. Neither will he be side-tracked by the call from the side of the road to easier paths, because his conviction will be paramount in his mind. I once heard the statement—I do not know who the originator was—to the effect that an opinion is something an individual carries around, but a conviction is something that carries him around. Possibly the grammatical construction of this statement is not perfect, but the idea is something upon which we may meditate. Are we, as individuals, simply full of opinions which we carry as part of our individuality or personality, opinions that can be changed, opinions that can

move with the whims of our associates, or do we have definitely established convictions which we might say are the basis of our philosophy of life—convictions which are firm, but still amenable to further constructive argument or to knowledge which will add to them, or, if necessary, reword them to make them serve the purpose of our life better?

Surely the convictions of every Rosicrucian should be the fundamental principles of our teachings, those upon which there is no basis for argument, the understanding of Cosmic laws, the clinging to those parts of the studies which have proven themselves to be useful and valuable. If we have such convictions, those things upon which we can be tempted will turn out to be of minor consequence, conditions which can be thought over and worked out if we will not jump to conclusions or allow an emotional sway of the moment to alter our purpose.

The Memory of the Subjective Mind

A Frater recently asked a question concerning a very important part of our early degree work regarding the memory of the subjective mind. As is pointed out in the studies of our Second Degree monographs, the subjective mind has the storehouse of memory. From a psychological viewpoint we might say that the objective mind has the power of recollection, while the subjective mind has the power of retention of all things; that is, of all experience which constitutes complete memory.

It is not difficult for any individual to understand why such an arrangement has been made. We would not be able to carry on even the most simple of our activities efficiently if the objective mind were burdened with complete memory. By having in the objective mind all things which have ever transpired, it would so clutter up our consciousness that we would be unable to give attention to the things which require our time and thinking. We would not be able to concentrate or even to think coherently. Therefore, a very delicate balance has been made in our being whereby the complete storehouse of memory is contained in the subjective; and it is said, and can be proven by various experiments, that nothing transpires in our lives that does not enter this storehouse of memory. When an individual is put into a complete subjective state, either as a result of drugs, injury, illness, or hypnosis, it has been proven time and again that residing within his subjective mind are the memories of things which have transpired in the past; even beyond the present incarnation.

While I have briefly outlined in answer to this Frater's question the principal purpose of the

division of the mind, insofar as the retention of experiences is concerned, there is still a more profound and mystical reason why the subjective mind serves as a storehouse for memory. According to our philosophy, one of the purposes of the soul being incarnated in the body is for it to gain through actual experience certain knowledge, or to add to the soul the composite of the experience which it is necessary that it gain. We know that in order to learn so that we are able to apply effectively the knowledge which we learn, experience must accompany the learning process, and so the soul is placed in an environment to learn, using as its vehicle the physical body.

We have stressed time and time again the importance of the physical body and the foolishness of those teachings which would refuse to recognize the physical body and its importance. As has been stated by various officers of this organization in the past and present, if it were not a necessity that the soul have a physical body for manifestation, there would be none. The very fact that there is a physical body is evidence of the need of such a physical medium in order to assist the soul in gaining the experience which it needs. This experience as it is accumulated through our daily living becomes in the subjective mind only memory. This memory, if it could be read like a book, would be a record of all of the experience of our individual soul throughout all time. Just why the soul has to learn by experience in this particular way should not concern us at the moment. What should concern us is to make available, insofar as we are capable of reasoning, all the possibilities that will give a complete experience to the soul.

It is interesting to observe in connection with these remarks that one of the greatest arguments for the immortality of the soul is the fact that perfect memory is retained only by the subjective mind. What is the purpose of our experience if it is to be dropped as a whole from our objective consciousness? If physical life is all that is before man, certainly it is a tremendous waste of energy to go through certain experiences which do not even register in the objective consciousness for any period of time. But, the fact that the mechanism of the two minds within our being is so adjusted that all facts are registered in the subjective mind which is the mind of the soul and which is permanent, indicates beyond doubt that the accumulation of this knowledge, the retention of all these memories, is for the purpose of these experiences being retained by the subjective consciousness, or we might say the soul consciousness, beyond the time when a physical body is needed for the manifestation of this soul. We might presume that when the time comes that our soul reaches its point of perfection—wherever and

whatever that place or time may be—the memory of all incarnations of all experiences will be laid open, as it were, for examination and then for the first time in the totality of our experience we shall see all of our previous lives as a whole and be able to link together by our own thinking the purpose of each contributing factor which was either conducive to the development of our ultimate purpose, or which retarded that development and caused us pain or Karma.

We find that in the careful study of the operations of the subjective mind, there is a certain correlation with physical actions. The relationship of the macrocosm and microcosm is evidenced in everything. According to the theory of physical evolution, life advanced in physical form until it reached a certain point. While man, of course, is advancing in ability and in his capacity to do things, it is considered by biologists that man is the ultimate form of life, at least on this earth, and I believe that this can be agreed to by most Rosicrucians—that man is the perfection of physical life. In other words, the theory of evolution, which of course is a matter for the individual to decide whether to accept as fact, does not seem to indicate that there would be developed eventually a different type of being superior to man. Consequently, it is reasonable to believe, if we use as our premise this physical theory, that there is an ultimate point where the soul also reaches its complete development. Whatever that point may be called makes no difference to us now, but the fact is that some day it shall reach that particular place for each of us, and then the soul will be in the fullest sense of the word, a completed soul. But just as the physical organism of man is complete and progress is still possible, so then will the soul live on to advance in knowledge, understanding, and achievement in a way which would be beyond the comprehension of man to grasp at the present time.

Knowledge and Dissatisfaction

We recently received a question something to the effect of, "How does knowledge apparently make an individual dissatisfied?" It would seem upon first consideration of the benefits and usefulness of acquiring knowledge, that knowledge would always tend toward satisfaction on the part of the individual who studies. Nevertheless, we are constantly faced with illustrations about us in everyday life which indicate that the acquisition of knowledge has led an individual to become extremely dissatisfied, and in fact, in extreme cases, unable to make the adjustments to his environment that previously he was able to take care of satisfactorily.

There is an old saying to the effect that a little knowledge is a dangerous thing. I believe that the true meaning of this statement is that a little knowledge in the hands of a little person is a dangerous thing. By a little person I mean one not broad enough fully to comprehend, or effectively assimilate and use the knowledge to which he has been exposed, or which has been presented to him.

If knowledge did not make a person dissatisfied to a certain extent, then certainly it would not be of very constructive purpose, because when complete satisfaction exists in the mind of any individual, a static condition results; that is, the individual if completely satisfied has no incentive to push ahead, to promote himself, or do those things which will make for the betterment of himself or his fellow man. So, in that sense, knowledge *should* lead an individual toward a state of dissatisfaction, but from this viewpoint there is a distinct difference between dissatisfaction as a challenge toward further progress, and the actual converting of an individual into a cynic. Occasionally, an individual who has advanced to a position of responsibility where there are heaped upon him the pleasures and benefits of being able to accomplish something, but where with this there has come the position of being open to attack sometimes by individuals of good intention, longs for the life where things were easier; that is, he visualizes the life of a farmer, or even of a day-laborer as being ideal. Often an executive has stated that he would be glad to change his position for one of routine existence so that when eight hours of work were over he could retire to his home to do as he pleased. Down inside of anyone who makes such a statement there possibly exists a question as to whether or not he would accept such an opportunity if it were actually made available.

Apparently, conditions look better from our viewpoint when we look toward someone else, and also in memory we have favorable impressions of past conditions in our lives when possibly we did not have the obligations and duties that we have now, or even the knowledge that we have gained in the meantime. We can look back five, ten, or twenty years and remember usually the outstanding things as being pleasant, because nature is kind in that the unpleasant things do not register on our memory as completely as those which were enjoyable.

A few years ago I had the desire to return to a place where I had previously lived. It was not that I was dissatisfied with my work, but because it seemed that at that particular place I had memories of enjoyable contacts. A short time after thinking along those lines, I had the opportunity to visit that town for a few days, but to

my surprise, none of the enjoyable features which I remembered seemed to be available. In other words, I had lost those contacts, and even though I was there I could not seem to reach the same state of mind that I had in my memory of the place. I think everyone has had that experience of returning to a previous place where he had lived, or even to a previous state of mind, and finding that it was not like he remembered it to be, simply because the fact is that it had changed, and so had the individual.

All of these comments are not deviating from the original question, because knowledge means growth, growth means change, change means adapting oneself to new physical environment in some cases, and at least in all cases to a new mental attitude. Consequently, the dissatisfaction which accompanies knowledge can be either positive or negative, and as I have already pointed out, a positive dissatisfaction would be that which spurs the individual on to make use of this new knowledge. Simplicity of faith is evident among those who possibly have not troubled themselves to gain the knowledge possessed by those who have definitely applied themselves to the advancement of their learning. One cannot have the feeling of complete faith in simple things when one has a broader or a wider conception. The faith of a child in what his father can do, for example, gradually diminishes as the child grows older and finds through knowledge that the powers of his father are limited. The same may be true in the conception of our Creator. The mind of the primitive person causes him to develop an anthropomorphic conception of God, but when we in accordance with God's laws study the purpose—insofar as we can understand it—of the Cause and scheme of things, we become familiar with these laws to the extent that we no longer are satisfied to base our admiration of God and of His work merely on simple faith, but rather on an understanding and a knowledge of the laws which He has made effective. To some religious viewpoints, this might appear to be disrespectful, but the fact is, as every Rosicrucian knows, that the gaining of knowledge of the working of universal laws leads to respect and even deeper devotion to the principles which we find manifest in nature. The whole matter that lies before us who are students, and who have set ourselves to the purpose of gaining further knowledge, is to make an adjustment to this knowledge by establishing and maintaining an equilibrium in our own thinking; that is, a balance between our everyday life and the knowledge which we are attaining.

To be able to recite all of the facts in a large encyclopedia would avail an individual little, but to be able to put into effect for the benefit of the individual and those about him some of the simple

laws of nature, shows that knowledge is worthwhile. Let us consider the gaining of knowledge as a challenge to us to be able to use this knowledge. The individual who develops a cynical outlook, and even a materialistic conception of things because of little knowledge, has missed the whole purpose of acquiring knowledge. He has truly become a menace to humanity rather than an aid. As Rosicrucians we believe that there is no limit to the extent that man in his present physical condition can learn, both through his own experience, and through availing himself of the accumulation of the experience of others. Therefore, in answer to the question, knowledge does make us dissatisfied, but this dissatisfaction should be a challenge to make knowledge effective and usable.

The Subjective Mind and Health

The study of healing and health, while not the most important or most outstanding of the subjects contained in the Rosicrucian teachings is, nevertheless, one of the most practical insofar as the application of Rosicrucian philosophy is concerned. Therefore, it is a subject of great interest, and one upon which many questions are asked.

A Soror who is a member of the Spanish-American Division of the Order recently asked the question: "If the subjective mind is able to completely control all the involuntary actions of the body, and to control the constructive processes of the body, why is there a necessity for objective interference in the process of the regaining of health in cases of illness, etc.?"

I cannot help but feel that there is one point which this Soror has not taken into full consideration in stating her question. The first important consideration in connection with the answer to this question is to first consider another question; that is, why does a perfect state of health cease to exist in the body? Every Rosicrucian who has completed the Neophyte Degrees should be able to answer this question. The answer is, simply because the harmonious balance between the material and immaterial forces, or the positive and negative polarities, has been changed. Through the violation of some law there has come into existence a state of inharmonious balance which manifests itself in the form of what we call illness. It is to be remembered that the subjective mind reasons only deductively, and if in the constant breaking of natural laws, either consciously or unconsciously, on our part, we continue to give to the subjective mind negative suggestions, and to build up objectively habits that are very detrimental to our well being, the subjective mind is eventually going to accept this as the desire of the physical body, and the reacting condition will

be that of inharmony, and probably illness and discomfort. We are fully aware, due to the fact that the subjective mind maintains all involuntary actions of the body, that it is one of the primary purposes of the subjective mind while in a body to keep that body functioning. Consequently, the subjective mind will do everything within its power to see that the body functions properly, and the average individual does not begin to grasp the adjustments which the subjective mind is able to make. We are able to eat food in quantities way beyond what the body needs, prepared in forms which are absolutely indigestible, and to follow that by the failure to exercise or lack of sleep which the body needs and, in other words, continue to violate the natural laws that nature has laid down for the proper functioning of the body, and still the body can miraculously adjust itself to these conditions over a long period of time. Now this cannot go on permanently; unless habits are changed and conditions adjusted, then at some point the body must weaken and some physical illness or discomfort will result.

It is rather amusing that in a report of some eminent doctors as recorded in a recent issue of "The Reader's Digest" it states that one of the reasons why so many of the various types of medicines placed on the market and highly advertised today do the individual no particular good or no particular harm is because the body is adjusted to compensate. For example, in the stomach and digestive tract there is a need of both an acid and an alkaline factor. The acid is needed to break down certain foods, and that is why from the walls of the stomach come certain acids which are necessary in digesting food. But in the past few years America, in particular, has become alkaline conscious. We are taught to take alkaline in order to prevent practically anything from headaches to chilblains. But even with the taking of excessive quantities of alkalines the body is so delicately adjusted that it can accept large quantities of these alkalines and still be able to maintain the right balance between the alkaline and acid reactions of the digestive tract by a sensitive adjustment releasing more acids into the system. This does not mean that in cases of excess acidity, which do exist, it is not necessary to take certain alkaline preparations, but most authorities will agree that outside of the alkaline qualities of our dieting, such as the taking of sufficient amounts of proper fruit juices and vegetable juices, the taking of artificial alkaline should be directed by a competent physician who can determine to just what extent the body needs this radical change and adjustment.

I have deviated from the original point to attempt to show how sensitive the subjective mind is in attempting to adjust the body to the arbi-

trary rulings of the objective mind. Since the subjective mind is so definitely desirous of maintaining proper equilibrium and health, if the subjective mind is given an opportunity even after the laws have been violated, it is possible for it to be a very important factor in bringing the body back to a state of health. But it must be remembered that the subjective mind rallies all its possible force to combat the negative influences of the objective mind, of the failure to give proper concern on the part of the individual to nature's laws, and it is only after a protracted period of time when nothing else can result that the body finally breaks down. Consequently, actual manifestation of health has continued long after the subjective mind has been deliberately working to attempt to maintain a balance in spite of the violation of certain laws.

It must be remembered, then, that when actual illness overtakes us we must realize that the subjective mind has been trying over a period of possibly weeks or months to keep this condition from actually taking place, but since it has been unable—because of continued violation by the physical body of physical laws—to forestall the actual breakdown of the physical being, it cannot be expected that it can immediately rally and change the state of the physical body back to a state of equilibrium. It is only when ill health overtakes us that we begin to give serious consideration to these factors. Then by rest and proper treatment we can help the body to adjust itself from a physical point of view, and from the chemical side we can assist the subjective mind, in addition to the physical treatment, to re-establish a state of health.

Suggestions to the subjective mind is one means of reaching it. Just as the subjective mind always reasons deductively insofar as the accepting of negative habits is concerned, so it will if positive suggestions are given to it, and by proper suggestions the subjective mind can be greatly assisted in reestablishing equilibrium in the body. This can be brought about by auto-suggestion, by the experienced treatment of a metaphysician in addition to the treatment of the body by a regular physician; and possibly one of the ways where we as Rosicrucians can help more than in any other is by giving absent treatments, which are very conducive to helping the subjective mind by directing to it the establishment of harmony and health in the body—when these treatments can be given when the individual is fully cooperative and willing to relax and accept the Cosmic assistance that is given through the medium of these treatments.

Closely related to this subject there comes to my mind the subject of relapses. We hear more about relapses in connection with metaphysical

healing than in any other healing field. We must remember, however, that a relapse is possible in any system of therapeutics. To heal a condition does not mean that that condition cannot recur; if the same laws are violated again, there is a possibility of recurrence of the same condition or a related condition. One of the reasons why there is more mention of relapses in connection with metaphysical healing, is that the individual accepts antagonistic suggestions on the part of those who are not in sympathy with such healing. A person who receives a great deal of help metaphysically occasionally, it is regrettable to say, is in a position to say upon recovering health that he might have been returned to complete health without that assistance. Or, if he has the faith to believe that a great deal of his improvement was received through metaphysical treatments, an individual who has no sympathy with such treatments is apt to inform the person who has completely recovered that it was all imagination. Whether or not the individual really believes this is not important; the fact that is impressed upon his mind that imagination may have been a factor, becomes to him, or rather to his subjective mind, a suggestion which raises doubt, and which his subjective mind reasons on deductively, and this may bring about a condition of relapse.

It is very interesting to note that the Master Jesus in all of His healing was thoroughly familiar with this process, because in many cases where He performed apparent miracles and brought about health for those who lacked it His injunction was to "Tell no man." This was not a desire to conceal what He had done, but to allow for a time in which perfect body equilibrium could be established before by the process of telling of the type of healing to others doubts could be brought about in the mind of the individual which would be conducive to a relapse.

Ritualism

To many members it will not seem necessary to discuss further the subject of ritualism or initiation. Nevertheless, the fact that our correspondence departments continue to receive questions not only from new members but also from members who are advancing into the higher degrees concerning this subject, causes us to feel that it is well to devote space to additional information on this subject occasionally.

To answer why there should be such a thing as ritualism would be very difficult insofar as interpreting the subject in a material or physical sense. Ritualism exists because of various factors. Insofar as the individual is concerned, it is closely associated with habit; so closely that the everyday activities which border on ritualism are almost

never considered as being of such a nature. We do certain things in certain ways, all as a result of habit. However, the external forces that bring these habits to us are of different natures. For example, there is social pressure. Very few of us would voluntarily or willingly violate certain social customs which have been laid down to establish the system of etiquette with which we are familiar. We eat in certain ways; we drink in certain ways, and a distinct deviation from these procedures on the part of one individual always brands that individual as being eccentric or peculiar. It brings a sort of social ostracism which most of us do not wish to accept. These things which we do, many of which have become unconscious habits, are nevertheless the means we have of accomplishing a certain end.

That is, we eat certain foods with the proper implements, because we desire to fit into the system in which we live. Just exactly why we should, for example, eat one certain food with a fork, and another with a spoon, has developed a certain social approval and means of doing a thing because it was found to be the most convenient, the most useful to carry out this particular process. Other habits could be enumerated to indicate that ritualism in its strictest sense is purposeful. In other words, it serves toward accomplishing something. It is a means to an end, and not an end in itself. By abiding by a certain procedure, we are able to reach a certain attainment, to gain an ability. In other words, we are able to accomplish something, and when an individual is so intent upon the accomplishment of a certain thing, the process becomes secondary. He devotes himself to the process not for the process itself, but simply for the end or condition which it brings about.

If all ritualism could be looked upon in this way, many individuals who outwardly claim to object to ritualism would change their viewpoints. The average individual who states that he objects to ritualism bases his objection on a misunderstanding. He has observed ritualistic practices in connection with fraternal organizations, religious bodies, etc., and he has failed to grasp that the ceremony is not something to use in itself. He has become disgusted at seeing individuals participate in a ritual into which they did not wholeheartedly or seriously enter. He has seen ritual only as a matter of form, and, as a result, he has decided that all ritualism is an empty expression of rather shallow minds, or is simply a physical manifestation which in the mind of the participant excuses him from the actual good which the ritual is supposed to do or bring about.

Now, ritualism as a means to an end cannot be blamed for its ineffectiveness simply because of the attitude of some participants in ritualistic ac-

tivities. If any process could be blamed for being ineffective simply because not everyone who participated in it was entirely sincere, then any process that you can imagine would have some faults. We should always bear in mind that regardless of where or how ritualism is performed, it is for the purpose of changing or creating a condition. The purpose of ritualism in the Rosicrucian Order is that it is a means of approach to conditions outside of ourselves, or possibly I might better say, inside of ourselves, but usually considered beyond reach insofar as the physical limitations of man are concerned. To state how one of our initiation ceremonies, for example, can bring about this condition, is bringing to the individual a very complicated explanation, because as previously referred to, an action cannot always be explained insofar as the process itself is concerned.

It is well for every Rosicrucian to read and meditate upon the definition of initiation, stated on the cover which constitutes the binding of each initiation ceremony in the National Lodge. There it is clearly indicated that initiation serves the purpose of bringing man into a condition where he is capable of proceeding subjectively beyond the point that he can reach while in an ordinary objective condition. If everyone who has the least question in his mind concerning the good that can be accomplished by ritualism would set aside any prejudices against the process of ritualism itself and take an opportunity every time it is presented to cooperate with the instructions of a ceremony, with the idea that in direct proportion to his cooperation with the purposes of the ceremony he will gain from it, he would begin to see that ritualism was a means to a higher purpose. The conscientious and careful participation in our rituals leads the individual toward the very thing which he is seeking in our studies. We state time and time again that if an individual does not wish to do so, it is not absolutely necessary to practice the exercises and initiations presented in our teachings, but if the individual not only wishes to get a theoretical knowledge of Rosicrucianism, but wishes to have the experience of feeling and knowing the principles which are taught, and to be able to speak first-hand because of the expression within himself of the knowledge which is presented in our monographs, then he will wish to participate insofar as it is possible for him to do so in the actual performance of all initiations, rituals, and exercises. Actual performance and systematic practice constitute the difference between the individual who receives his knowledge second-handedly, and the one who puts that knowledge into effect.

An old illustration brings this point clearly home. An individual can get a great deal of enjoyment out of music by studying books and other

literature concerning music, and musicians. He can learn to enjoy the benefits that come from its instrumental and vocal expression, but if he really wants to feel the expression of music from his own being, he will not be content just to listen, but will want to create either by actual composing or performing of music. The ability to compose or perform cannot be gained from books alone. It is necessary to make effective the knowledge which comes from books, and to practice and put into effect this knowledge through actual performing of it, and over a period of time to gradually develop a technique in this particular art. This clearly illustrates the difference between the mere study of the Rosicrucian lessons, and the sincere cooperation and participation in its rituals and exercises. This actual participation brings about the ability on the part of the individual to appreciate and to make effective the laws and principles which he is studying.

What Path?

A Frater has asked us to consider the question as to whether it is sufficient that an individual follow one path or one system in anything that he sets himself to do. It is true that there is nothing that a person can conceive of that is accomplished only by one *fixed* system.

We look about us and, regardless of what may be our activity, we see different methods of carrying on this activity or accomplishing definite ends other than those with which we feel familiar. There is, of course, some distinction between the processes of one individual as distinguished from another. Nevertheless, overlooking individual differences and peculiarities, there are logical methods of doing certain things accepted by practically every individual, each of these ways being somewhat different from the other.

Confining our thought of this problem strictly to the study in which we as members of this organization are interested: should we confine our entire effort strictly to the procedure, plan, and activity set forth in our teachings, or are there other ways and methods which are as legitimate, useful and equally effective insofar as the attainment of a certain end is concerned? We cannot deny but what there are other ways, methods, or paths. It would be unreasonable for us to state that no one had ever reached happiness except through the Rosicrucians; therefore, any of the following comments I make which might in a sense be derogatory to any school or system are not meant to condemn the conscientious effort of any individual or group of individuals, but rather to understand the improper emphasis or interpretation which is placed upon certain procedures

by those who are attempting to follow many ways in order to accomplish the end in mind.

The question to us, insofar as our individual development is concerned, is not whether there exist other ways than the path that we have selected, but which path to us offers the best means for obtaining the understanding and contentment we seek. Regardless of the merits of different methods, one thing is sure, that once a definite way is selected, it is to the advantage of the student and the seeker to follow that path conscientiously, particularly because of the fact that nothing can be gained by changing from one procedure or method to another. If an individual were going to learn any particular mechanical skill, it is quite reasonable that one definite method would be selected and followed. For example: If we were going to learn to operate a typewriter, or any other form of apparatus commonly used in business offices, we know that if we were investing time, money, and effort in the study of this thing, we would not change methods from one week to another, or go to a different school which taught different methods of using the particular apparatus which we were interested in mastering. For if we did so, in a few weeks we would have such a mass of incompleting knowledge and fragments of systems that it would be impossible for us to arrange in our minds any logical understanding of the processes which we attempted to learn, and it would be even more beyond the limit of possibility to apply any of this fragmentary knowledge practically.

We see, therefore, that an important decision is necessary upon selecting the means to any end we seek, and probably the failure of many people in many things which they determine to do is not in their ability in learning, but in their lack of foresight and intelligence in analyzing the proper step to take in the beginning. That is why in this organization the literature which is presented to the non-member leads him from one step to another until finally, before submitting his application to affiliate with the organization, he is led to read an entire booklet setting forth the advantages and purposes and activities of membership in this organization. Furthermore, the questions contained in the application for membership, and the requirement that a specific motive for affiliation be stated, lead the individual mentally to organize the step which he is taking. It is logical for us to believe that once this process of thinking has been carefully carried on and a decision reached, and that since the organization does not revolve round the inflated opinions of any one individual or group of individuals, the person seeking affiliation will strive to follow the prescribed course of study. We know that the accumulated knowledge which constitutes the teachings of this organiza-

tion has been effectively tried and applied over a long period of time, which indicates that surely this path should prove effective for the individual who carefully plans his actions in seeking membership.

Fortunately the individual who has reached the serious consideration of membership in this organization has gone a step beyond the individual who is looking for short cuts. I say that this is true; however, there are those who have affiliated with this Order who still have not completely dismissed from their minds the possibilities of finding a short cut and, many times, an easier way to gain what they wish. We might ask, is a short cut to anything ever satisfactory? Undoubtedly there are cases where a short cut is of value. There is no need, for example, for an individual who is saving his energy for another purpose to expend it in walking ten miles when the walking of one mile or the riding of ten miles might save this expenditure of energy. Modern interpretation of education has also shown that it is not necessary for an individual studying to be a farmer or railroad engineer, for example, to devote years of academic study to higher mathematics and Latin. The old theory of these subjects being of a disciplinary nature to the mind has been discarded, but nevertheless, at *one time* the omitting of these subjects from the academic training of any individual would have been considered an alarming short cut. Therefore, the consideration of a shorter way to perform a thing must be considered from all viewpoints. Nothing could be gained if the civil engineer were to take the same attitude and dismiss mathematics from his study; neither can anything be gained by omitting steps which are necessary to any process. Referring to mathematics again, the fundamental processes of addition, subtraction, multiplication, and division could not be omitted in seeking for a short cut to the understanding of higher mathematics.

Surely the looking for short cuts is dependent upon one of two things, when it is not really a matter of eliminating an unnecessary process. The first of these things is pure laziness. We seek to save time, to secure an easier way of doing a thing, and sometimes we confuse this desire for an easier way with actual elimination of important factors which would in the end make the process easier. This is a matter which the individual must face and decide upon for himself. The second reason, while somewhat associated with the first, is not always due to the fact that the individual has no ambition or no desire to use energy for the purpose of gaining something, but rather to his desire to gain as much as possible for the expenditure of effort and time put forth; or because for everything that many persons do gain by effort they are the same time wishing to gain

something else which comes in addition to that which is *truly* earned, but is added in the sense of a premium.

There exists in the world today a "free" psychology of acquiring, or an attempt to create in our minds the added value of securing something without cost of time or effort. The advertising appeal frequently used today is to offer something "free" in addition to what we pay for. Instead of theaters being a source of entertainment and education, they apparently have become a means of completing a set of dishes or winning a substantial sum to increase one's capital. The purpose of the theater as a medium of entertainment has become secondary to the advertising appeal made to increase its revenue. This is a peculiar attitude based upon the public's desire to get something for nothing. Surely we shall have reached a strange system of psychology and economics when we judge the merchant with whom we do business by the amount of things we get free rather than by the quality of the products he offers. Short cuts to something for nothing is not a sound policy upon which to direct our lives, neither is it sound for us to turn from organized study to short cuts for the solving of our particular problems. These short cuts are comparable to many free merchandise premiums, they lack stability.

Throughout the world there are hundreds of individuals making a living by selling charms, talismans, the erecting of horoscopes, the practice of palmistry, crystal gazing, and fortune telling, or the giving of so-called psychic readings. Such things could not exist unless they were being supported and these would not be supported if individuals were not looking for short cuts to the solution of the problems which face them. It is interesting to note that it is usually only when an emergency faces an individual that he will turn to one of these methods, unless it is merely for amusement — which, incidentally, is not a very healthy form of entertainment. When everything is going along satisfactorily one does not study astrology simply as a means of knowing the future. There is a great wealth of occult teachings in the true study of astrology, but the value that comes from it is the result of study, like the study of any other worthwhile system, and not the undependable, or at least questionable, information which can be given to a definite action based upon an immediate problem.

This is also true in turning to any other method of immediately learning something we do not know; in fact, there is an indication of weakness upon the part of the individual who has so little confidence in himself, in his ideals, in his selected course of study, that in an emergency he must turn from these more logical and reasonable con-

siderations and make a radical departure to another system or pseudo-system. Instead of such steps, let us rather work for the development of our own full and complete capabilities; the directing of our thoughts toward these rather useless short cuts is not compatible with a healthy development. We are taught that there are abilities within us which we can use. We must then realize the potentialities of these abilities and examine the forces that lie within us, then through the systematic study of the principles of our teachings learn to use these hidden abilities.

Is Hitler a Rosicrucian?

If it were not a serious implication, the news article and statement, first appearing in the *New York Mirror* last month, and then later in other of the Hearst newspapers, declaring that Hitler was supported morally by the Rosicrucians, would be amusing. The article, which was purported to be cabled from Paris, stated in part: "That Adolph Hitler is a member of the Mystic Order called the Rosicrucian Brotherhood, and that he is inspirationally directed by some of its leaders is a charge made by Edouard Saby, French writer, in a book now in preparation." Naturally the article concluded with a brief reference to AMORC, which the newspaper, from the article's wording, appears to have obtained from some standard dictionary or encyclopedia.

When the cable was received, it was to be expected that the first thing a tabloid newspaper would do would be to seek some connection between such a cabled statement and some local Organization in this country or part of the world, for that would cause the article to have more local reader interest. Since numerous encyclopedias and dictionaries refer to AMORC and its history, it was easy for them to locate data about AMORC, and such data was included in the article. In fact, the body of the article, especially the references made to AMORC, are not damaging, because they merely consist of a quotation of partial historical facts—the damage, if any, was in the implication of the headline—that is, that the Rosicrucians in Germany inspired Hitler in his plans.

There are several interesting things in connection with this article that should not be overlooked—first, what was the foundation for such a story as this? The newspaper itself admits it is "a charge made by Edouard Saby, French writer, in a book now in preparation." It is hardly to be expected that French authors, particularly at this time, would write anything favorable of Herr Hitler, and that they would write sensationally about him whether what they said was true or not. Second, Hitler at the moment, as we all

know, is *news* and any book dealing with him or his affairs is assured a fairly successful sale. This book, according to the tabloid newspaper account, isn't even published yet, for they say it is "now in preparation." This indicates that from an advertising and publicity point of view the French publisher of the book sought some sensational advance sale publicity by attracting attention to the book and the author at this psychological time. The tabloid newspaper of New York, in turn seeking a sensational article that would be timely, and knowing interest on the one hand in Hitler and the well-established and known existence of the Rosicrucians on the other hand, likewise sought to capitalize on the incident by exploiting the report without an iota of foundation.

As an officer of the Rosicrucian Order, I, in the course of one of my journeys to Europe in 1932, visited the former Grand Master of the Rosicrucian Brotherhood in Berlin, as I did other Rosicrucian officers in other countries, I can say with definiteness that then and now the authentic Rosicrucian movement in Germany is disorganized and not functioning. Two conditions contribute to this inactivity—first, the political difficulties existing then in Germany, which have intensified since that time; and, second, the economic inability of the members to hold the Rosicrucian Brotherhood together as an Organization in Germany. However, the Rosicrucian Brotherhood or Order, when it was an active movement in Germany years ago, held to the same traditional tenets that the AMORC does all over the world. One of the prime tenets is the brotherhood of man, irrespective of race and creed or nationality. It is quite apparent, therefore, that no Rosicrucian jurisdiction in Germany, or elsewhere, could sponsor or inspire any man to military measures or to further war, regardless of the nature of the war. To encourage war would be diametrically opposed to Rosicrucian teachings and idealism, and this cabled news article to the *New York Mirror* is in fact a slur upon the noble and splendid work formerly accomplished by the Rosicrucians as an organization in Germany. There are undoubtedly thousands of former active Rosicrucians in Germany. What they do as individuals when the Order, as we know, is officially dormant, cannot reflect upon the attitude of Rosicrucianism.

Whether Herr Hitler ever was a member of the Rosicrucian Brotherhood in Germany, it is impossible now to learn. Whether he has read Rosicrucian books or literature, as millions of persons throughout the world have, there is no way of learning. One thing we here reiterate—nothing in Rosicrucianism he would read would inspire him to militarism.

One of AMORC'S official representatives in New York City, in a conversation with one of the reportorial staff of this New York City tabloid, learned that the fundamental basis for the tale that Hitler is or was a Rosicrucian, or was influenced by Rosicrucianism, is the fact that Hitler is a firm believer and follower of astrology. If it is true that Hitler is a devotee of astrology, just how, we may ask, does that make him a Rosicrucian? The Rosicrucian teachings have never included as an essential part of their curriculum the study of astrology, nor does the Rosicrucian Order of this jurisdiction or any other jurisdiction declare astrology to be an absolute science. It is true that a number of small publishing concerns, styling themselves Rosicrucians, here and abroad base all of their work upon astrology, but they have no connections with the International AMORC. Furthermore, there are actually hundreds of booklets and pamphlets and dozens of schools teaching many different versions of astrology, and these undoubtedly have a great many followers in all lands, but certainly it would be absurd to claim that any who read such literature or who are followers of such schools are Rosicrucians. This is not said to condemn astrology, for those who desire it have the privilege, as individuals, to pursue it, but the fact that they do so does not in any way make of them Rosicrucians.

A representative of one of the large news services, after investigating this Hitler story and finding it without any foundation, after interviewing an AMORC officer in the East, discarded the tale as *worthless propaganda*. Three or four newspapers comprising the Hearst chain did, however, publish it.

There is one thing though that such news tales do indicate—they point to a negative compliment of the extent of AMORC. Certainly no newspaper story in this country would have related Hitler to any organization, regardless of its nature, if that organization were not known in some way to its readers, for it would not have made a sensational news story. We, however, as Rosicrucians do not appreciate such indirect sinister flattery. Hitler is also declared to be a staunch reader of mystical literature, though so far as I know no one has ever mentioned the titles of the books to indicate whether it really is mystical literature or not. On the other hand, perhaps he does read mystical books, and perhaps so do some of the Prime Ministers and dictators of other countries, but, we repeat, the fact that they do does not make any of them Rosicrucians, or members of AMORC here or abroad.—X.

Tests of Sincerity

A frater rises in our Forum circle to declare: "The acts of some of my fellow-Rosicrucians puzzle me. I know they maintain their active connections with the Order, and yet they do things which seem to conflict with their outer avowed sincerity. Can you explain how this is possible?" The question, fratres and sorores, resolves down to the one of, "what constitutes a Rosicrucian?"

A Rosicrucian is one who is motivated by certain inner desires to do certain things, and whose outer conduct consequently conforms with those inner convictions. A Rosicrucian, if his concept of Rosicrucianism is correct, may desire to learn something of the mystery of his being. He may ponder on the WHY of life and its relation to matter. He may seek to know a reason for the cause of all. He may wish some assurances of immortality that are not mere empty aphorisms. He may seek to relate his emotions, conscience, consciousness, soul, and mind to his daily life. He may further desire not only to know these things but to utilize the facts of his knowledge to make life fuller and happier, and so that he can unselfishly extend a helping hand to his fellowman.

If he eventually learns that there exists such a movement as the Rosicrucian Order, AMORC, which makes this knowledge possible, he will be sincere in his desire to acquire it. He will gladly, even reverently, adhere to its rules and regulations. He will make sacrifices to maintain his membership so that that which he seeks will flow to him uninterruptedly. If he is intelligent he will realize that what AMORC offers him is not, so far as the Cosmic laws and principles are concerned, originated by it, and that he could possibly discover that knowledge unaided. He will, however, further realize that if he attempted to do that it would be a useless sacrifice of time and ability to search as an individual for what has already been found and is well known and presented through the AMORC's teachings. This type of individual, therefore, comes to see that his actions in the Order at all times will reflect his devotion to what it stands for and for what he hopes to attain through his affiliation. He carries this veneration of the Order into the privacy of his home, even into the seclusion of his sanctum and study. He is not satisfied to pay dues and to let others know that he does, or to identify his membership by the wearing of his emblem. In his own consciousness he wants to look upon the things of the Order, wherever and whenever they appear, with devotion and kindness and with sincerity. He wants them to arouse in him that emotional feeling that goes from him to them as a bond of affection. He has this spirit and he is

not concerned whether or not there is anyone around to perceive in him this devotion.

The real test of sincerity of a Rosicrucian is his private life and conduct—those actions which he thinks will not be exposed to the eyes and minds of others. If he is inconsiderate in his business and social dealings; if he is not above taking unfair advantage of his neighbor; if he is intolerant, abusive, and disrespectful of the things of nature, whether a flower, an animal, or his own body; or is contemptuous in private of the things of his AMORC membership, he is not a Rosicrucian, regardless of what he may write or speak publicly, or how he may conduct himself in the temple of an AMORC lodge or chapter. For example, every Neophyte, from the earliest degree, is asked to show the proper respect for the monographs he receives, as they epitomize the Order. Within their pages are the laws and teachings which we hold sacred because they are of Cosmic origin. To disregard or disrespect them is to show contempt for the entire structure of the Order. Every member, as you know, is asked to safeguard them; to place them in a chest, drawer, box, or cabinet where curious or prying eyes will not see or cause them to be profaned. Above all, it is expected that our high degree members will be especially conscientious and adhere to these rules, because of their training. However, as stated, outer allegiance to the Order is not a proof of sincerity. Only the private acts of the individual are tests of that sincerity.

Recently, for example, a soror was shocked upon visiting the home of another member of the higher degrees to find that this member had left, apparently with great indifference, her monographs of this higher degree lying about on a mantel, table, and bureau, open and out of the envelope, with no attempt at privacy. Further, there were relatives who frequented the home at this time and who were not even members of the Order. This member professed in membership gatherings to have considerable devotion to the Rosicrucian precepts, and yet where the test came in her own private life she failed miserably. Such a member should rightly have membership discontinued, as failing to show the proper respect for the dignity of the Order irrespective of the reports she may have made formerly to the Order, or her dues' standing.

Another more important test of sincerity is allegiance to the Order in times of crises. I remember approximately three weeks before the passing through transition of our late Emperor, H. Spencer Lewis, a private chat I had with him in his room where he was partially convalescent. We had been discussing AMORC and its activities and policies of the past fifteen years. He said, "One thing that can be said of me is that I have

never intentionally placed myself before the interests of AMORC. I have never tried to build up a personal following." He had never spoken a truer word, for, as Imperator of AMORC for nearly thirty years, in his writings there was always an assiduous presentation of them as the Rosicrucian teachings, and in referring to his work it was always an accomplishment for AMORC. When it was necessary to refer to himself, he did so as an officer of AMORC; in other words, as Imperator, and not as the individual, H. Spencer Lewis. In practically every address or oral lecture he gave he spoke of what AMORC can and will do rather than of what he could or would do. Of the hundreds of monographs disseminated by the Order, his name and even his title appears on but very few, and yet all were directly prepared by him or under his supervision.

After his transition several thousand letters and hundreds of telegrams and cables of condolence from every corner of the earth were received. Each writer expressed great regret at his passing, though happiness for his High Initiation, yet none sought to sever membership because of his transition. They realized that to resign because of his transition would have been to show lack of sincere interest in AMORC. It would have indicated that they were not following its precepts for which he gave his life, but instead just himself as an individual. There could be no greater tribute to the late Imperator's work than that this great body of membership took upon themselves to re-pledge their allegiance and to carry on. It was evidence of his success in furthering AMORC as an Order.

Only one instance came to my attention of a member failing in this test of sincerity. This soror, when she learned of the transition of the Imperator, H. Spencer Lewis, declared to an employee of the AMORC staff, who is himself an old and staunch member, that now she was going to resign, returning all of her monographs to the Order. This frater, the employee of AMORC, remonstrated with her and pointed out how she had failed in a test; that she had proven by such statements that she had not been interested in AMORC or its precepts, but was merely following a personality, which the late Imperator had so often warned against in his writings. She was willing to withdraw her support from the Order for selfish personal reasons, when AMORC might have needed her most. This same member had given all of the outer signs of staunch membership; she paid her dues regularly, made her reports, and attended Temple sessions, *but in her heart* she was not a true Rosicrucian and when the time came was found wanting.—X.

"Saints and Sinners"

A frater from Canada rises in our Circle to say: "I heartily disapprove of the article, "Saints and Sinners," by Frater A. J. Rankin, which appeared in the August issue of the *Rosicrucian Digest*. It seems to cast a reflection upon our purposes and our Rosicrucian code of living. What can be said in the Rosicrucian Forum about it?"

Occasionally an article appears in the *Rosicrucian Digest* which to our readers seems controversial and engenders considerable correspondence. The above article was one of that kind; many letters were received from members who were quite indignant about it. I have personally read the article and it is my belief that the author did not intend to convey the meaning the readers have construed from it. Perhaps we are at fault in not qualifying the author's remarks with an editorial comment; however, belated as it may be, we here express our views.

A first reading of the article makes it appear that no man or woman can hope to live the saintly or good life, without first being a sinner, and the conclusion would be that sinning is the first step to goodness—it was that which shocked our many readers. You and I, all of us in fact, consider the good man one who has not violated the prescribed *don'ts* of either church, nation, or society. In fact, most of us would not even agree on what constitutes the good. Some of us may not be in accord with certain of the National laws, and therefore feel that the man who violates one of them is not bad, but is still good. Further, our religious views may be at variance, so what I might think a sin or a spiritual violation, you might not; therefore, we see that it is difficult to define the good man.

Aristotle summarized good as being a state of excellence of some function. Whatever we consider the function or duties of man morally and legally, if he performs them, therefore, he is good; if he doesn't, we say he is bad. Let us, for the sake of analogy, take the code of automobile laws of the different states of the Union, provinces of Canada, and of other countries. They state how a driver shall operate his motor vehicle on public streets and the highways. A man who never violates these rules and regulations is not a law breaker so far as the automobile driving code is concerned. He is therefore, from a legal point of view in so far as that code is concerned, a *good man*. If this man drives a car every day under such circumstances and conditions where these rules apply, without violating them, he is truly a good man and worthy of the appellation.

Let us suppose, however, that he owns no car and never drives. He is still a good man because he hasn't broken the laws of the code. What

then is the foundation of his goodness—is it not a negative one? It is certainly not because he has sought to be good and resisted the violation of the law. His goodness depends solely upon the factor that he has never been brought face to face with the temptation to break the law. From a *prima facie* point of view we must accept such an individual as good, *and yet* he is to us actually an unknown quantity. What will he do when he does drive a car? Will he then observe all of the laws, when he has it within his power to do otherwise? In other words, is the individual's goodness born of a knowledge of what constitutes right and wrong and the choice to do right, or is it merely due to ignorance of the wrong?

An innocent child is good, that is, it is free of the transgressions of any adults because it has no knowledge of the adults' temptations. It is not exposed to them and is incapable of committing them. Such goodness is most certainly passive, and is of no particular credit to the individual.

One, however, who is constantly thrown in the path of temptation or what the world and personal morals call evil—and can resist it is truly a good person whose goodness can be depended upon. He is one who has tasted of wrong-doing, and thus knows from personal experience the paths of righteousness and evil, and has chosen the former, so is therefore far stronger than one who is virtuous only because he is innocent.

For further example—one who is so employed that he could easily and with a comparative degree of safety embezzle from his employer small sums of money, which could provide him with many luxuries with which his honesty does not provide him, and yet persists in his honesty—is *positively good*; that is, he has interposed his will between the temptation and what is right. Frankly, *one who has never been tempted has never been tried*.

Does this reasoning then justify wrong-doing for the gaining of the experience it provides? Our answer most assuredly is "NO." It might be better if none of us was ever exposed to temptation so that the weaknesses of our characters would not become apparent; however, in selecting an individual to fill a place where a strong character was needed, I would prefer one who had an exposed life rather than a sheltered one. No one should seek to sin to test himself, but neither should one avoid an issue where he must make the decision between right and wrong, for if he does, neither he nor anyone else will ever know his true strength. Truly then, one who has been a sinner in the popular sense of the word and has overcome his transgressions is stronger by his experience than he who has never gone through the ordeal.

By all means, however, we should not seek to travel on the path of wrong-doing, for in the world in which we now live most of us are constantly enough in our daily lives brought face to face with temptation and are forced to fight its appeals without going out of our way to impose such tests upon ourselves.

This, I believe, is what Frater Rankin meant in his *Rosicrucian Digest* article entitled, "Saints and Sinners."—X.

Fate and Free Will

Periodically there comes up before our Forum Circle the compound question submitted by a frater or soror, with respect to fate and the nature of free will. The first portion of the question is—is there such a thing as fate? By fate I presume is meant a predetermined existence for each human being, in which every act and major thought is decreed in advance for the individual. The one who is a fatalist must accept the belief that he is devoid of arbitrary action or choice. In other words, the true fatalist, as such, must hold to the position that even what the individual man does as a result of personal decision is after all a necessity that is the result of an influence imposed by the inevitable fate.

The fatalist obviously clashes with the adherents of many philosophies and with nearly all religions as well. The principal reason for this clash is because there is so much in the functioning of the individual as a personality, and as a thinking being, which seems, at least, to belie fatalism. Let us consider the moral values first. There is instilled within every being to some extent the ability to declare certain acts of excess or deficiency as wrong and others as right. This gives the individual the opportunity of furthering what he believes is right or wrong, but of what avail will such moral values be to him if his conduct is predetermined, and if he can not escape the moral course laid down for him to follow?

Then, further—the extreme sensitivity to life which we all have, and which impels compliance to the instinct of self-preservation—why seek to live? If fate is absolute, one could not, no matter how he sought to do so, preserve himself beyond the date for his established demise. Why this instinctive precaution then? Consequently all of our systems built upon such principles as hygiene, sanitation, and pure food laws are a waste of human effort, for man will live his time with or without them. The fact remains, however, that in primitive society and in districts thickly populated and in poverty and devoid of sanitation, the mortality rate is far greater than where man has interceded and changed them. Does this mean then that man-made systems can affect this rigidly established fate?

Fate is, or it is not. If it is, nothing that man can do—no systems or methods of hygiene or sanitation—should be able to affect it; yet, as we have seen, man's conduct can affect the races' mortality rate.

Fatalism strikes basically at most all religions which hope to evolve man spiritually. If fate governed lives no man could hope to improve his life spiritually, or even intellectually, for it would be decreed that he would be lowly or otherwise, and his efforts would be in vain. If fate directs us, is it not irony that we have that consciousness of initiative and that we sense the ambition to succeed? What torture it would be to experience the mental pictures of our imagination which taunt us to make of them realities, and impel us to change the course of our lives, if all of the time fate had no intention of letting us do so.

Last, why have we been given reason to weigh our perceptions and to come to decisions as to their worth and to make a choice? What ineffable cruelty that would let all mankind plan and yet have no hope of fulfillment! If we are puppets it is far better to guide us by a string to perform a determined task than to infuse us with the power of self-action and cause us to twist and turn and strain in the agony to gain an end which can never be.

I must hold to the decision, therefore, that man's fate lies solely within the depths of his own consciousness, within the exercise of his own powers, within his thoughts and acts, and in the manner in which he adjusts himself to the Cosmic plan. Man may fulfill his dreams, providing his dreams do not oppose the great plan of which he is a part. This latter, however, is not fatalism, for it does give man the opportunity of orientation—the ability to understand the plan and to adjust himself to it.

Often the ability of choice which man has and which is referred to as FREE WILL, is advanced as proof that man is a free agent in the universe. Man physically is a being, an entity—a substance as material in nature as any other material thing—consequently, as we all too well know, physically he is subordinate to those natural laws which affect all other physical bodies; therefore, physically he is no free agent in the universe. The free agency theory is built upon the premise of our choice—that man has one or more courses of action open to him and that he hourly accepts or discards one or the other. Upon a first consideration, this does seem quite correct, until we comprehend the limitation of that choice, then we find that man is not quite so free in his will.

Man is, and in that fact he had no participation. It is something from which he could not escape; therefore, what is his next choice when he is fully aware of his existence? Is it not, *not to be*,

if he so prefers? We can not say that he has the choice of continuing to exist also, for we all know that transition is inevitable; therefore, choosing to be when we already are, and which can not continue eternally in one existence, is no example of free will. It would therefore seem that the only alternative would be for man to take his own life as another choice and to prove his independence and freedom of will. Let us see if that actually proves man a free agent. Suppose he takes his life—what original thing has he done to set himself off from the course that nature would eventually take? It might be said that he has shortened his life perhaps twenty years, but here the time limit is introduced in the argument and time has no place in the Cosmic scheme where a thousand years is like that of a second in importance. Furthermore, is a thing which destroys itself free? As we measure freedom in every other sense, is a thing which must be demolished to be liberated considered free—hardly. Let us look at the matter in another light. Every choice is determined by what factor? Is it not by its importance to us, the degree to which it gratifies us? Even when we risk our life, at great pain physically, to save another, it is to bring pleasure to our conscience—a satisfaction that we have done right. All choice then is a matter of sensation. *Can man escape choosing?* Has there ever been a man or a woman who could refrain from a selection of a thing or a course of action continually?

Choice is the action of the mind motivated by sensation and experience combined. Since the factors of choice are inherent in man's nature and *he must choose*, each minute of the day—even with what he wishes to occupy his consciousness—wherein then enters the so-called freedom of the will? Man makes much of what he calls freedom of will, only because he is conscious of his reactions and persists in this or in that. Lesser forms of life react without this realization, and thus they are not troubled with such an exalted opinion of themselves as free agents. As nature influences man in everything he does, either by internal or by external means, he is bound close to her and his liberty, if he has such at all, is only to determine which of her moods he likes the best.—X.

What Is a Mystic?

Frater B— now rises to ask: "We, who are students of mysticism and should rightly be termed mystics are sometimes confused by the fact that others, who go under the same appellation, act so different from what we expect of a true mystic. What, therefore, really is a mystic?"

As we walk along the main thoroughfares in

cities and towns throughout the world and pass the cinema or motion picture theatres, we frequently see in glittering lights over the marquee phrases something like this: MYSTIC PERFORMS WEIRD RITES IN PERSON, or MYSTIC TO REVEAL STRANGE SECRETS OF THE EAST, or perhaps as we saunter further along we observe placards in shop windows with a photograph of a dark-skinned man with a turban, usually too large for him, the front of which is draped with beads, and who stares strangely out at us from beneath knitted brows, apparently intended to impress us with some special supernatural power which he is supposed to possess. The caption on the placard informs us that Raj Ma Tal, world-renowned (?) "mystic," is to give a series of five lectures in such and such an auditorium on mystical practices of the Orient.

Now, let us further suppose that we are curious or intrigued enough first to visit the theatre that we passed and to watch the performance. We see a young man between thirty-five or forty years of age, in evening attire, with an enormous turban, usually of a brilliantly colored silk, assisted on the stage by one or two young women, very attractive and very scantily attired, perhaps wearing costumes that suggest the Orient, with long diaphanous skirts, going through a routine in which it is quite obvious that their sole interest is the pay check at the end of their engagement. The "mystic" has all of the accoutrements and trappings of the regular variety theatre entertainer. In fact, his act is most likely entertainment, pure and simple, and from the point of view of optical illusions it is quite mystifying. We find as he progresses that he is quite skilled in the art of legerdemain. He makes rabbits and doves appear and disappear before our eyes—in fact, eventually one of the young women attendants is seemingly caused to evaporate in a cloud of chemical smoke which he produces for the purpose..

We leave the theatre in time, we will presume, to rush immediately to the auditorium in time to hear the lecture by the "mystic" Raj Ma Tal, so extensively advertised. The setting here is a little different from that of the theatre. This "mystic" wears the complete costume of one of the higher caste Hindus; perhaps he even has adopted some of the eastern mannerisms and quaint ways of speaking, which add very effectively to the Oriental atmosphere so necessary for his purposes. He salaams the audience; he even stresses the renowned courtesy of the people of the East; in fact, as we watch him we find that he can't stand up or sit down without saying or doing something that attempts to convey to his audience the idea that he is different -- oh, so different -- from the

rest of us common mortals. In five minutes of this he has his audience so mystified (which audience, that is, most of them, if they were asked to define the location/of India geographically couldn't do so) that they virtually are ready for him to transform them or anything else into most anything you can imagine. In fact, the dramatic effect produced by this individual is so clever that those who are entirely governed by their emotions rather than by reason are ready to accept every word he says without question.

He has laid the foundation for this in his opening remarks, by saying: "The ways of the East are enigmatic and only those who are prepared can understand me and come to know the truth which I bear." We who are not so easily impressed or credulous compare his remarks to what our Master Jesus did, for he spoke to all types and classes of people and all who would *could* understand him—so why this statement by our "mystic" that only certain ones can understand? Then he begins the lecture, from which, if we are students, we recognize snatches of Eastern philosophy combined with necromancy, Christian Science, popular psychology, science, metaphysics, and a very involved personal system of dietetics. By this time we peep over our shoulder—*we know*, as we look into most of the faces around us that our fellow-listeners could not repeat with any continuity any portion of what they have just heard. There is little of what they have heard that they will remember when they leave this auditorium, but they lean forward as if to absorb something from the speaker with their bodies, if not their minds, just as a person leans toward a fire so that its heat may drive the chill from him.

We finally leave at the conclusion of the lecture, being impressed, however, only with two facts—first, certainly this man was not a "mystic," and second, that the main object of the lecture and those to follow was to sell the books offered by his assistants who walked up and down the aisle with an array of them. If we had never had any knowledge of what true mysticism consists, we might believe we had found it, just as millions do who make such contacts as these, and we would think all of his kind, as well as the entertainer of the stage, were mystics.

There would come a day when we would realize that we had been disillusioned, and unfortunately from that time on the word MYSTIC would be abhorred by us and we would refuse to read or listen to that which dealt with the subject, and truth would be lost to us. Since the real mystic is one who practices mysticism, if we want to know what a mystic is, it behooves us to first know a little something about mysticism and then

we can easily determine between the true and the false.

The most common mistake made by most persons is the confusion between the words: mysterious and mysticism. That which is mysterious is obscure, hidden, strange, unknown, weird, and perhaps uncanny. A sudden flash of light across a midnight sky when the nature and origin of the light are unknown is a good example of something that may rightly be called mysterious. Mysticism, on the other hand, has in it no element of fright and fear, and is not concerned with the unknown. Mysticism is not distracting, but quieting and inspiring. Mysticism is concerned with the contact and knowledge of God. Can there be anything more reverential or uplifting than that? Mysticism concerns a special method of establishing this contact with the Divinity. Its premise is that man himself is the medium through which God must be reached. It holds that since man is infused with the God or Divine Essence which is not a separate segment within him but a continuous flow through his being, and consequently is his soul, he can be always in attunement with God and the wisdom of the Deity. Therefore man, by attuning his consciousness—his mortal consciousness—with this Cosmic or soul consciousness within himself, may secure to some extent the illumination, wisdom, and strength of the Divine source within him.

Mysticism further contends that it is not right for man to seek God outside of himself, as an exterior force or being, but to seek him within, for there he at all times resides. The mystic consequently feels that he can never lose God, but he can if he allows himself to become too objective—too mundane—to fail to heed the wisdom of the God within him. The mystic, therefore, has recourse to periodical meditation, during which time he strives to cast off all impure or outer world impressions, to neither see, hear, feel, taste, smell, nor think of the physical world about him. During this state of introversion he turns his consciousness inward until he seems to feel from within the rhythmic, vibrant pulsations of every cell of his own being. Eventually his consciousness is lifted upward and he soars above the entire world, in so far as his consciousness is concerned. He is like a traveler taken to the top of a mountain peak and permitted to look at the grand and magnificent panorama below him, in which he sees magnificent vistas which he could never see at the base of the mountain. When he descends from this height and allows his consciousness to return, he is refreshed for he has learned and found that which he could never objectively know or find. He has dwelt, if but for a moment, with God.

This inner contact with the Cosmic is not so simply acquired as here outlined. There is a technique necessary as in any other art, and certainly this is an art, but the technique is beautiful, simple, and is devoted to the use of nature's laws and principles. At no time is there about it anything which would suggest fear. Always the true mystic knows what he is doing and when he is doing it. There is associated with his conduct no sensationalism, no strange rites, lights, or sounds. A mystic can so attune himself for a minute, even in a crowded subway train, with passengers all about him, that he gives no outward appearance of what he is doing. He seems to be for the minute in a retrospective mood. He needs no turban, beads, crystal ball, fanfare, young lady attendants, and neither is it necessary that he be an Oriental, nor even have any knowledge of the histories and customs of Oriental countries. He can not, and he knows that he can not, make someone else a mystic, yet he can tell them what to study and do privately by themselves to attain this illumination. Furthermore, no true mystic would desecrate his Divine contact or the powers which he eventually acquires by a public performance. I hope therefore that this brief explanation will help you, our FORUM readers, to know better what constitutes the real mystic.—X.

Are Monasteries Necessary?

Many persons, especially women, who become interested in the occult sciences and philosophy are influenced by various books and publications that are available, and soon they start to dream of the time when they can go to a monastery and give all of their time to study and meditation. Unfortunately, it would seem, they are never satisfied with a nice quiet retreat in their own country but feel that they must enter such a school in India. We, therefore, are occasionally asked for information we might have that would help them enter an Indian monastery, where they can become students and thereby attain mastership in a few weeks or months.

The point we wish to discuss here is this: First, how important to mastership is such a retreat situated in India? What would be there that would help one to learn his lessons more quickly? It would seem that the most important thing in order to master the Rosicrucian principles would be perfection of concentration. To get the results desired by it, one must lose consciousness of himself and his surroundings. This is most easily accomplished when the physical body is comfortable. Surely there would be no physical comfort in a monastery in India where we know that modern conveniences hardly exist. Is it reasonable to believe that we can study when physically

we are conscious of cold and draughts or perhaps extreme heat? All of these things distract the thoughts of the average student and thus he cannot thoroughly comprehend the lesson at hand. We of the western world must remember that life in a country such as India is quite different than our own, and thus it would take years to make all of the adjustments necessary in our lives finally to benefit by anything unusual in the way of spirituality those in India may have to offer us. Furthermore, there is no need for us to assume that India is necessary in order to develop our own dormant faculties. Development of this nature surely is not limited in any sense by geographical location. We will all do better work and attain greater advancement by spending the thought energy wasted in dreaming of a monastery in India on the lessons and experiments we receive each week for study in the privacy of our own home sanctums.

Cataleptic Sleep

We have been asked on occasion what is meant by "cataleptic sleep" and so it seems fitting at this time to give our Forum readers an explanation of this seldom-mentioned condition or state of being. This explanation is, of course, based upon the discoveries of science and the various fields of therapeutics which seem to agree that "catalepsy" is a nervous disorder or disease in most cases and manifests much the same as epilepsy. The subject loses all sensibility and the muscles of the body become rigid, so much so that the body will retain any position it is made to assume.

Catalepsy can be divided into four classes: First, that brought about by hypnotic suggestion; second, what is known as epidemic catalepsy; third, self-induced catalepsy; and fourth, catalepsy arising from disease or nervous exhaustion. Suggestion is necessary for the first three classes to manifest as in all hypnotic phenomena. This suggestion can come from an operator as in the case of an experiment. It can also come from seeing another in the state of catalepsy, and under such circumstances has been known to spread throughout an entire neighborhood or community much in the same manner as any other disease or epidemic. The same is true of many types of nervous disorders, especially St. Vitus' dance. Catalepsy also results from autosuggestion. This method is known to be used by the "Indian fakirs" and naturally is purely hypnotic. It is self induced by simple processes well known to all who have made an intelligent study of hypnotism as practiced in the eastern world.

It is claimed that during the cataleptic state the organs of the body reduce their function to such

an extent that often one may be mistaken for dead. It is as though a state of suspended animation had been attained. We read that many diseases have been treated in this manner by those adept in the use of hypnotism. Catalepsy, besides manifesting in rigidity of the body, also manifests in hysteria, the subject laughing at times and also shouting passionate exclamations, although throughout this condition he is fully unconscious from an objective point of view. He can tell you nothing of what took place during the period of his so-called "trance." Catalepsy is said to manifest differently in various subjects and even varies in the same subjects during different attacks. In many cases there seems to be a definite weakness of the will whereby the tendency to lapse into the cataleptic state is not resisted but rather encouraged. As a result, attacks may thus be induced by the most trivial circumstances.

Experiments, Their Purpose

Daily our correspondence contains letters from members who have difficulty with the various experiments included in their monographs. Their greatest worry is that they are unsuccessful with these experiments and so they are discouraged. Many decide that they are failing because of this seeming obstacle. The majority of these students desire us to help them perform the experiments successfully so that they will know of their progress and growth as a result of their studies. It would seem that the majority of these students either have lost or are losing sight of the purpose of experimental work.

In the first place, the experiments are for a dual purpose. They substantiate the statements and claims of the lessons, but more important than that they do much toward the inner growth and development of the student. Without the experiments, the teachings would be just theory with nothing of a practical nature to back up the theory. Under such circumstances the student would gain only that knowledge which would be assimilated by the mind and brain. Naturally, this knowledge would be valuable in many ways but hardly useful from a practical point of view. With the experiments, however, we have the opportunity actually to use our Rosicrucian knowledge for the betterment of ourselves and mankind generally. Every time we try an experiment we tend to stimulate some portion of our inner selves. This growth and development may have no effect at the time as far as our objective consciousness is concerned, but later on when we reach some of the higher degrees we are definitely conscious of the benefit of the early experiments. Also, the higher degree work will bring to light the extent to which the early exercises have been practiced

or neglected, whichever the case might be. And so, the most important purpose of the experiments, especially those of the early degrees, is to prepare the student for the important psychic work in the higher grades or teachings. It is important that every member who desires to gain the knowledge, understanding, and benefit possible from his membership give much of his attention to the experiments. He should avoid the feeling of discouragement that comes when some exercise does not turn out as anticipated, and go right on with other experiments, often trying again and again those of the early degrees.

Superstition

A frater who lives in the midwest asks our FORUM circle at this time the question: "Just what is superstition, and is it on the decline?"

From a technical point of view, we may say that superstition has its origin in certain magico-religious practices, of which its devotees have no knowledge. New superstitions develop from the supposition that the article or act related to the superstition is endowed with some supernatural properties or influences which can not be opposed or ignored without the violators being subject to some dire effect or misfortune. This effect may either be of a negative or positive nature. The individual may fear that by doing something a calamity will befall him, and this is the positive aspect. On the other hand, he may believe that if he does not take advantage of an omen, he will lose a marvelous opportunity to be "lucky." This latter is the negative phase of the effect of superstition.

It must be understood that superstition never exists where the actual causes of a thing or condition are known, or where fact can supplant supposition. Superstition, then, grows out of ignorance and flourishes on fear. Let us take the example of the commonly accepted superstition among certain peoples that a broken mirror brings seven years of bad luck to the breaker. This belief has actually survived for centuries. It goes back as far as the time of delicately made, finely polished bronze mirrors, which likewise could be broken by being dropped. It is rooted in the early religious belief that the shadow or reflection of a human face was the ethereal form of the soul, and to shatter that which reflected the human face or form of the soul was to bring upon oneself the penalty of seven years of misfortune. This reasoning can easily be understood, for, in the first place, there was no desire to question the religious precept upon which the superstition was founded; namely, that a shadow or reflection of the face was in reality the soul. The soul being Divine,

it consequently followed that anything which marred it brought a penalty upon the guilty or careless one. Had it been possible to prove that such reflections were not related to the soul, the supposition and superstition would not have arisen.

Superstitions which arise from interpretations of religious dogmas and creeds are the most difficult to remove. Any attempt to disprove them reflects upon the individual's religious precepts and causes a hostile reaction, which, to him at least, justifies his continued support of the superstition. Religious superstitions can be removed only by the personal evolution of the individual; that is, at that time when he reaches for higher concepts because of an inner urge, and, after grasping them and being assured, sees the faults in his previous superstitions and is, of his own volition, courageous enough to cast them aside. Many superstitions, though, have no foundation in religion whatsoever. Take the modern talismanic practices as an example. It is the belief held by millions that some article carried or worn on the person as a charm imparts certain of its conditions to the wearer or will bring him good fortune. What caused some of these amulets to be so venerated and traditionally accepted, even today—such as a rabbit's foot for example—would be a matter of speculation; however, we can easily understand how they originated, by comparison to the origin of our more modern talismanic beliefs.

For example, as one is walking along a thoroughfare his attention is arrested by something glittering in the sunlight, lying perhaps in the street gutter. He finds, upon picking it up, that it is a small metallic disk somewhat resembling a coin. For a moment he hesitates, debates whether to destroy it as it has no intrinsic value—it is really worthless—yet, the fact that it caused him to stop and examine it and the fact that it is similar in appearance to a coin eventually make him put it in his pocket without further thought. So far such actions are quite ordinary and indicate no tendency towards superstition, and are things which either you or I would do under similar circumstances. Presume, however, that during the day following his finding the disk, this individual had experienced a number of outstanding and unexpected favorable events; the natural inclination would be to try and trace the cause of the event or events—what brought them about—and if no logical reason would become apparent a credulous person would then begin to seek beyond the natural, or, in other words, for some supernatural cause of the good fortune.

The fact that the individual can not find a natural cause for his good fortune, of course, does by no means establish a supernatural one. It may

mean that he is unobserving or could not realize the factors which caused his good fortune; nevertheless, being credulous he attributes his good fortune to the supernatural. Some credit must be given him though, because he seeks to justify his belief in the supernatural. He combs his memory for some incident or sign that occurred recently which would point to some such efficacy. He recalls the shining metal disk which he found earlier in the day and that the fact that it attracted his attention and resembled a coin seemed strange. Immediately thereupon the mind grasps upon this now as having some significance. The reasoning followed is that certainly it was not a coincidence that he found this metal disk—something must have been intended by it. It must have portended something, and of course that something he conceives as being his recent good fortune. Thereafter that disk becomes his talisman—his “lucky” piece. He will relate the incident to others, with all sincerity, and he will tell how the disk brought him the good fortune he experienced. Psychologically such a superstition strangely affects the reasoning of a person. Each time he clasps, or strokes, or kisses the talisman and he desires it to bring him “good luck,” and he receives the things or materials or circumstances that he has wished, the talisman then receives full credit and his belief in the superstition is strengthened. On the other hand, when it fails to aid him, as it most frequently does, he excuses the failure and to himself offers some reason as to why the wish was not fulfilled. In other words, the talismanic devotee is reluctant to abandon his belief.

Most all professional auto race drivers when in the race carry with them some amulet, which they hope will bring them “luck,” and cause them to win. In fact, very few drive without these amulets. I have been told that in a race in which twelve cars are participants as many as ten of the drivers will carry some such “lucky” piece or charm, in which they have the utmost confidence, and yet only one can win. It would be interesting to learn how, if they lose or experience injury during the race, they explain away the fact that the talisman seemed to have lost its efficacy.

Most every man believes that nothing really “just happens” and that there is a cause for all things, either known or unknown to man. If man understands the cause he either utilizes it to the utmost or tries to avoid its results, if he considers them injurious or detrimental. When he, however, can not perceive or understand the cause he still does not declare the occurrence an accident. Most frequently, instead, he attributes it to an unknown cause. Now these unknown causes, unless he is quite intelligent, he most often credits to supernatural powers; that is, if he can not perceive a cause or understand it, in his opinion it

must belong to another world or sphere of influence. In this we also see man’s ego. Man has a fear and respect for those things which he can’t understand or master. If events occur which are favorable to him and are related to some incident which for lack of understanding he considers supernatural, that incident then becomes a sign or omen of good. On the other hand, if the circumstances were unfavorable to him the incident then is thought to have portended evil, and whenever it occurs again it will be thought an ominous sign. Some things, as we have seen, in the minds of men seem to take on certain supernatural powers. Thus beads, coins, stamps, peculiarly shaped stones, and even customs such as throwing salt over his left shoulder, or happenings such as walking beneath a ladder or having a black cat cross one’s path, become superstitions.

Many persons practice their superstitions privately, because even in their own reasoning they can find no logic to support them, and they would be embarrassed if others knew they gave credence to them. Yet, they are very susceptible to custom and they fear to trust their own reason because they believe there just possibly might be something to the superstition and rather than risk the consequences they pay it homage.

There is no relationship between education and lack of superstition. In other words, one who is educated is by no means free of superstition. Many highly educated persons, even in professional walks of life, are exceedingly superstitious, mainly because they have given no thought to the subject and have made no analysis of the origin or its effects upon them, and consequently they fall in line with the superstitious customs of those with whom they come in contact. On the other hand, the really intelligent person can not accept superstition. Its foundation is too primitive, too inconsistent with what we know as fact today. There are many professional people who practice little superstitions, who do so as a form of habit, not because of a belief in the principles upon which superstition depends. If these individuals took time to consider the origin of these superstitions they would soon discard them.

Fetishism is also another kind of superstition. In its popular modern form it consists of carrying or wearing on the person the belonging of a relative or dear friend who has departed, with the belief that this article has a power that protects the wearer or owner. We all have sentiment, deep sentiment, for such things that have been left to us. We are proud to wear them because of the memories they revive. These personal belongings of others which we choose to wear or carry become a natural mental stimulus to us, and in that there exists no superstition; but many persons go beyond this. They believe that the

article possesses some of the attributes or powers of the original owner, which are now imparted to the wearer, and this belief definitely is *fetishism*. They come to depend upon the article, itself an inanimate, material thing, to exert some influence in a crisis—to accomplish something in some mysterious way which they themselves could not do. To them the article they wear is no longer a symbol or beautiful suggestion and reminder, but a thing which actually has become infused with a supernatural power.

We must admit, therefore, in answering the latter part of the opening question, that superstition is prevalent today and there isn't a great deal of indication that it is on the decline. It is quite true that some of the older forms of superstition no longer survive, but new ones have taken their place, the reason being that superstitions come from the minds of humans. The mind that is susceptible to superstition will originate its own kind. To avoid being superstitious, as we must all do, first try and understand the cause for all things. If you can not, do not presume to know a cause. Such a presumption, without a foundation in fact, is dangerous. Second, remember that there is no such thing as the supernatural; there are but the Cosmic and natural laws existing throughout the universe. Supernatural is a term invented by man to explain to himself, or try to, what he does not understand. Remember that radio music coming out of a small square box, or the human voice emanating from such a small cabinet, to the aborigines in the interior of Australia, is supernatural—why? Only because they are ignorant of the natural laws involved. There is just about as much foundation for the supernaturalism of our superstitions that exist today as there is for the belief of the aborigines that the radio music or voice they hear is of supernatural origin.—X.

The Rosicrucian Attitude on the War

A number of different questions have been brought to the attention of the Forum circle at this time concerning the great European conflagration. These letters come from different countries in Europe and some from this country. Most all of them are exceedingly indignant and very partial toward one or the other combatant groups, and frankly, most of the questions ask us to express our opinions with regard to who is right and who is wrong, and what we imagine to be the ultimate outcome of the conflict.

From the Rosicrucian point of view, war is never justifiable. War is an atavistic tendency. That is, it is a reversion to the most primitive means and methods within man's power for the settlement of disputes. It is the equivalent of two

individuals entering into a street brawl to settle an argument, instead of referring the matter to the courts of law. If two individuals, as such, prefer to enter into physical encounter to settle their difficulties, rather than resorting to the courts of law, we would consider it a reflection upon the justice of our courts which is, after all, the end and purpose of law, and we would not tolerate the settlement of disputes by that means. Instead, we would try and find out what was wrong with our courts and what could be done to remedy the situation so as to re-establish the people's confidence in the courts.

Nations are, after all, but a combination of individuals. They are composed of the sentiments, feelings, emotions, wishes, and hopes of the peoples. They are no better nor worse than the peoples which compose them. When nations finally go to war, it is an indication that the machinery of civilization is weak in some manner, or they would not have to go back to the same methods and means which men employed in settling their difficulties in the stone age. Certainly today, when the horrors of war have been made so manifest to most everyone through the excellent mediums of newspapers, radio, and the motion pictures, the fact that peoples will still permit themselves to go to war indicates a still greater weakness in our structure of civilization. On the other hand, where life and death are concerned, where the existence of a nation or people, like the existence of the individual, depends upon force because he has no other medium to use, war must be indulged.

The deplorable thing is not war itself so much as the fact that mankind has not been able to find an adequate substitute for it. We can draw a parallel, however, with our ordinary local communities and societies. We have in most countries today, well established rules and regulations for the governing of the conduct of the citizens in order to give every individual, as much as possible, an opportunity to live and to indulge in the pursuit of happiness, and yet we have criminals. We have individuals who absolutely refuse to adhere to those rules and regulations and cannot be persuaded to adhere to them by any mental effort, by any logic or rhetoric, and thus we find that such individuals in their moral structure are very primitive and can appreciate and react only to primitive means, and we have to exercise force. We have to maintain a police staff, and this police staff has to use physical means to oblige those individuals to respect the laws of the community. And so sometimes nations, as a mass of individuals, will not, for one reason or other, respect reason or law, rules or regulations, and they must be policed by the militant force of some other power. Referring again to our civil courts, we

find individuals who willingly submit their problems to the courts and the courts make a decision in a proper and civilized manner, yet the court must exercise force in executing its decision because a litigant will not comply. And so, sometimes nations will endeavor to arbitrate. They will make every effort to settle the dispute from an intellectual point of view, and they cannot agree, and then war steps in to impel respect or attempt to do so. The unfortunate thing about war, however, is that many innocent persons not involved in the dispute, not contributing to it, suffer the penalty as well. If civilization is not perfect and not as we would like it, we can only fall back upon that truism that it is because men themselves are not perfect.

So far as the Rosicrucian organization is concerned, and so far as taking a stand or taking part in an issue of war, we must remain absolutely neutral for various reasons. In the first place, the Rosicrucian organization is an international movement. Its membership consists of members in every country of the world, and therefore we could hardly, as an organization, take a stand without offending the members of our organization in some land. And there is so much that is worthy with which Rosicrucianism is concerned, and should be concerned, that we should hardly take much of our time to devote to a discussion of war. One of the fundamental principles of our Order is *the brotherhood of man*, the unity of all peoples by knowledge and understanding. Peace is very necessary for that, and so war is not consistent with our purpose. Yet each of us, wherever we live, as Rosicrucians, as we all know, takes an obligation as a member in each land. This obligation, in each land, is worded about the same. The following is an excerpt from the oath of obligation which the members of this jurisdiction take:

"that I will honor and respect the Flag of my country and the country in which I live; that I will never be guilty of treason; that I will be a good and useful citizen, contributing to the advancement and welfare of the country in which I enjoy the privilege of being a resident."

It is expected, therefore, that each Rosicrucian, wherever he lives, will remember this obligation.

Our duty as Rosicrucians who are not at the present moment actually involved in the conflict is to do our utmost to bring about peace, to support every legal and proper plan to bring that peace about, and to help maintain it. One of the best things we can do is to free ourselves from the influence of propaganda. As Rosicrucians we should know a little more about human nature than the average individual. We study the mind, its mechanism, the body, the laws of life. We know something about man's foibles, and his

virtues, and we certainly know that in the heat of passion, anger, and hatred, no individual is going to speak favorably of one whom he considers his enemy. Furthermore, we know that individuals, when they wish to win support to a cause that they are furthering or in which they are particularly interested, are inclined to exaggerate their advantages, their hopes, their aspirations. Knowing all these things it behooves us, therefore, to be very careful in accepting the statements we read in our newspapers or hear over the radio, which concern the nations at war. We must remain cool and collected, not permit ourselves to be incited or inflamed. When passion comes to the fore and our emotions overwhelm us, reason goes out the door. Let each of us remember that.

Therefore, unless it is absolutely essential because of some unforeseen circumstance, at this time we must refrain in this publication and in *The Rosicrucian Digest* from discussing the war or the participants. There will be so much written elsewhere on the topic of war that certainly our members will find it a relief within these pages and the pages of *The Rosicrucian Digest* to find other views expressed.—X.

Do Souls Evolve?

This FORUM circle frequently receives letters asking questions of it about the evolution of the soul. That is why we again consider this topic. Perhaps our readers' first reaction to the caption of this article would be—most certainly souls evolve! Yet, as we really consider the question seriously we find that when we say souls will evolve, we are guilty of loose terminology.

In the first place, we must define—as distinguished from the body and mortal man—the soul as absolutely Divine. Now that does not mean that the physical body is depraved or of no consequence, for after all the laws which made the physical body manifest—which gave it existence—were divinely conceived and are the result of a Divine function, but man can degrade the body, he can affect its status, he can contribute to its being diseased, injured, and underdeveloped. Most all religions and philosophies which hold to the recognition of the soul, consider it the truly Divine essence within man's nature, that is, as absolutely distinguished in every way from his material nature. Consequently, if the soul is Divine, our next question must be: "Are there degrees or gradations of its Divinity and perfections?" In other words, can there be some souls which are partly Divine, half Divine, or a third Divine?

That would seem absurd, because we recognize Divinity as the only standard of perfection by

which all other things are measured. Certainly if that which is Divine is not completely perfect, then all else is lost; therefore, if our souls are Divine they are perfect and complete in every sense. Thus, regardless of the heritage of an individual, of his birth, where he resides, or even his tendencies or conduct, his soul at least is perfect and Divine. Now, certainly if that is true, we can not evolve it. We cannot add to that which is already perfect. Further, if the soul is of the essence of God, would it not seem strange that there would be given to man the power to perfect something that is of God? If mankind can develop and add to the Godly, then he is greater than God, and the opposite is also true. If the soul is of God then certainly man can not degrade it. Does it lie within the province of man to besmirch his soul, to drag the Divine down into the mire, to stain it, and shred it? If that would be so, then man is God and God is not, so this reasoning consequently must lead us to the conclusion that it is not man's soul which evolves but rather something else.

Now, we have said above that this Divine spark exists equally in every man, not as a separate segment but rather as a continuous flow from its source through all mankind alike, and yet we find mankind reacting to it differently. We find those who are really spiritual beings, and those who are striving to be, and those who have failed, absolutely failed to recognize the Divine essence within themselves. What causes this? It is because there has been granted man, *will*—the ability to permit himself to heed and recognize the dictates of the soul or to deny and degrade himself objectively and physically.

I always like to use the following illustration for this subject. Let us imagine, if we will, a number of large electric lamps, each giving off a beautiful, pure, white light—scintillating, brilliant. This whiteness and purity of the light represents the perfection and the Divinity of the soul. Let us, therefore, imagine that there is placed before each of these white lights, which are all directly connected, and in turn connected with the Divine source which gives them their illumination, a pane of glass—some panes of glass a little larger and some a little smaller. We find as we look at these panes of glass in front of the electric light lamps some are radiating a murky light because they are unclean. They seem to be smeared or covered with paint or mud. Some are giving off a yellow light; some a greenish light; some a scarlet light; and some are so clear, so free of any blemishes that the white brilliant light passes through them without any interruption, and it is just as though we were looking at the electric lamp itself.

Let us liken these panes of glass which are in front of every electric light bulb, to *physical*

bodies, and let us liken the peculiar light which each gives off as *personality*. We see, therefore, that each has behind it the same pure white light, but some of the panes of glass have become very very soiled and a very small portion of the light is able to pass through and it is colored and distorted, but if we take a damp cloth or some paint remover and start to clean the outer surface of the glass we find that a beam of white light pierces through, which is dazzling in its brilliance, and as we enlarge on the area as we clean the glass, more and more light passes through until finally nothing obscures the brilliance, and the body of glass no longer becomes an obstacle to the white light.

Now, if we liken the cleansing of the glass to the developing of the personality and to the heeding of the dictates of the inner self, we will find that the more we do so the more the spiritual self will make itself manifest and the more the soul will dominate the being. So in each incarnation we must not endeavor to evolve the light—the soul—that is already perfect, but we must recognize the urges of the soul and thereby *evolve the personality*. As we abide by these urges and govern our conduct by them, our personality goes through a transition and becomes more enlightened, and finally there flows through us in all of its purity, with all of its power and brilliance, the soul force. So, fratres and sorores, I repeat, we actually do not evolve the soul, but we do evolve the personality until it is in attunement with the soul, and then—as with the clear glass before the brilliant electric bulb—there is no further concealment or distortion.—X.

Mystical Novels

In our reading, to keep balanced and not to fatigue ourselves, we should mix a little of the heavy with the light. In other words, we should read a little of the profound that stimulates thought, causes us to probe, and at times that sort of literature which allows our minds just to coast along without any effort, and relax. Therefore, like the late Emperor, Dr. H. Spencer Lewis, I recommend that whenever possible we read a good novel.

But there is a great difference in fiction. There are some novels that, after you finish reading them, you find you were entertained for the moment, but you have that consciousness that you have wasted your time. There is not anything you have read in them to which you want to cling fast, which you want to continue to hold in your consciousness. On the other hand, there are novels which describe characters in their stories, and places, human emotions and interests, so well that, in addition to being interesting and enter-

taining, they are educational, the vocabulary used is good, and the description is such that it lifts our minds to another plane. Such novels are classified rightly as good literature. Unfortunately there are not enough of them published, because the publishing business is a commercial business as a whole, and the publishers are interested in sales and receipts. The better literature, naturally, does not sell as rapidly or as easily as the cheap, sensational type.

However, I am glad to recommend a novel which seems, from a cursory examination of what has come to my attention, to have in it all of the factors we have discussed. It is mystical, interesting, entertaining, well written, enlightening. I am more than pleased to say that this novel was written by an AMORC Soror, a Soror who has maintained active membership in the Order without interruption for seventeen years. There is no reason why I should withhold her name. She is Soror Minnie Flagg Risley. A large publisher in New York City purchased her manuscript and has published the book. It is entitled *Rose Petals*, and in the very front part of the book she has used the familiar Latin Rosicrucian phrase, "Ad Rosem Per Crucem — Ad Crucem Per Rosem." The influence of her knowledge of Rosicrucianism is felt very strongly in the novel. We are advised the retail price of the book is \$1.50 and it may be obtained by those who seek it from the publishers, *Fortuny's* 67 West 44th Street, New York City. The following are a few comments from book reviewers:

"Minnie Flagg Risley has written a novel that has more than a story in it—it is a criticism of the fundamentalist position in theology and of the puritanism of so many of our churches. Yet, in *Rose Petals*, never is the message allowed to spoil the charming romance it is embodied in."

"In *Rose Petals*, a deep and sincere religious faith expresses itself through the medium of an enthralling and charming novel. Minnie Flagg Risley writes with a forwardness of purpose that is wholly admirable, and, at the same time, wholly enjoyable."—X.

How to Study the Monographs

A Soror now directs a question to us: "What do you suggest is the best way of studying our Rosicrucian monographs so as to get the utmost from them?"

First, our answer must be that desultory reading, reading when you happen to think of it, or when you have nothing else to do, is not very beneficial, for you never establish the consistent habit. Study must be a habit, just as a number of other things you do, just as the way you dress and

prepare your toilet, or the route you take home from work or from school. And to form a habit you must have a plan, and then concentrate upon that plan, do it over and over again until eventually the repetition forms a groove in your subjective mind so that you come to set aside the period of study without any thought as to doing otherwise. A habit is easily formed if it is not too complicated; if you complicate your method of study, it is more difficult to follow, and as we have said, repetition is the basis of habit.

Select a period once a week on the same day and the same hour for study. It is not sufficient just to devote some hour each week, some weeks on a Thursday, some on a Monday, some on a Tuesday. That method is complicated; it makes the habit difficult to establish. You must have a desire for study. If you do not want to study, if it annoys you to think of it or if you will not take the time to plan for it, then do not be a hypocrite, do not call yourself a student. Do not despise yourself by making an attempt and then losing out. Determine that you are going to have an hour each week at a regular time which nothing, with the exception of a crisis, an emergency, or ill health, will interfere with. Select an hour which is convenient for you so that it will be easy for you to keep, and that does not interfere with anything else or any other important duties. Be sure that the time you select assures you the utmost quiet and some degree of privacy. Study depends to a great degree on concentration, on keeping dominant one thought or series of thoughts in your mind. Thus, if anything distracts you or annoys you, you cannot concentrate, and the period you have set aside for study is wasted.

After you have selected the hour and the day, make it known that that is the one period during the week when you do not wish to be disturbed. Compel others to respect your wishes. *You must be positive in this.* You have a right, as an individual, whether married or single, to some degree of individual expression. No one has a right, whether it is an intimate member of the family, husband, or wife, to rob you of your individuality.

Next, when you sit down to your monograph after performing any opening ritual that may accompany it, have always handy a paper and pencil. If you do not, you are apt to regret it, because new thoughts create new channels of thinking out of which arise new ideas. Suddenly you will be reading a monograph, during a day or evening period, and there will flash into your mind an explanation of something that has been puzzling you for a long while. Jot that explanation down at once. Or, perhaps, the mere suggestion of a word or sentence in the monograph will give you a new idea that will be most helpful to you in a business or a social way. Sometimes

these thoughts disappear as rapidly as they come, and if you try to remember them afterward you are confused and they lose their value. So depend upon that means of jotting them down.

A person who is not used to studying begins by reading the text as though he were reading a newspaper or the cartoon page. He reads too rapidly and grasps every third, fourth or fifth or tenth word, picks out the highlights. Light reading is written with this in mind; that is, entertainment reading is so arranged that if you skip a lot of words you still get the theme intended. But anything intended for study, *worthy of the name study*, whether it is music, art, philosophy, law, or mathematics, cannot be studied in that manner. The writer or author does not waste words; each word leads up to a point, and you must learn to concentrate and read more slowly until you have developed the habit of rapidly reading and grasping every word.

There are ways in which you can test yourself; you may read the entire monograph then lay it down and try to recall, saying to yourself, orally if you are alone, what you read. In other words, repeat as nearly as possible, not word for word, but the general idea of what you have just studied. If after you have read a five, six or seven page monograph you cannot tell yourself what was in it, more than to the extent of five or six sentences, you have not studied. At least, you have not concentrated enough upon it for it to remain in your consciousness. At first this concentration will be an effort; it will seem tiring. Your mind will want to get out from under the yoke. You will stare out the window, look at the wall, look at a blotter on your desk or table, then read a paragraph and find your mind drifting, thinking of something you did during the day or are going to do tomorrow. Whip yourself into line, bring yourself back, force yourself to understand the thoughts on the pages and convey them to your mind.

Another way is to read a paragraph or two paragraphs at a time, then, before continuing, repeat to yourself what was in those paragraphs. If, after you have read them, you sit there with a vacuous look in your eyes and your mind seems blank, it has not penetrated. Go back and read the paragraphs again, and again, and again, until you know what their thought is, not word for word, but what ideas they intended to convey. Then go on to the next page and the next. When you have finished, give yourself a resumé of what is in the monographs. Take the attitude that another Rosicrucian, in the same degree and studying the same monograph, visited you and said he had lost his monograph that day—and you knew of course that he was in the same point of the studies as yourself—and he asked you to tell

him what was in that monograph, to instruct him without actually reading the monograph to him. Could you do it? If you cannot tell it to another, you do not know it. There are many times when we think we know something until we are asked to explain it or describe it; then we realize that we have been merely deceiving ourselves.

Furthermore, each monograph, in the main, picks up the trend of thought where the last left off. Consequently, if you allow a lapse of two or three weeks between each monograph, you find it difficult to grasp the meaning of the next one that you study, because you have forgotten some of the essentials in the one before; whereas, if you study conscientiously each week, the theme is always kept alive in your mind. It remains constant, becomes more deeply imbedded by the constant hammering, the repetition.

The next thing to do is to practice the experiments. Do not be indolent. Do not take the attitude, "Well, I will take their word for it. I have read what the law consists of in the monograph; there is no need of my demonstrating it or going to the trouble of getting this, that, or the other thing and making a test at home so that I can prove it." It is, however, the demonstration of the laws in the monographs which establishes membership confidence, and when a crisis comes, causes you to turn immediately and use them masterfully. Those who prepare the monographs of the Grand Lodge under the direction of the Hierarchy of the Supreme Grand Lodge know these laws will work. They have tried a number of them, every one that you have been given. *But we want you to know that they will work*, not merely have confidence in them and faith in what has been told you. Thus, no matter how simple, even childlike, the experiment, try it. Prove to yourself that the law works.

Let us presume that you knew nothing of gravity, had never heard about it or tested it, then you eventually went to a learned and very profound lecture by a physicist on the nature of gravity, and during his lecture he gave many mathematical equations and you felt as though you had learned or heard a great deal of wisdom, yet it would be just a matter of words to you. But suppose as you left the auditorium, one of the professor's assistants gave you a little sheet of paper that in a few words simply said that to prove the profound principles which you had listened to that afternoon, you toss a heavy object into the air and observe its return to the surface of the earth. Now those few words and that simple experiment would seem so prosaic, so childlike in comparison with the profound explanations of gravity that you had heard, that you might be apt to say, "Why trouble myself with that?" and you would ignore the suggestion. On

the other hand, if with all deliberation — if you had never had the experience — you took an object, followed the instructions, and threw it into the air, watching its return time after time to the surface of the earth, then you would have crystallized, given strength and emphasis to the technical lecture which you heard. This, then, is the purpose of the experiments which accompany your Rosicrucian monographs.

The Rosicrucian organization differs from many other societies and fraternities in that we do not just want members. *We want students.* We want persons who are not just wearing rings or emblems or carrying membership cards, but who are living the life, or at least making a serious attempt to do so, and they can only do that by studying the teachings. Therefore, every Rosicrucian must be a student. A Rosicrucian who allows his monographs to accumulate, to lie unopened on a desk or in a box or chest or on a shelf is not deceiving anyone but himself. If there is a loser, he is the loser. He is a member of the organization for the help it can give him to help himself. And yet, he allows that power to remain dormant, to be in the envelopes unopened, unread, untried. Such a member not only injures himself but in depriving himself of what he should have, he is doing an injustice to AMORC as well. If AMORC is to grow, it must grow on the accomplishments of the individual. AMORC's greatest strength is in the praise it has from its members. It reflects the accomplishments and lives of the members. A member who does not study his monographs, who does not try to put the teachings into practice, cannot command much respect so far as the application of the Rosicrucian teachings is concerned, for in fact he does not apply them. And yet, he is apt to go about saying "I am a Rosicrucian" and when he is questioned his ignorance of so many of its laws and principles, his inability to do many things he should do if he studied his monographs, speaks ill of the organization, when after all it is not the organization's fault but his. So think these things over in planning on how to study.—X.

Exercises to Perform Daily

So often our students in the early Neophyte Degrees write to us and request a program that they may follow for best results with the Rosicrucian teachings. They generally point out that there are so many experiments in the First and Second Degrees that they are at a loss to know just which ones to continue and which to set aside. They explain that it is physically impossible to work with all of the experiments each day; so just what procedure should be followed?

In the first place, the student should keep in mind the purpose of the experiments which naturally is that of stimulating the health and developing the divine inner forces, and should therefore concentrate his attention along these lines. There are a great many experiments in the early lessons that are particularly beneficial to the health. These, of course, deal with deep breathing and various health-giving habits. No doubt one of the most important experiments to include in any program is that of concentrating on the parts of the body while holding the breath. This exercise can be performed in just a few minutes and can be done regardless of one's surroundings; in other words, regardless of where one may be at the time. So, this exercise especially should be indulged in.

Very often a daily schedule can be so arranged as to incorporate several exercises at a time. For instance, instead of setting aside a definite period for indulging in deep breathing and then another period for concentrating on the parts of the body while holding the breath, these can be done together. This in itself will save many minutes in the course of a busy day. The student should also try to follow the schedule of drinking a certain quantity of water, especially upon arising in the morning and before retiring at night. These exercises are especially beneficial in building up the health. The exercise of concentrating on the parts of the body while holding the breath is mentioned as an experiment for developing within the student that condition known as Cosmic Consciousness. It tends to awaken all of the parts of the body and eventually will result in an extension of the perceptions.

Then, we have the purely mystical or psychic experiments that are very necessary to one's daily routine. It would seem that the average student works with an experiment a few times during the week following his studies and then sets the experiment aside from that time on. Particularly is this true of the experiments in Mandamus Lessons Five and Six. After the student finds that he can successfully call upon the "Still Small Voice Within," he gives no further thought of it; and yet, is it not true that a highly developed sense of intuition is desirable? Think for a moment what a wonderful thing it would be to be able to receive in a moment's notice help and inspiration from the divine inner self. This can only be done by a certain development of the important glands and centers, and to bring about this development, practice is necessary. And so, is it not important to submit all questions, regardless of their nature, first to the inner self before attempting to analyze them in the physical? The same is more or less true of the exercise in Mandamus Lesson Six that is for the purpose of sensi-

tizing our transmission and receiving equipment.

Then, to go further, the student should try to hold as many Cathedral of the Soul Contacts during each day as is convenient to his daily routine. These periods of silent meditation are beneficial in ways too numerous to mention. A careful examination of the Cathedral booklet, "Liber 777," will help the student to understand the wonderful benefit he can receive by a few minutes of silent meditation during the various hours suggested.

Naturally, there are a great many other important experiments in the early lessons, but it is true that it is difficult to add each and every one to a daily routine, and so we say again: Arrange a system that will incorporate a few of the most important exercises and maintain this system.

Approaching Others Concerning the Order

Once you start to serve, you begin to feel truly a part of the organization, and you can serve in many helpful ways, not only through distributing our literature where advisable and convenient, but by talking of the Order to others. When you have a friend or relative who seems to be interested in the work, or who is a student along similar lines, still in search of something that appeals to him, mention the Order to him. Have a piece of literature handy to give to him, and suggest that he let you send us his name and address for further literature. Explain to him that this will not obligate him in any way. You will find that if he is truly interested, your advances will be welcomed.

Many a person is interested in this work, but will not mention it to others for fear of ridicule, because he feels that his thoughts are unorthodox, and so he is afraid of public opinion. Such a person is extremely happy to meet one who also thinks as he does, so never miss an opportunity to place a leaflet in the hand of an interested party. In this way, you help us to spread the light among the masses. If you desire to know of the many ways in which you can serve, you should ask some of us here at headquarters for a copy of the little booklet, "Things You Can Do to Help."

Human Vibrations and Electrical Vibrations

The question comes to the Forum whether it is possible to change the human, psychic, natural vibrations of a human living body that has been affected, burned or shocked in some way by the common form of electricity such as we see and

use in electric wires for heating, lighting and so forth.

Now I want to say that when we talk of vibrations and rates of vibrations we are not talking about anything of an electrical nature in the common terms of electricity or magnetism. I myself have made the test where I have had 110 volts and sixty cycles, common electricity, pass through my body for ten or twelve minutes, and lighting an electric lamp held in my two hands. This is enough to electrocute the average human being, yet it had no more effect upon me than some of these electric shocking machines which you find at fairs, and where you drop a penny in to get a jolt. But the point I want to make is that electrical vibrations of the common type have no bearing upon or no relation to the human vibrations and psychic vibrations, and the electrical vibrations cannot disturb and upset the human vibrations. And when we at our clinic here change the rate of vibrations of a human body, we are not doing it with electrical current, for that would have no more effect upon the psychic and human vibrations than would a dose of medicine or some other thing. So whether a person has been injured by electrical shock or electricity of any kind or not does not mean that he is not qualified to receive Rosicrucian treatments of psychic vibrations.

▽ ▽ ▽

Every man, however obscure, however far removed from the general recognition, is one of a group of men impressible for good, and impressible for evil, and it is in the nature of things that he can not really improve himself without in some degree improving other men.

—Charles Dickens.

▽ ▽ ▽

Amenhotep's Prayer . . .

A MYSTIC SALUTATION TO THE DAWN



Less than one-half actual size

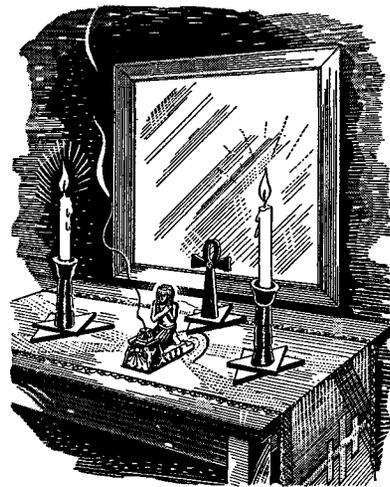
WITH face turned eastward and the soft rays of the rising sun illuminating his fervent expression, Amenhotep IV slowly repeated his solemn prayer to the sole, ever-living God. Over a thousand years before Christianity this pharaoh dedicated his life and power to directing man to the divine source of all. With him began the first true religion and mysticism. Daily, he would ascend the steps of his sacred altar and offer his prayers to the East, from whence all light came.

Today, in Rosicrucian temples throughout the world, we commemorate his spiritual attainment, and beautiful, simple ceremony by erecting a similar altar, known as the *Shekinah*, with its three symbolic steps representing a mystical law of the universe.

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Vol. X

DECEMBER, 1939

No. 3

SECRET THOUGHTS

I hold it true that thoughts are things
Endowed with bodies, breath, and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes
Like tracks behind it as it goes.

It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known,
And yet make comrades when alone.

These thoughts have life; and they will fly
And leave their impress by and by
Like some marsh breeze, whose poisoned breath
Breathes into homes its fevered death.

And after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven, it will come.

—Ella Wheeler Wilcox.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

On numerous occasions, in discussions I have had with fratres and sorores, I have been asked how I would dispose of a large sum of money that might come into my possession for purposes of charity. In other words, what form would my charity take under such circumstances. My answer has, if facial expressions are an indication, confused some and perhaps not been well accepted by others of my listeners.

It is readily recognized, of course, that the preservation of life is the primary and essential factor upon which all other human needs and interests depend. When life is absent, so is that mortal consciousness which conceives or desires all other things. Almost all existing charitable institutions and their activities are predicated upon this principle; consequently the average man or woman appeases the demand of his conscience to help a fellow human by buying a hungry individual a sandwich and a cup of coffee. If his means are more extensive and his urge of compassion equally as intense, he may contribute Ten, One Hundred, or One Hundred Thousand dollars to an established charitable organization. Such contributions are badly needed, for the *basic charity* of providing food and clothing, but to continue to contribute in just such a manner is not an intelligent understanding of charity.

Charity does not mean exclusively the giving of something in a material form, such as the providing of clothes, food, or shelter, or even money. It can and does mean an attitude of liberalism toward another and the manifestation of a benevolent spirit. Did you ever stop to think that there are in this world millions of persons who are not starving, who have three quite adequate meals a day, warm and presentable clothing, and a roof over their heads, who are nevertheless desperately in need of charity? Physically they are not experiencing any discomfort, but they do have a paucity of faith and hope, and an unfavorable outlook for tomorrow. Inspirationally they are destitute and their spirits are emaciated for want of a kind of nourishment that a bowl of soup or a dollar in their hands could never provide. Suppose every human being on the face of the earth had sufficient to eat, was healthy, and had the proverbial "place to lay his head"—would such admirable circumstances on the one hand warrant the abolition of charity; would there be no further need of charity; or what would be the course of charity under such conditions? Certainly the ideal for the future of the

human race is more than a well fed and housed humanity. Are we asking no more for man than his animal pets require? We feed the family dog or cat, keep it healthy, and it is content, then we are satisfied that our human duty toward it is fulfilled.

Would you, would any intelligent human being, be content *merely to live*, even though he was assured he would never want for physical requirements? It is obvious that there are certain spiritual and intellectual desires that must be satisfied if humanity is not going to continue in a distressed state, even if it has a chicken in each dinner pail regularly, as advocated by political demagogues. Have you ever experienced thwarted talent? Have you ever seen the soul longing through the eyes to express itself, to have some encouragement, some opportunity to give vent to its creative urges? Have you ever listened to a brilliant young man plead for the opportunity to demonstrate some mechanical device, which is phenomenal, radical, so radical perhaps that the so-called down-to-earth, unimaginative listener could not grasp its magnificent import? If you could hear this young man plead for just an hour of time or just a week in a laboratory or shop to be given the opportunity to prove the worthiness of what he has labored on for weeks, perhaps years, and if you could see the look in his eyes when he is turned away with the harsh, inconsiderate "not interested," you would know there exists a need for a *different kind of charity*.

There are hundreds in this country and hundreds elsewhere—perhaps thousands—who have mediocre jobs which provide a dark, gloomy, back-hall bedroom, one or two cheap suits of clothes, and a few pennies left over to jingle in the pockets, who spend every spare moment in pounding the pavement from one theatrical producer to another in an attempt to market a play. They are unknown, unheard of; they have no glaring publicity to their credit. Their play may be masterfully written, enthralling—the result of literary genius—but because their name on a card will not command immediate respect when handed to the subalterns of a publisher czar, they are never ushered in to the sanctum sanctorum of the "chief," and given consideration. They are told in no uncertain soul-chilling words that the public wants to read what *the* Mr. So-and-So, or the eminent Mrs. So-and-So has written, and that the publishers are in business for *money* and they *must* cater to public demand. One explanation they never give in the small, stiff rejection letter,

or through the icy remarks of the reception clerk is how the *eminent authors*, whose works the public wants to read came to be so *eminent* and *accepted*. One is not born with literary acclaim; he has first to acquire it through merit and recognition.

This attitude, however, of many publishers, of discovering a literary genius or buying him away from a competitor and then closing the door to all other aspiring and worthy writers because they are too busy exploiting those they already have is like being too busily occupied gorging oneself at the dinner table to trouble to rise and feed a starving person on one's own threshold. These same large publishers of literary or musical compositions, or executives of manufacturing concerns are always *gold star*, prominent contributors to the municipal or other associated charities of their community. They are called One Hundred per cent donors, and their One Hundred or One Thousand dollar contribution is always listed at the top of the newspaper column referring to the public spirited and philanthropic organizations and individuals of the community. Such charity is good business because of its attendant publicity. It requires no sacrifice. It is far less humane than a just perusal of a manuscript submitted and a consideration of its real worth and its consequent acceptance if worthy. Many a publisher or manufacturer has come to execrate himself because he turned away that pesky young Mr. Brown who called daily begging for an interview, and clutching under his arm, with a deep affection, a roll of mechanical and schematic drawings or a sheaf of papers, and who later was accepted and found to be a genius by a business rival.

A thousand dollars to keep the bread line moving is an unquestionably commendable gift, but so is a thousand dollars given to or invested with intelligent, sincere young men, with a splendid and practical idea, who can, if given the capital stimulus, find self-respect, success, and ultimately provide employment to hundreds, perhaps thousands, if just helped to launch their business enterprise. We can all understand what it means to be hungry or chilled to the marrow because of no protection from freezing weather. Those of us who are not too deeply steeped in our personal affairs, and who are in a position to do so, help to alleviate this suffering in others. Some of us make the great mistake of thinking that the things we do not appreciate or that we can readily do without can not constitute a charity to others. To many persons a trip around the world off the beaten tourist tracks, or a stay in Oriental lands, with expenses paid for sixty or ninety days would be a luxury and certainly could not possibly come under the head of charity. It is only because such persons have not the vision or intellect, or esthetic

talents to convert such a trip into anything but a momentary pleasure.

A gifted young writer would do anything to repay an advance for a loan to travel in foreign lands where he could study peoples, strange cultures, and architecture in strange lands. It would give his talents an impetus which could never be measured in just dollars and cents. Think of what it means for a musician or singer to be given the opportunity to study in Italy for a year or two, and likewise the inestimable value to a true painter or sculptor, not a dilettante, of a sojourn in Paris and tutorship there under the leaders of the different schools of art, with the opportunity for the study of the masterpieces at first hand. Some say that such help robs the individual of initiative and prevents the fruits of later success, if any, from tasting their sweetest. Do we say this same thing about the man or woman who is truly hungry, and do we leave them to their own devices to scour the city for food, on the chance that if they find it it will be more palatable than a meal provided by charity? Certainly no sensitive person, with any sense of justice or moral values, would assume such an attitude.

The hunger of the soul is equally as gnawing and painful as that of the body. Because some have never experienced it, as some have never experienced the need of food, does not deny its existence. We decry the increase of suicide today; we think of it as a moral weakness, but many who resort to this method of ridding themselves of their troubles have become spiritually starved because of the lack of something to satisfy the demands of the soul, which a real and different charity could have provided. It may, on the one hand, be a moral weakness and a kind of cowardice to take one's life and thus incur a karmic aftermath, but on the other hand to face life year after year destitute of happiness and with the possibility of never being able to realize any ambition outweighs all other considerations to such an individual. When a person whose ideals, which have given him the impetus to continue living, finds that through no fault of his own they are being shattered because of a malignant skepticism within his own being, he becomes bereft of normal reasoning. He can not therefore be approached on the philosophy of the wrongs of suicide, as neither can one who is suffering great physical pain.

I think a summary of all of the foregoing is sufficient to reveal the kind of charity I would provide if given the opportunity. I would cultivate the company of young men and young women who were without financial resources, and who were determined and ambitious and who had hopes and talents. I would seek to advance some money to further, not necessarily their education which night schools and scholarships now make

possible, but rather the actual attainment of their life's dream. If I could not do this with money, I would use any influential connections I might have to bring them into contact with men, women, or institutions that would listen to them, hear or see their plans, and who would give them a chance solely on their merits and efforts. I would help establish a bona fide public vocational center to analyze young men and women who are drifting and who have not found themselves, who do not know what they want or can do, and who may become, if not helped, new recruits in the growing army of misfits. Each year millions of young people are wasting one more year of their lives—the most creative years, the years of their greatest vitality, and strength of their faculties—because of lack of knowledge of how or on what to concentrate their powers.

There are many who are unemployed, (and I know this personally as a fact) who detest most of the work offered to them, not because they are indolent, but because their minds are not stimulated by the jobs proffered them. To do the work asked of them amounts to a state of servitude; they would rather be free in spirit than be well-fed slaves. It is because they have not had the romantic side of many professions, trades, and jobs explained to them. A few minutes' talk with them, a little probing into the recesses of their minds reveals their inherent leanings and attributes, then by describing enthusiastically a position or profession which corresponds to their abilities, they are awakened, they begin to find themselves, a goal is crystallized in their minds, and they have an incentive. This, then, is not only a different kind of charity, but a charity that not only helps the individual but civilization as a whole.

Fraternally,
RALPH M. LEWIS,
Imperator.

Our Invisible Guardians

A question often asked of the FORUM Circle is: "What effect do our glands really have upon us?" This is, of course, a lengthy subject and can not be entirely treated here, but we have a pleasing announcement to make in connection with it.

For a considerable time biology and related fields of science have endeavored to show that all characteristics of a physical and mental nature not definitely the result of environment were solely the product of heredity. Gregor Johann Mendel, discoverer of Mendel's law, showed that certain characteristics of one parent would definitely manifest themselves in offspring, to the exclusion of the other parent's attributes, especially in cases of marriages of widely separated lineage. It be-

came exceedingly difficult at times to account for attributes and physical proportions which could not be traced to any of the progenitors and which were not accountable to environment, and so more and more biologists and physiologists were inclined to the opinion that heredity was not a sufficient explanation, that certain functions of the body—growth, stature, emotionalism, and even talents—were the effect of some physiological process not known.

It was known, however, that digestion was controlled and affected by the secretion and discharge of certain glands—might not also the cells in the living body be so affected as to control other physiological factors? Was it not also possible that the psychic side of man (using the term psychic in the medical sense to mean mental functions as distinguished from physiological) was also the result of these mysterious organic agencies?

The endocrine glands were known to science in so far as their location was concerned in the human body, but their functions were not very well understood. Immediately there began an intensive research in what became known as the science of endocrinology, which science has been greatly developed since 1910. The research centered eventually on the thyroid, parathyroid, the pituitary, the suprarenal, the pineal glands and gonads. Soon they were convinced that incretions produced by the different organs and delivered to the blood played a prominent part in all phases of the life cycle. Much that had been formerly labelled as mystical or philosophical twaddle by the scientists began now to win their respect.

Rene Descartes, Rosicrucian, French mathematician and philosopher of the Sixteenth century, attempted to explain the function and nature of will and objective or brain intelligence as the result of Divine intervention through the pineal gland. He contended that it was in the pineal gland that the blood came in contact in some manner with the impalpable essence of the soul, which influenced man's conduct in the manner that we usually attribute to will. During the height of the Cartesian philosophy Descartes was highly ridiculed by science for this assertion, and yet of recent years there was practical admission that the psychic functions are affected by these glandular agencies.

In our Rosicrucian teachings, we have made quite some reference to the functions of the glands and have even referred to some as psychic centers or governors of the Cosmic powers which flow through our sympathetic nervous system to our spinal nervous system and to the organs of the body. Naturally we were subject to the same ridicule, but Rosicrucianism has the courage to stand by its convictions and it has been vindicated many times throughout the years for doing so, and now we are glad to announce a new book

entitled, "*Glands—Our Invisible Guardians.*" In a simple, non-technical language, yet accurate so far as the scientific information is concerned, are presented facts which are in support of our monographs. It is an intensely interesting book for those who wish to learn how the glands affect our personality, character, and even our whims and fancies. The book is written by Dr. M. W. Kapp, a medical physician, well-known in San Jose, and mystically inclined, and contains an introductory chapter by the late Emperor, Dr. H. Spencer Lewis. It is well printed and bound and presented at an economical price, so that it is within the reach of the student and member. By the time you receive this issue of the Rosicrucian FORUM, you will have received a personal folder fully describing the contents of the book and its companion work, and I feel sure that those of you who secure this book and its companion will find them not only instructive and interesting but worthy of adding to your libraries for *constant reference*. Our members must realize that there come to our desk and attention in the course of a year dozens of manuscripts which persons would like to have published by AMORC and introduced to the Rosicrucian membership. Furthermore, many publishers send us copies of their works, with the hope that we will recommend or endorse them. Exceedingly few of these works are recommended and endorsed because we can not conscientiously do so, and even *fewer* of them are published by the Organization, because we do not feel that they are worthy of being placed in the hands of the membership; so when we do recommend or do publish a manuscript, we are of the opinion that the majority of the membership, wherever they may be located, will find the work beneficial.—X.

The Romantic Origin of Rosicrucian Temples

Fratres and sorores who do not live in a city where an AMORC lodge or chapter is located eventually make the effort to visit one, no matter how distant from their homes. They are deeply impressed with what they see and hear, but are often mystified by the significance of the symbolism of the temple arrangement and its appurtenances. They rise in this Forum Circle on occasion to ask questions about the origin and meaning of the things used in our temples; consequently it seems that this is an appropriate time to tell them and others of our Circle something of our temples and their interesting significance.

We are urged to assemble in our Rosicrucian Temples for, as our rituals say, *work and worship*. To the best of our means we try to conform to those requirements for the arrangement of our

Temples as given in our rituals. However, the full import of this Temple arrangement does not dawn upon many of us. We are apt to look upon the Temple, our meeting place, as a sort of aggregate of color, design and furniture and fixtures, when really these things have a deeper significance than comfort or ornamentation. If each thing we looked upon in the Temple told us a story, an inspiring story, how much more we could derive from these periods of coming together! Therefore, I want you to know something of the significance of our Temples, and to do that, I am going to go back in time to their romantic origin. We shall first begin with the subject of ontology.

In a certain degree in our Rosicrucian monographs we are told that ontology is the science of being. Now we are not going to discourse at length on ontology, nor are we going to cover what is already quite thoroughly explained in our monographs. But we are going to discuss two doctrines of being that are perhaps as old as man's thinking. At least, they date back to the time when man became conscious of himself, of the world in which he lived, and their relationship to each other. *Being* means everything that has existence, which includes not only all of the material world which surrounds us, but ourselves as well. There is one doctrine of being that is called the mechanistic; there is another doctrine that is called the *teleological*. The mechanistic doctrine, which by its very name implies that it concerns mechanics, material things, contends that though our universe seems to be a whole, it in reality is just a collection of parts; that there is no plan or idea behind it. It takes the position that the parts develop into the forms that we perceive through the result of action and interaction; through the clashing of mechanical forces, through infinitesimal things bouncing against each other and rebounding and through their jumping, skipping, and falling apart. It is as though, for an analogy, we were to take a handful of marbles and throw them into the air. Naturally, as the marbles fell to the ground some would strike each other and bound away. Others, as they fell upon the ground, would roll toward each other and collect into little piles. Some would bounce against each other, to roll rapidly away from the main body. Finally, when they had all become inert, we would have before us on the ground a pattern, a design, caused by the falling marbles. But really we could not say that we had intentionally designed that pattern when we threw the marbles into the air, or that we had conceived it in any way. We could merely say it was a mechanistic arrangement, that mechanical forces caused the marbles to take on the design they eventually had. And so, those who hold to the mechanistic theory of being say that our universe is just that sort of a

haphazard organization, that nothing is thought of or planned in advance.

Now in contrast to that, and in conflict with it, is the *teleological* doctrine of being, which means being by conscious cause. It contends that there is a mind or intelligence behind all being which directs its formation, its eventual end or form, that nothing just happens and nothing is haphazard. According to this doctrine of our universe and of ourselves, everything was thought out in advance, pre-conceived; the whole existed as an idea at first, as a concept. Now this idea of the whole, required for its fulfillment a number of separate parts, the separate elements of which our universe and ourselves are composed. But each part had its place in the scheme. Each part was meant to fit every other part. It had an order to conform to. To use an analogy, the whole was like a jigsaw puzzle. When we empty the parts of a jigsaw puzzle out of their box on a table, at first glance, there seems to be a confusion, a lack of order, as though there were no relationship between one part and another. But as we look in the box at the picture pasted there, which is the eventual end for which the parts were intended, we find each part has its place and cannot escape that place. It has to fit in with the others. No matter how many parts there are, or how different they may be, the plan is unchangeable. The idea of the universe, therefore, once conceived, cannot be altered, and its parts finally come to produce the ultimate ideal. And so that is the teleological conception of our universe, and certainly it is the conception to which we Rosicrucians hold.

In the science of biology, the science dealing with living matter, with cells and their reproduction, we find that there has been the greatest of all conflicts between these two doctrines of being—the mechanistic and the teleological; on the one hand the question as to whether life itself was merely a haphazard result of different forces and energies coming together, and, on the other hand, the question of whether it sought to attain an entelechy, that is, a final end. The early biologists were convinced that living matter was purely a mechanistic result—the result of certain physiochemical processes. That is why they tried to produce life both chemically and by certain other physical means without any thought of any intelligence or divine cause behind the process. Finally, however, they discovered that there was an order to life, an immutable order that could not be changed, that certain cells when studied under powerful microscopes and under certain conditions invariably were found to divide, to reproduce, to assimilate and grow regardless of whether they were studied in the tropics, in the Arctic region, in the Orient, or in the Western World. This immutable order impressed them with the fact that at least life was not haphazard.

They were reluctant to admit teleology wholeheartedly, so they decided to divide the doctrine into two branches. The first they called statical. Statical teleology holds that there is a purpose in order itself, that in the order of something, the purpose exists not as the result of any external mind or intelligence. For example, it is just as if we were to take a coin and file one side of the coin so that when we threw it into the air invariably it would fall heads up. The continual falling of heads-up would be an order, and in that order there would be the purpose of having the head side always up. Naturally we could not say that the coin desired to fall that way. It merely followed the purpose of its order. But as time went by there was so much that could not be proven by that theory that biologists went further. They conceded one more point. They said that there is still another kind of teleology and this kind they called the dynamical. Dynamical teleology is the doctrine that there exists in living matter a certain autonomy. This autonomy means *a will*, a thinking cause. It holds that life has within itself a desire, an intelligence, by which it attempts to accomplish its end, and that it strives to persevere, to overcome obstacles which would interfere with this end. In other words, that life is impregnated with some intelligence which is more than an order, but a desire, a purpose which it knowingly, consciously if we wish to put it that way, strives to fulfill.

Now this leads us to the subject of duality. As Rosicrucians we recognize duality as one of our most important doctrines, for if we did not believe in duality we could not really be sincere Rosicrucians. Rosicrucian duality contends that there is, insofar as we are concerned at least, a material substance, a body composed of elements which can be found in inanimate things as well and which are just as physical as the rocks and the sands, but in addition there is something else. There is a sort of vitalism, an intangible, ethereal influence which directs and controls this collection of physical parts of which our body is composed; that it has a purpose, that if we are to live a true life and a whole life we must not just merely react to our physical environment as a tree bends in the wind, but we must know the direction of the wind, why it is blowing, and even why we are ourselves. And so we are inclined toward *Cosmic communion* which is a means of turning our consciousness inward to contact this vitalism, this inner intelligence, and thus be inspired and guided instead of being blown hither and yon. And we know, as well, that meditation is necessary to accomplish this Cosmic communion. We need to break away, if but for a few minutes' time, from the usual demands made upon our objective consciousness, from the sensations of our physical senses. So we seek, each of us at times,

a place of quiet, of tranquillity, where we can manifest this Cosmic communion.

In ancient times, early men—who, perhaps, did not know how to express their urges, and before they had developed any philosophy for them—felt the same inclination. They had a realization of an inner self. They were quite aware that there were powers beyond themselves, superior to themselves, that could do things which the strongest and the swiftest and the most wise among them could not do. They attributed all these things to an entity, to an intelligence, or to several intelligences, and they said they were gods. In the primitive religions man's gods were in many ways not unlike himself. They were anthropomorphical; that is, they were thought to have a form like man, but perhaps on a greater, more magnificent scale. They even had a genealogy and a family life. The gods married. They were happy at times, angry at others. They hated and they loved. They had all of man's weaknesses and all of his strengths and virtues, but each much magnified. One thing was not thought of in connection with these early gods. They were not able, as we conceive of a divine intelligence today, to be exempt entirely from space and time. It was believed that the gods had a special territory, dwelled only in a special place when they came to earth, that they could not just dwell anywhere.

It was also thought that the gods only habited those places on earth which were of the most importance to man as well. The places on earth which in the early days man thought most important were not greatly unlike the places he thinks important today—the places that afford his greatest pleasures, or the things of his greatest interest. Thus the early Semitic nomads, the tribesmen who crossed the great desert wastes in the fierce heat of the sun, making camp each night in little tents constructed of goatskin, and then journeying again by camel the next day, looked upon the oases as one of the most treasured of all places on the surface of the earth. For, in contrast to the burning sands of the wasteland, an oasis was fertile. Their flocks could graze there. It offered shade, a cooling drink, a chance for relaxation, perhaps wild fruits such as dates. And so it was thought that most certainly the gods would dwell in a place of that kind. Or, if it was a place where man kept his most treasured possessions—whatever those possessions might be—then certainly the gods would dwell there as well. Now these important places where the gods were thought to dwell, these areas of ground sometimes a few yards square, sometimes a mile square, became *man's first temples*. They were not structures of stone or wood, they were open spaces on the desert, on a plateau, sometimes on a mountain top. So the first temples were sacred places, sacred grounds.

There is still another cause for the selection of a certain ground or place as a temple; it is known as theophany. Theophany is the belief in the manifestations of God. Wherever primitive men conceived or perceived a manifestation of some kind which they thought spiritual or divine, that place where the manifestation was realized became to them a sacred place, a *temple*, and eventually they erected on that sacred place a small structure, the beginning of the first man-made temples. Sometimes it would be but a block of stone placed in the center of the sacred ground. Later, as time went by, even before the beginning of masonry, before man knew how to fashion stone with tools, he would take large monoliths, great blocks of stone weighing tons each, such as Stonehenge on the Salisbury Plains of England, and stand them upright to form rectangles or circles to mark the sacred place.

Rivers and trees were also believed to be sacred places or temples because man associated motion of all kinds with animation. In other words, anything that moved was considered alive, and life was considered the greatest of all creations, the most mysterious, the most wonderful of all the manifestations of God. Even today we believe likewise of life. Therefore, these simple minds considered a river or a tree or a forest a sacred place. For some reason that cannot be explained either by anthropologists or theologians, caves, natural caves, formed by the elements, by the seepage of lime water, or by a volcanic eruption, were also thought to be sacred places. Perhaps the suggestion that it was a dwelling place, even though man himself did not live there, may have given rise to the idea that some divine persons dwelled there. So much for a consideration of the origin of temples.

We now will consider for a few minutes the Shekinah. The Shekinah is a three-sided or triangular altar which is always placed in Rosicrucian Temples. The actual word itself—Shekinah—is of Hebrew origin. The idea of the Shekinah the Hebrews undoubtedly inherited from the Egyptians while they dwelled as captives in Egypt. The Shekinah originally was a primitive altar. Early men, after having established their first temples, their sacred grounds or sacred places, desired to place a marker somewhere in each one that would indicate the exact location of the presence of God. It was to be a place where man should go in the temple to commune with the divine presence or with the gods, something that would indicate the presence of God dwelling among men. Therefore, these first altars many times were roughly fashioned to depict man's concepts of what he thought God must be like in form, because he could not conceive of God without form. In the Old Testament we read of the Ark of the Covenant. The word ark comes from

the Egyptian, which means chest or cabinet. The Hebrews believed that the presence of Jehovah dwelled wherever that ark was placed, and that all they needed to do to dedicate a place to worship, to make it holy, was to place in or on it this ark. The ark, therefore, was a simple form of an altar, and yet it was more than an altar, it was a symbol of God's presence, and dedicated any place to God wherever it was located. On their journeys the ark was carefully packed and taken along with them. There evolved out of the ark the Shekinah.

Now there is a mystical meaning that goes beyond these early beginnings, and it is the meaning which the Rosicrucians have attributed to the Shekinah, which meaning has held for centuries, and which is the meaning we still attribute to it in our Temples, whether in Lodges or Chapters. We say that the Shekinah, as an altar, represents an intermediate state between earth and the Cosmic plane. We say that when man approaches the Shekinah for worship or for communion he is lifted up away from mortal, physical, material things into this intermediate state, that is, his consciousness is lifted up. The consciousness of the Holy Assembly, the Cosmic Minds, and the Divine Consciousness descend to meet the consciousness of man in this intermediate state at the point of the Shekinah and bring him illumination. In some of our Temples the Shekinah is approached by three steps. These three steps allude to the three points of the triangle. The triangle in our Rosicrucian studies, as we all know, represents perfection—perfection on the finite plane, the material plane, perfection in the law and order of matter, and also perfection on the infinite plane. The three points of the triangle, as we know, represent first the two phases of polarity, the negative and positive which are always necessary for all things, and the third point is the point of their manifestation or unity. As man reaches the Shekinah or this intermediate state, he must strive to attain this state of perfection by an understanding of and use of the law of the triangle. Frequently there is placed on our Shekinah, in connection with our rituals, three candles. The most important meaning of several meanings of these candles is that the three lighted candles emphasize the three points and principles of the triangle. Now between the Shekinah, the triangular altar, and the East, in which the Master stands and addresses the assembly of Fratres and Sorores, is an area called the Sanctum Sanctorum, if the Temple is arranged according to the strictest rules and regulations of the Rosicrucian Manual. If the Temple is not so arranged but is informally arranged, then this area does not exist. This term, Sanctum Sanctorum, originally comes from the Hebrew phrase, Holy of Holies. They in turn inherited it from the ancient mystery schools. It has

a beautiful significance. In ancient times every temple, whether a structure or not, had two courts—an outer court and an inner court. The outer court of the temple is where the brethren assembled to listen to the words of the master or to witness an inspiring ceremony. The inner court, the sacred court, was this Holy of Holies, the area between the Shekinah and the East, and no one was permitted to desecrate it by walking through it or in it unless he or she was one of the ritualistic officers taking part at the time in a sacred ceremony. We respect the Sanctum Sanctorum in the same manner today. We observe the ancient laws concerning it for the same reason. We do not permit promiscuous crossing and walking through it. We allow only officers, in robes, taking part in a ritual, to pass through it when the ritual and ceremony requires it, for it is a sacred inner court to us as well.

In a formally arranged Rosicrucian Temple there are what are known as the stations. That is, on each of the four sides of the Temple there is a platform or dais, a place where certain of the officers are seated. These four stations, including the symbolic East where the Master stands, represent in Rosicrucian Temples the four cardinal points of the compass; namely, north, south, east and west. In ancient times the seeker for light and for truth had to journey great distances over the known surfaces of the earth, crossing plains and mountains and seas and traveling to strange lands in the north and south and in the west and finally going to the east, to gain the light desired, to learn mathematics, astronomy, physics, languages and finally the mysticism of the East. And so in our Temples today, to symbolize that journey of the Neophyte from point of the compass to point of the compass, in his search for the light of the East, from whence all light came, the light of day and the light of understanding, we have these stations.

In our formally arranged Temples there is also a vestal fire burning during the rituals, in a stand in the East. It has a beautiful meaning. Fire is the oldest of all symbols, even older than the cross. That fact is one thing in which the principal fields of religion, philosophy and scientific thought concur.

Anthropologists and theologians alike agree that fire is the greatest discovery man has ever made. At no time in the history of man has he taken such a great step forward, made such tremendous advancement after the discovery of any one thing as after the discovery of fire. It was fire alone that removed man from the realm of bestiality and made him conscious that he was man, and opened the way for the things that made his a superior being to the other life about him. Off-hand, there are a thousand things we could think of that have their dependence upon fire. There is

much speculation as to when fire was first discovered. It is generally conceded now that fire was discovered perhaps during the second interglacial epoch, about four hundred thousand years ago. We know of the periods of glaciation; that from the north, the great Arctic regions, great mountains of ice, walls of ice hundreds of feet high, slowly started at one time to move southward, not rapidly as time is accounted for. They descended and they crushed into impalpable form everything before them. They gouged out new river basins, changed the courses of existing rivers, tossed aside deep lakes, causing their waters to rush down the flood valleys. They ground down the tops of mountain peaks and thrust other lands upward into jagged points. They altered the face of the earth. They changed mild temperatures to sub-zero weather. They caused all living things to flee before them for their lives toward the equatorial regions. Then, for reasons that science is still trying to discover, they began to recede. The great fields of ice began to melt, and they returned to their northland. And this interval is called an interglacial period—the period between the time that they once again descended. So far as we know, there were four such periods of descent of the ice. Therefore, we say that in the second interglacial epoch fire was discovered, because geologists and anthropologists have discovered in the strata of the earth of that period, things which give every indication that man had a knowledge and mastery of fire.

Just how fire was discovered is still another abstract question. There are many reasons given which must, of course, as you can understand, be all theories. One is that lightning may have struck primeval trees, causing a forest fire. Another suggestion is a volcanic eruption with its glowing embers which man learned, perhaps to his first regret, were painful; then later he learned to gather them from the volcano itself for his purposes. The more generally recognized cause of the discovery of fire is that early man in making his flint implements, that is, by taking a stone and by the percussion method striking the edges of the flint to fashion it into some tool or weapon caused sparks to fly from the flint, and that these sparks ignited tinder-like dust where he was working. It is believed that man then imitated the accident and produced fire and for the first time became its master.

There have come down to us through the centuries many interesting and impressive rituals associated with fire. Some are very elementary and crude, as crude as the minds which devised them. Others have evolved into very beautiful mystical rituals. For an example, the Calabrians of Calabria, a native people of the southernmost tip of the Italian peninsula have their young men, when taking certain oaths of obligation, stand before an

open fire, and to sanctify their oath they nip the tongues of the flame with their bare fingers. Purification has always been identified with fire, and there is a good reason for this, for truly fire is a universal flux; it blends and reduces all things to their simplest state. No matter how complicated or how complex or how valuable from man's point of view a device or a thing, if it is exposed to a fire or a flame of a sufficiently high degree temperature, it will return to its simple state. Thus it is said that fire removes the dross, from all things and returns them to their pristine state. The Zoroastrians gave fire one of its earliest mystical significances. They said that fire was the earthly form of heavenly light (by heavenly light they meant the illumination and the wisdom of God) and that fire on earth was a symbol of that illumination, that brilliance of divinity. Consequently all of their temples had fire in them in some place to connote the significance of the heavenly light within the temple. Another rite of fire is *perpetual* burning. From the earliest times men have sought to keep fire, for one reason or other, perpetually burning. Perhaps the first reason was a very practical one, and devoid of any mystical or religious significance whatsoever. After man once had discovered fire he still found it an exceedingly difficult thing to produce whenever he wished it. Even though early tribes had their fire sticks, which they used to rub together and by friction produce fire, still one can imagine that it was a rather laborious and unpleasant experience on a cold morning when one's hands were numb to prepare breakfast by first rubbing sticks together patiently for a great length of time. And so, once a fire was started in the community or in the tribe, it was kept burning, and certain persons were assigned the duty of seeing that it did remain burning for the benefit of all. The members of the tribe would come to the central fire and receive in little clay vessels burning embers which they would take to their own hearth, and from them kindle a larger fire for their own needs. And when tribes would travel, the fire was taken with them, and we have today found remnants of the special vessels that were used for carrying these fires. So much for the practical end.

Eventually, through the evolution of man's thinking, there came about a symbolic meaning for this perpetual burning of fire. The flame and fire came to represent the inner zeal, the spiritual force within man, that conscience, that force which dictates what is right and what is wrong, and which is ever burning within man and needs only to be fanned into an all-consuming spiritual flame by his thinking and his acts. Therefore, in places of worship there should be, naturally, some symbol of this inner zeal and flame, this spiritual urge. An earthly fire was kept burning to represent the perpetual spiritual flame. In the days of

ancient Egypt, in the temples where they had these perpetually burning fires, young women referred to as Vestal Virgins, or the equivalent in the language of the Egyptians, were especially trained and selected to care for these fires. They had to be well educated in the cultural things of the period, of high moral standing; they had to be excluded from those things of the world which were vulgar or profane, and they were not permitted to marry until they were eighteen years of age, and then of course they had to relinquish their duties as Vestal Virgins. They devoted their time to esthetic interests, music and art. They were respected by all the people. This custom existed not only in Egypt, but was finally brought to the Western World in ancient times. The Romans also had Vestal Virgins to take care of the perpetually burning fire, and they lived in special quarters. During all their rituals they were dressed in pure white to symbolize the purity of the conscience of man, and, further, to signify that it is the conscience of man which keeps burning the spiritual flame within him, and once conscience ceases, the spiritual flame is extinguished. On one of my journeys abroad I visited the ruins of the Roman Forum in Rome, and in this fascinating great historical place there are the remnants of the Vestal Virgins' Temple or the Temple of the Colombes, in which they lived. There one may see their bake oven, their private drinking well, their private living quarters and their study assembly. When they were not performing their rites in the temple they lived there exclusively until they attained the age of eighteen years. Today in our Temples, especially in connection with our Lodge Temple work, we have selected as a ritualistic officer a young girl—sometimes more than one young girl for a Temple, daughters of our members—to be our Colombe, our Vestal Virgin, and she too represents our conscience in our Temples. She, too, has the duty of watching over the flame, the light which burns within our sacred Temples. So each time, hereafter, when you enter a Temple and participate in its convocations, look about you, think of all this symbolism, let your minds dwell upon its origin, come to realize that each of these material things was an attempt on the part of man to express in some physical form an inner ideal or comprehension of Cosmic principles.—X.

Vibrations Again

Frater Butler of Saskatoon, Canada, submits an interesting subject this morning — one that has been covered many times but seldom from this particular angle. Frater Butler states that years ago he read a book dealing with customs and practices of a certain order of priests in India, and in one instance a member of their order was

condemned to death for certain crimes committed against the priesthood. This man was placed in a chair in the center of a hall around which were hung huge gongs of various sizes, shapes, and tones. The tones were so selected that they harmonized into one tremendous chord of sound, this sound in turn harmonizing with the vibratory rate or key of the man under sentence. Slowly these gongs were struck, the sound falling upon the ears of the prisoner as rather pleasant music. Then the tempo was accelerated faster and faster, harder and harder, the idea being that the vibratory waves of the man's system would keep in time with those of the gongs. The tempo was continually increased, faster and faster; then suddenly a very, very large gong was struck with a horribly discordant note, and the prisoner died. Frater Butler states that everyone who hears this story laughs with disbelief. Perhaps this is just a rather amusing story, and perhaps it has no foundation in truth, but let me assure you that the ancient mystics and sages were quite familiar with sound vibrations and their effect upon matter, especially on the human physical body with its complex nervous system.

Let us for a moment look at this question from a purely material point of view. Material science has for a number of years now been interested in vibrations of matter, and it has learned many things about vibrations. It has discovered that much phenomena of a scientific nature is dependent upon vibration for manifestation. Take the radio field, for example. It is now a well-known fact that radio frequency is a high rate of vibration, but what we are interested in is what causes radio frequency to emanate from an oscillator. It is simply resonance, and herein lies the key to Frater Butler's story. In radio the state known as resonance must be satisfied before oscillations will be set up in the simple vacuum tube oscillator. This means matching certain circuits so each has the same amount of resistance and conduction. The tuning coil must match in electrical impedance the reactance of the tuning condenser. This is expressed by the algebraic formula, $2\pi f l = 1/2\pi f c$. Where $2\pi f l$ is the reactance of the coil, $1/2\pi f c$ is the reactance of the tuning condenser circuit. Now with these two circuits equal we have resonance or a perfect blending of the two. This results in maximum flow of energy and a radiation of radio frequency that can be tuned in on our home radio receivers.

What has this to do with Mr. Butler's story? First, these sound vibrations work in the same manner as radio frequency vibrations, and matter, which we know is nothing more than spirit essence vibrating at a certain frequency, can be affected by sound. It is a well-known fact that the famous Italian tenor, Caruso, did, to the amusement of his friends, shatter a wine glass by singing

a musical note that resonated to the vibratory rate of the glass. Our beloved late Emperor, Dr. H. Spencer Lewis, on many occasions shattered glassware while playing his cello. One of our most famous contemporary physicists who specializes in high frequency radiations caused a reaction during his experiments with a vibratory machine that was reported in the newspapers of New York City as a violent earthquake. At the time, his laboratory was in a basement in a building in downtown New York. This experience frightened him so much that he withheld his story for twenty-five years and temporarily, at least, discontinued his experiments, even going so far as to dismantle his machine for fear it would accidentally be connected up to the batteries and cause untold damage.

The foregoing is simply for the purpose of proving the extent to which matter can be affected by sound vibrations. Many of our high-degree members know that certain vowel sounds are used in Rosicrucian healing, and many interesting effects are noticed when a patient is subjected to these vowels. Each spinal nerve has a nerve note and a corresponding musical note. The spinal cord has its beginning with—in fact is simply a continuation of that highly sensitive and important portion or center known as the medulla oblongata. We know that a serious injury to the medulla will cause death. In fact, intense pain in this portion, pain which is so intense that the circulation and respiration are impaired, has been known to result in death. With the foregoing facts in mind, is there any reason for us to doubt the possibility of certain sound vibrations in resonance with the nerves of the spinal nervous system causing injury to the body, even to the extent of bringing about transition?

Activities at the Supreme and Grand Lodges

Now that fall is here in all its splendor and we are spending the long evenings sitting before the fire with our books, lessons, and notes on experiments, let us consider some of the activities here at Headquarters for a few minutes. Frater Brower, the curator of the Museum, spent many hours in that mysterious work shop of his this spring and summer. Being curious to know just what he was doing, we visited him one evening and found him surrounded with several very curious looking little objects that obviously did not belong to any part of this modern world. After carefully examining these strange articles of the past, Frater Brower very graciously explained that these pieces were very rare Egyptian amphorae, which is a name derived from the Greek, given to glass vessels that are tall, two-handed, with slender necks,

and a base that is usually pointed for insertion into a stand or to set down into the earth. These particular vessels that Frater Brower was preparing for display, range in size from four to six inches in height. They are of various shapes, some sort and thick, others tall and slender. They all are of unusual beauty being different colors. One especially caught our eye, it was of dark blue iridescence. Being impressed by the plan shown us for displaying these pieces of art, we followed up this work and were indeed surprised and pleased with the final result. Next time you are in the Rosicrucian Museum, notice the manner in which these articles are displayed. They are in a case constructed around one of the pillars in Gallery D. We noticed that Frater Brower placed on the lower shelf of this case a fine collection of unguentaria or small Egyptian glass receptacles for holding perfumes. These pieces from Miladi's 18th Dynasty boudoir, are most strange in appearance, but only because of the manner of construction, not usefulness. These glass perfume bottles are made in pairs, the two jars moulded together as a unit. They are delicately decorated with little loops over the top of each bottle and these loops are used as handles. These articles are of various periods, some early Egyptian, others 18th Dynasty, and even later periods of Egyptian history.

Besides the articles first mentioned, there is another piece that I am sure you will find interesting. It is the mummified head of an Apis Bull. Mummified bulls and bull heads are especially difficult to obtain. There are very few to be found in museums in the United States. The specimen added to our Museum last spring is indeed fine. In the first place, it is in a wonderful state of preservation and beautifully mounted and displayed. This particular mummified Apis Bull head is of the XIX Dynasty about 1350 B. C., and was removed from a rock tomb of Sakkarah Egypt by Howard Carter, a very famous Egyptologist. Frater Brower tells us that it is most unusual to be able to obtain such a specimen, or even to find one outside of the world's largest museums. We are indeed proud to include this Apis Bull in our collect of Egyptian antiquities.

During the last seven or eight months we have added many remarkable pieces to the Rosicrucian Museum, including a rare miniature cedarwood sarcophagus, a fine collection of Babylonian and Syrian pottery dating back to 3200 B. C., also a water strainer and a crucible for melting gold, both from Babylon, the ancient site of a former great civilization.

While discussing activities of recent date and the future, it is noticed that several of the officers are burning the midnight oil one night every week in the laboratories. It will be interesting to see what comes of it. They are reluctant to discuss

the work they are doing, except to say that it is scientific research and they hope it will result in an unusual type of electrical vibration recorder, few of which can be found in use, and probably will be the first machine of its kind ever to be displayed to a public audience, providing, of course, their combined efforts are a success. Let us all wish them well in this undertaking.

By the way, judging from the enthusiasm with which the fall supreme temple meetings have been received by visiting members and members of San Jose and vicinity, it indicates a record attendance this year. The arrangement of having these meetings conducted by a different officer each week seems to meet with everyone's approval. These Temple meetings are of great benefit to all Rosicrucians who can arrange to attend and we hope that members from other cities, who can visit with us this fall and winter, will arrange their schedule so that they can be in San Jose Tuesday evenings for the convocations.

The Power of Affirmations

A soror rises in our FORUM CIRCLE to ask: "What is the true power of affirmations? I have visited meetings of other groups and societies terming themselves metaphysical, and I have looked with interest upon the assembly chanting affirmations in unison. As I looked into their respective faces, however, there did not seem to be in their eyes that light of intelligence or comprehension that accompanies a declaration which one understands or that one makes with understanding. Is there some power merely in the reciting of words, or do these persons use affirmations wrongly?"

Questions such as these are rather frequent, and we have answered them at times in the past in these Forum Circles, but as the subject of the question is of utmost importance to Rosicrucians and to students of metaphysics and psychology, we can't answer them too often. We again will give you our viewpoint, based upon the actual principles and laws involved. The use of affirmations is a very old practice, and they are to be found in various forms in the sacred writings of Buddha, Zoroaster, Mohammed, Confucius, Lao-Tse, in the Old Testament, and in later religious and philosophical systems. In almost all instances, it is advised that the affirmations be vocative, that is, be spoken and not recited mentally. This is based upon the hypothesis that the spoken word has more efficacy than thought alone and that the very intonations contribute to producing the desired results. Further, the voicing of them requires an action which accompanies the spirit of the affirmations, and since almost all of the ancient religious affirmations must be publicly made, or in the presence of others this also implies

a sincerity of purpose productive of more certain results.

As we analyze them, there seems to be a dual purpose in these early religious affirmations. The first is to secure the support, and perhaps the intervention, of the Divine agency in behalf of the affirmer by proclaiming or reciting aloud one's pious beliefs. By the believer stating what he believes, he hopes to have the Divine power materialize or realize the nature of the belief for him. Consequently, as far back as 1359 B. C. we find Amenhotep IV in his hymn to Aton, the sole God, affirming:

"Thou settest every man in his place
"Thou suppliest their necessities."

Lao-Tse affirmed:

"To those who are good to me I am good.
"And to those who are not good to me I am also good.
"And thus all together come to be good."

and Saint Patrick affirmed:

"Christ with me, Christ before me,
"Christ behind me, Christ in me, . . ."

Just as one can hardly suppress the emotional reaction to cry out in pain, surprise, or happiness, so the spoken affirmation is considered religiously to be the physical and responsive aspect of the spiritual and mental state of the individual. The other purpose of oral affirmations, from a religious point of view at least, seems to be that in voicing the affirmations one becomes, or is obliged to be, more conscious of their content than as if they were merely held in mind in their generality.

An affirmation actually is but the affirming of what we believe or know. If it does not represent a sincere belief or actual knowledge, its value is of no consequence. For example, if one affirms: "I believe there is a sole and living God," and yet is inwardly convinced that there is no God no matter what the conception of a diety, the affirmation is an hypocrisy of the worst kind; consequently, it follows that what we *believe* or *know* we do not need to affirm, for it already exists as an accepted state in our minds. No continual affirmation is going to make something more cogent to you, if in your experience or reasoning the affirmation is based upon a false premise. If you have a severe toothache, for example, the pain of which you are very forcefully conscious, the affirming aloud to yourself that you have no toothache or pain is not very assuring, and the very absurdity of such an affirmation makes such a procedure ridiculous to an intelligent person. Such a method of affirmation is dangerous because it attempts to cause the mind to deny realities, which should be accepted and overcome in a practical way. A toothache is the result of a natural cause. To affirm that the very evident result does

not exist and consequently to neglect the cause is to violate not only good common sense, but the very laws of nature.

Where realities are not concerned affirmations do have a psychological importance. They are particularly helpful in developing and retaining an individual's morale. Take, for further example, an armed force moving to the front. As yet, perhaps it has encountered no hostilities, but the men know that they eventually will and that there is a probability that a number of them will never return. A contemplation by them of these facts would be apt to be their dominant thought while moving up, and would result in a great depression of spirits. The singing of war songs, however, and the chanting of doggerel proclaiming future victory and the utter defeat of the enemy supplants the idea of defeat with one of success. It is obvious that the emotional and physical response to such thoughts would raise the spirits. The very thought motivates and causes the kind of action, by suggestion, that is required to bring about the result. The value of an affirmation to oneself then is the *power of suggestion*. The suggestion, as said, must be sincere and must not be contrary to the more positive realities. Thus, if a man has an aggravated respiratory disease and knows that he has it and does nothing to aid himself other than the use of the empty affirmation of: "I am getting better day by day in every way," for which the French psychologist, Coué, was famous some few years ago, he will destroy himself by the use of such a method.

An affirmation must not only suggest a ultimate end which is hoped for, but must be the incentive to put into action the method that would bring about the end. If one, every time he approaches a crossing of a railroad right-of-way, over which pass a number of express trains daily, repeats to himself the text of the sign, without heeding its warning to: "Stop, Look, and Listen, or lose Your Life," he will eventually be killed, for all of the reciting of the warning. The idea of an affirmation implanted in our minds by suggestion must produce corresponding action, or it is nothing but an idle, sententious statement. The thoughts that really dominate our consciousness impel us to action. We live by them. They produce a feeling, a sentiment that causes us to want to materialize them. Think long enough, and with feeling, of a cool deep forest, with its heavy scent of pine cones and damp earth, and you create the desire which compels the action to go there, unless you have had some unpleasant experience in a forest which arises in opposition to dominate your thought, and if that happens you have just another proof of the fact that dominant ideas, good or bad, control our lives.

If, therefore, an affirmation doesn't compel you to put it into action, it is an empty rite of no

consequence. If you want the affirmation of: "I am getting better day by day," to be productive of results, as applied to your health or your business, or any other affair, you must follow through on the suggestion which you are constantly making to yourself. You must actually proceed to do something that will "make you better day by day."

There is the argument advanced by some for the use of affirmations that their repetition becomes a subjective law and eventually the subjective mind engenders an idea in the objective consciousness, which to the individual seems new, but which corresponds to the original suggestion, and the individual comes to act upon it even though he would not act upon the affirmation directly. This is only a part truth however. If, actually, we do not desire to do a thing, that deep-seated dislike has already left its imprint upon the subjective mind by suggestion, or perhaps it originated there. Consequently a negative affirmation—and any affirmation which won't put us consciously into action is negative—can not supplant a positive habit or law of the subjective mind. Affirmations which are positive, that is, which are believed, *can* supplant the less positive subjective notions and establish the type of habit or conduct we desire.

In conclusion, an affirmation to be of any value must be a true expression of your thoughts and actual desires, strong enough to cause you to act, to do something that corresponds to the purpose of the affirmation, or it is a wasted effort. Analyze your affirmations. Ask yourself: "Do I understand them? Am I in accord with them? Will I each day make the sacrifice in time and effort to put into effect that which would bring about the end they expound?" If you can't answer all of these questions in the affirmative, your affirmations are but useless incantations.—X.

The Biblical Flood

A frater submits to this FORUM CIRCLE a question which contains elements of interest and fascination. He wants to know whether there is any substantiation for the story of the flood as contained in the Book of Genesis. In attempting to answer this question, we tread upon rather dangerous ground, for it concerns a religious tradition; however, I am of the opinion that our FORUM readers are broad enough to view both sides of any controversy, so will proceed.

Those who hold to the opinion that at one time in the past, as related in the Book of Genesis, a universal flood occurred which submerged all lands and destroyed all living things except those on the ark, point as proof of the story to its prevalence among widely separated peoples. They say that peoples living thousands of miles from

each other could not have communicated the details to each other, so it must have been the same deluge which they experienced. Science, however, and observable facts, offer much irrefutable evidence against such a universal calamity ever having happened. Those branches of science known as geology and zoology point out that the fossil remains of animals found in the strata of antediluvian rock are of species now extinct. These living things existed prior to the Biblical period of the flood; why do they not now exist, if Noah followed the command of "Every living thing of all flesh, two of every sort shalt thou bring into the ark"? Did Noah fail? If not, "how," science and others must ask, "are we to account for this distinction between living things that then existed but do not exist now?"

Then there are the ethnological difference to be considered. There have been discovered races of men who have lived continuously since antediluvian times, and these races have no tradition of a deluge, and they are quite distinct from the Semetic race, physically speaking, of which it is generally held Noah would have been a member.

Geology offers perhaps the most confounding evidence. It reveals, in its story of the rocks, that the surface of the earth was not uniform, in so far as its height was concerned, in the Geological Era corresponding to the time of the deluge. It calls to our attention that there were mountain chains and peaks of far greater height than the mountains of Armenia, where the ark is said to have finally come to rest. Such mountains of greater altitude would not have been submerged and life extant upon them would not have perished. The Biblical story of the deluge depicts the form of the ark, if we are to determine it by the dimensions given, as box-like; however, the popular conception always shows the ark with a high central cabin, for which there is no foundation even in the Biblical account. Further, in the Biblical account, there is no indication of any form of navigation of the ark, not even oars, which, as we shall see, differs from other ancient records. The story in the Book of Genesis relates that a pair of all living things was collected by the four men and women. This would have been a stupendous task, if not impossible. There is no mention of any provisions for these living things, and it is difficult to perceive all of these different kinds of animals hoarded together in the same ark under the same conditions. Further, when they were put ashore, how would they subsist without vegetation? The Genesis story does not relate plant life being preserved. How is it then that we have species of flora, still existing which existed at that remote period? The more we undertake to accept the Genesis tale of the deluge literally, the more confusing it becomes to us. Is the Great Flood then a chimera or a fact?

We have written records that in the main support the Biblical account that there was a flood in ancient times, which was a great catastrophe. George Smith, archeologist associated with the British Museum in the latter part of the Nineteenth Century, discovered among its collection of Akkadian clay tablets one dated 600 B. C., which is a copy of an early Babylonian poem of 2000 B. C., which, with the exception of a few lacunae, is quite legible. The cuneiform inscription tells of the adventures of an ancient hero named Gilmaes, whom scholars identify with Nimrod of the Genesis story. This Gilgames was distressed with sea sickness, and finding no remedy, he decided to pay an ancestor by the name of Nuhapishtim a visit. Nuhapishtim resided at the mouth of the Euphrates River. He told Gilgames that the gods in Surippok, even then a very old city, determined to send a deluge to punish the peoples of the lands. Ea, the Lord of Wisdom, revealed the purpose to him and ordered him to build a ship, in preparation for the deluge, and then to bring aboard it the seeds of life, and oxen, sheep, beer and wine, gold, silver, beasts of the field, and man and maid servants. Ea also gave the dimensions of the required ship. It was to be 120 cubits high and of the same length and width and of six stories, and be divided into seven parts. Pitch was then to be poured over the outer surface and the inside lined with it. It was to be equipped with oars by which it was to be navigated.

The story continues with the hero shutting all of the doors of the ark when it was completed and loaded, in anticipation of the storm that was to arise in the morning. The next morning the fury of the storm broke. In part, we quote below from this ancient Babylonian poem describing the calamity:

"One day the southern blast
 "Hard it blew, and
 "Like a battle charge upon mankind rush (the waters)
 "One no longer sees another;
 "No more are men discerned in (described form) heaven.
 "'Ishtar (female goddess) screams like a woman in travail,
 "'The loud-voiced lady of the gods exclaims;
 "' 'Yon generation is turned again to clay'."

The storm continued to rage for six days and nights, so the tablet further informs us. Finally on the seventh day it abated. The hero then cautiously opened a window and discovered land not far distant. Toward this he navigated the ark. We are told that the land was Mount Nizar. He then waited another interval of seven days and finally he sent forth a dove. The dove, finding no resting place, returned. Then he sent forth a

swallow, and it finding no resting place also returned. Finally he sent forth a raven, and it did not return, for it had found a resting place. The hero then released all of the animals, sending them to the winds; in other words, in all directions. He then proceeded to build a large altar on dry ground, and upon it he made sacrifices and offered libations of wine, and about it "the gods collect like flies."

The god Bel was displeased because Ea, the lord of wisdom, had advised the hero of the coming of the deluge, and had made it possible for him and the other living things in the ark to survive. Ea, however, expostulated with him and suggested that in the future humanity be punished for their sins of omission and commission by having visited upon them instead plagues and famines. The god, Bel, was finally reconciled and looked with favor upon the hero.

There are quite some apparent differences between this Akkadian, or Babylonian version of the flood and the one recorded in the Book of Genesis. Most notable is the absence of monotheism, the belief in a single God. In the Akkadian account, there are two gods named, and "the gods" are referred to several times. The Biblical story refers to one God, Jehovah. Further, the Akkadian account makes no mention of an olive branch being brought to the ark, and the dimensions of the ark given in the Akkadian story are four times that of the ark of the Book of Genesis. The Akkadian ark was provided with oars, as we have seen, for navigation, and it is assumed that the ark of the Bible was either left to the mercy of the deluge or guided by Divine intervention.

There is still another historical record of the deluge, not unlike the other two. For a better understanding of this account, it is advisable to digress and tell of the circumstances which brought it into existence. At the height of her power, the Assyrian Empire (668-626 B. C.) was reigned over by her last, and perhaps from a central point of view, her greatest Emperor, Assurbanipal. Ninevah, which was the royal city of the Empire and comprised an area approximately a mile square enclosed by a great wall and further protected by the River Tigris which flowed past its western gates, was one of the most splendid of the ancient cities. Several of the previous Emperors, such as Earhaddon and Sennacherib, had built within it great tower temples and lavish palaces. These palaces, in their architectural design, used the old Babylonian arch, but on a more elaborate scale. The entrances to the Assyrian palaces consisted of triple arches, which architectural design the Romans inherited and incorporated in their triumphal arch, copies of which we see standing in European cities today. The faces of the palaces were composed of glazed, colored brick, a method learned from the Egypt-

tians, and either side of the gateways were huge, human-headed, winged bulls, wrought in alabaster, and mainly the work of Phoenician craftsmen. Rising high above them were castellated towers that could be seen throughout the entire city. Assurbanipal boasts that his father had not only taught him to be proficient in the use of the bow and spear, but had taught him to write in clay and learn all of the wisdom of the day.

Though the Assyrians were possessed of an inborn ferocity and a love of warfare, their association with the craftsmen and artists of their subject states caused them to have an appreciation of the beauty of these foreign arts. They imported the skilled Phoenician workmen, for example, to make ebony furniture, inlaid with ivory, for which they were renowned. They copied much of the Egyptian designs which they had craftsmen engrave on silver platters. They developed a system of musical notes of five tones, and a range of four scales for a twenty stringed harp. Assurbanipal, influenced by this imported culture, and with a personal love of learning, built in Ninevah the first great library of Asia. In recent years, this library has been excavated and on the floors of its rooms, where they fell some 2500 years ago, were found 22,000 clay tablets, or the books of that period. These books contained the accumulated religious, scientific, and literary knowledge of the past ages. They had been classified by subject, as we classify our books of today, and each had attached to it a small clay tab, which tab was fastened by a string to the book, and on the tab was inscribed the title of the book, so it could be easily located. What wealth of forgotten knowledge this library contains, and what secrets of the ages it will some day reveal when all of its contents have been deciphered, we can but conjecture; however, in the British Museum, where the 22,000 tablets now repose, one was discovered recently, which contains an amazing account of the Great Flood. In many respects it parallels the Akkadian story of 2000 years previous, from which it was undoubtedly copied. Briefly, it states that a hero, Nuhapishtim, built a great ship, upon the order of the gods, and thereby survived a terrible flood. All of the hero's countrymen perished.

The similarity of the story of the flood in records preserved by people living approximately within the same region supports the belief that a deluge swept that section in centuries past and caused a great loss of life. There are other stories of floods in the literature of the Chinese, the Hindus, and in the legends of the Polynesians, and in fact all peoples have them but the black races and the Japanese. These other accounts are so extremely different, however, that they are construed to be based upon the result of local floods in past times, within the region of the

people relating the story, and having no relationship to the deluge referred to in the Akkadian, Assyrian, and Biblical accounts. Some later stories of the deluge are based upon a tale of the flood as recorded by Berossus, an historian of 300 B. C., and Priest of Bel in Babylon. It is interesting to note here that in the Rosicrucian Egyptian, Oriental Museum, we have on exhibit in our Babylonian and Assyrian hall, numerous clay tablets, some of which are contracts to supply the priests of the Temple of Bel with food. These clay tablets are in an excellent state of preservation.

It is generally conceded today that thousands of years ago some terrific storm in the Gulf of Persia caused cyclonic waves to rush inland and north over the flat plane of Shinar, or old Babylonia, and sweep all life before it toward the mountains of Armenia. If we will refer back to the Babylonian poem, we will observe this line: "One day the southern blast," which obviously refers to a strong southern wind undoubtedly arising over the Gulf of Persia. At that time, geologists advise us, the head of the Gulf of Persia was much further north than it now is. To the peoples of that time the whole world consisted of the 'area of their habitat, in other words, the Mesopotamian desert, as we now refer to it. A wave of forty-five feet in height in that region would submerge everything for several hundred square miles, and the loss of life would have been considerable. Such waves, under such circumstances, we know actually have caused a tremendous loss of life. The Backergunge cyclonic wave, in the Delta of the Ganges, reached a height of forty-five feet, and it is definitely known that it destroyed 100,000 people.

The greatest importance of the flood was its religious and moral lesson, and it had a tremendous influence upon the peoples of ancient times. The people of the period were undoubtedly quite immoral by even the standards of their times, and their religious leaders could not dissuade them from their wrong and they undoubtedly inveighed against their conduct and prophesied that eventually the gods or the God would punish them for their sins. The advent of the flood, due, we must presume, to natural causes, seemed to be proof of punishment to the survivors, and made a tremendous impression upon them, enough so that the tale has persisted in one form or another for thousands of years.—X.

Ghosts Again

One of our Canadian Sorores wants to be enlightened by this Forum circle on a weird phenomenon which she has personally experienced and which to some extent is like a purported case she read about in her local press. The press article

which she enclosed under the date of last August 12th states in part:

"A pounding which sounded like that done by human hands, but which was not done by human hands, is the way Constable John Armstrong sums up the ghost 'mystery' which has set the whole town agog and sent crowds trooping to the home of Mrs. James Ackerman on Queen Street. Efforts to solve the mystery have so far been unsuccessful. Though a watch was kept at night, the ghost did not put in an appearance and the noise which on Thursday at midnight was so loud it aroused neighbors was not repeated. Constable John Armstrong responded to the call. 'It was quiet when I got there,' he said, 'so I decided I would wait for who or whatever it might be that was making the noise. I sent all the family out on the veranda while I put out the lights and took up a position near the attic door. In a few minutes the knocking began. It sounded as if someone was using their fists very slowly to pound on it, and I was then willing to swear there was someone on the other side of the door. I pulled the door open suddenly, but my flashlight revealed no trace of anyone. I then searched the attic, but there was nothing there that could have been responsible for the noise. I am sure that it did not come from outside the home. I do not believe in ghosts but this was very unusual and I cannot figure it out.'"

The Soror relates her personal experience as follows:

"One year at the summer cottage we spent two months in just such a nightmare—cows that were not there walking on the veranda, balls bouncing on steps, etc. My husband had sat repeatedly from 1:00 A. M. until 4:00 A. M. at the window waiting to see what it was—but he never saw the slightest sign of any life—"

Most persons snap back a reply to questions about such experiences as these to the effect that the tales are mendacious or they are the result of the illusions of a superstitious mind, or that the phenomenon is brought about by some simple physical cause which the uneducated persons of the experience could not comprehend, and so attribute to supernatural forces. The fact is that the elements of such a reply do apply to an explanation of most of the weird ghost stories. Many haunted houses about which the most blood-chilling and eerie reports have circulated have been found to be quite innocuous vacant houses in a dilapidated state where sounds and lights attributed to them were a product of physical causes and a fertile imagination. Shrieks have been found to emanate from hoot-owls taking refuge in attics or garrets instead of coming from demons. Pounding has been explained and proven by observation to be the result of flapping, unfastened shutters. Squeaking and the sound of

rattling chains has been found to originate in rusty hinges on which unclosed doors swung freely with the breeze. The sudden snapping and cracking sounds that have always come from the walls and floors of certain homes after a definite hour at night, when the family has retired, have been explained by the fact that the bedroom heated to a rather high temperature before the family's retirement was suddenly chilled after they had retired by the opening of the windows and the turning off of the heat. This caused a contraction of the wood flooring and especially the laths which were still quite green, and the cracking was the sound of the contraction. Wailing sounds emanating from an attic and most disturbing to hear in the dark of midnight and credited to the caprice of ghosts were made understandable when it was discovered that they were caused by the wind blowing in a certain direction, forcing its way through tight ventilator louvers in the attic which functioned like a whistle. It has also been found that lights that would suddenly snap on or off in a room in a house, causing a most disturbing experience, even though no one was near any of the switches, were caused by a loose board on the back porch being depressed slightly when stepped on, and later it would suddenly spring back into its original position and momentarily bring into contact exposed wires which would flash on the lights of the room.

Aside from these quite comprehensible physical causes, there have been mental ones as well. Inebriated persons are responsible for the circulation of many ghost stories. When sober they are quite convinced that their hazy memories are actual experiences rather than hallucinations.

Be all this as it may, there have been experiences recorded which no amount of sincere, impartial and intelligent investigation could assign as the product of imagination or physical phenomena. What particularly impresses me with the experience stated in the news article sent us by the Soror is that I had almost an identical experience some years ago in the State of Florida. At that time I rather prided myself on my powers of analysis, and I exhausted every logical material explanation for the phenomena, without satisfaction. I examined the structure of the house, the flooring, the plastering, even the water pipes to see whether their pressure, or the amount of air in them could have caused the pounding sound; I examined the heating system, and last but not least the possibility of a hoax being perpetrated. Not only did none of these things solve the mystery, but it persisted, while these cool and calculating investigations were under way. I did not rely alone upon my own judgment but had the late Emperor assist me personally. The phenomena were also witnessed by several persons who would normally fall into the category of

very hard-headed and skeptical persons where a belief in psychic phenomena is concerned. The proof that it was psychic phenomena came in acting accordingly, accepting it as a psychic phenomena and ridding one's self of the phenomena by using certain psychic principles. There are, therefore, occurrences which, as we perceive them, are extremely strange and awe-inspiring and which have no root whatsoever in physical causes which any of the material sciences could explain. This does not mean that these happenings are of a supernatural origin, for there is no such state or condition as supernatural. A thing is either of the laws of nature, or it is not. Because a phenomenon is outside the bounds of what we know or understand, does not mean it is not of the forces of nature. When we declare a thing to be supernatural it infers that we are familiar with all the laws of nature, and positively know that that which has occurred is not due to nature, and such presumption is absurd. The commonly accepted (to us) radio phenomenon is to the aborigine of the Australian bush supernatural only because he has no knowledge of the natural laws of which it is a manifestation. Consequently we must put out of our minds a belief in supernaturalism, but on the other hand, must admit that there are phenomena which cannot be explained by means of the sciences of physics, chemistry, biology, and those other fields of science which are devoted to purely material manifestations alone.

We, as Rosicrucians, have often used the term *earth-bound* when referring to souls and their personalities liberated from the body at transition. Briefly, an earth-bound personality is one which has an unfulfilled obligation, an ungratified desire which it seeks to fulfill to prevent suffering to another or others before it is drawn into the Cosmic Soul for its determined cycle. A soul-personality that seeks to aid others or prevent others from being caused suffering through some unfinished work of its own is motivated by a true Cosmic spirit of unselfishness. If the unfinished obligation, in the omniscience of the Cosmic is a duty that is worthy of a delay of the personality on the earth plane, it may be permitted to seek contact with the human intelligence to convey the impression necessary, and then it is released. What we mortals may think is an unfinished obligation, and which in our opinion should warrant such a Cosmic contact with a soul-personality that has passed through transition, might not coincide with the Cosmic understanding. *This phenomenon must not be confused with the religious doctrines of spiritualism*, for the earth-bound soul-personality cannot be communicated with by anyone who wishes to do so out of curiosity or for casual reasons, neither can it be commanded to make

spectacular appearances or even not to do so. When its duty is fulfilled it will not again bring itself within the realm of the earth plane in that manner.

The question may be asked: "What kind of duties or obligations or desires would keep a soul-personality earth-bound?" To answer this in a positive manner would be a presumption that one knows all that the Cosmic considers as obligations or as necessary desires to be gratified. Our answer, therefore, must be based upon those experiences had with earth-bound soul-personalities and with the information which they have imparted to correct an injustice before passing on into the higher realm. There have been cases where a child was led to believe that the woman who cared for her and reared her was her real mother. Lack of knowledge of the true facts concerning her birth and parentage would have deprived her of an inheritance or a patrimony needed for her welfare. The foster mother for selfish reasons kept this knowledge locked within her own breast, even unto death. After transition, when the petty and mean thoughts and conduct of a personality are shorn from it, it is then motivated by sincere desires only, and the impelling urge to convey the truth kept it earth-bound. In still other cases individuals have passed through transition with untold secrets which should have been revealed because they were of the utmost importance to the happiness and peace of mind of others. This retribution of being earth-bound is a form of early Karma that sets in immediately after transition in some cases and the personality is not permitted its true freedom until the secret is disclosed to those whom it concerns.

How is the communication accomplished? Must it always be in the form of some uncanny event? The psychic consciousness of the personality of the soul is without awareness of the mortal conceptions of time, space or dimension. It seeks only one thing: the immediate release from the distracting desire and to convey that which would gratify that desire and which will liberate it from the earth plane. It seeks to project its psychic consciousness to the mortal mind or minds to which it is bound by its ungratified desire. The longer this desire is thwarted the more difficult it becomes to sever this cord. This delay may be due to the mortal mind not being susceptible to its projected consciousness; therefore, its manifestations must become more gross to attract the human consciousness to itself. For an example: Suppose you were lost in a Central American jungle and you had reason to believe airplanes would be sent out to seek you. After waiting a great length of time or a period causing you much hardship, you finally hear a plane droning overhead. You see it flying about in

circles, and evidently the pilot is searching into the deep foliage over your head for you, or for some sign of your presence. You scream, you wave your arms, you throw a stick into the air, yet you know it is futile. You are so concealed that he could not possibly see you. Finally the plane soars off in another direction indicating that the pilot has not seen you. Can you not realize what torture your realization of your apparent failure would be to you? Then if, after a few minutes, the plane returns again to fly near you or over you in circles, you would be nearly mad with what you would consider a last attempt to make your presence known. You would resort to anything, no matter how fantastic, to make him hear or see you. This, then, is the state of the earth-bound personality seeking to make its presence known.

In the first place, if one is a student of psychic phenomena, admits its existence, has had a number of experiences through life to realize the dual existence of his nature, he will be of a sensitive nature; he will have his consciousness so highly evolved that such manifestations would occur at times when he was in meditation, quite responsive to any projections from an earth-bound personality. Instead of experiencing any uncanny or eerie manifestations he would suddenly have conveyed to him a message, a sentence, or a word in the form of a command that would move him to action, cause him to look for something, open something or find something. When he did, immediately then the earth-bound personality would be free and never would the mortal experience contact with that personality in that way again. But if the mortal is a skeptic, and commits what we term the *original sin* by denying the expression of the inner self and confining the psychic consciousness with bands of objectivity, refusing to admit or acknowledge anything which does not come within the limits of empirical knowledge, then the earth-bound personality—if it must communicate with such an individual—is placed, as you can readily understand, at a considerable disadvantage, and the mortal, too, is apt to have the unpleasant experiences which have been described above. In such a case, then, the earth-bound personality must produce material results, through psychic causes. In other words, it must produce vibrations which fall within the range of sound. It must produce disturbances of an atmospheric nature that become audible to the human ear, or of an electrical nature that become visible as colors to the naked eye. In other words, the psychic energy, the energy of the psychic consciousness, must produce a harmonic of the phenomenon on the lower and material scale and range of man's objective perception, so that the one whose psychic self cannot be contacted will objectively perceive it. Under such circumstances, when one

has quieted the natural fear that follows from such an experience, the thing to do is to try to remain passive and quiet; he should not attempt an analysis of the phenomenon, he should not try to look for any further physical causes, he should not try to suppress or stop it even if that were possible. He should ask with sincerity what is intended by this, what is meant. What shall I know? And in all such cases where this has been done, the message or the explanation has been given. If the person fails to act upon the message or the suggestion which is always of a constructive nature, the psychic phenomena will continue. I could go on to describe a number of cases where this has been done, including the experience I had in the State of Florida, but it is not necessary for a consideration of this subject.

What Makes a Lazy Mind?

A frater from the State of New York asks the FORUM CIRCLE: "Please explain to me the origin of a lazy mind. Is it caused by lack of will power?" This question is not as simple to answer as it would appear at first glance.

True laziness is a state of lassitude—a disinclination to exert oneself physically or mentally for any purpose whatsoever. Most persons who are said to be lazy are not actually so, but their interests are foreign to their duties, and consequently they show no disposition to do the work assigned to them. I knew a man, a member and officer of AMORC, who was a very excellent musician. He thought and lived his music hourly. His tastes were extremely esthetic, but in many ways he was very practical, especially in things concerning his art. In addition, his physical appearance and demeanor, neither of which was affected, corresponded to his artistic temperament; in other words, he looked as much the true artist as he really was. He greatly disliked any clerical or business administrative duties, but could force himself to perform them if necessary. On the other hand, his sensitive nature was keenly disturbed when he happened to be around anything that was mechanical. Machinery, moving gears, motors, shafts, pulleys, pistons, engines, and tools were not only distasteful to him, but their motion and sound had a noticeable effect upon his nervous system, and if he persisted in remaining with them, he would become quite sick. His case may be an extreme one, and yet if he had been compelled to earn his living by working around machinery, his dislike for it would have displayed itself in a great indifference to his duties and a reluctance to perform them, which others who might not have understood his condition and temperament would have construed as "downright laziness." In fact he would have found it quite impossible to make some persons realize his feel-

ings. To them he would merely be endeavoring to justify his indolence.

A normally healthy person who receives the proper sleep and food, and takes ordinary care of his body can not be absolutely lazy. Normally functioning organs and a vitalized blood stream generate in the body and in the mind a surplus of nerve energy which nature intended must and should be dissipated through action. If this were not so, we could not work, for we would be drawing upon the very vital forces necessary for living. In fact, a normal person, if obliged to remain inactive for any length of time, becomes irritable and nervous for lack of the means to discharge the surplus nerve energy. We may liken the human body to an electrical device, known as a condenser. If sufficient electrical current is induced in a condenser beyond the point of its electrical absorption or capacity, it discharges the electrical potential to any other conductor that may be brought near, or in contact with it.

In the early days of the American nation, prior to its transition from an agricultural to an industrial state, education was not very prevalent. Schools were scarce and schooling really expensive. Furthermore, as it had been the custom in most countries of Europe, the average American boy at that time was expected to follow in the footsteps of his father, and this meant, since we were primarily an agricultural state, being a farmer. There was no consideration of the individual's aptitude or personal choice in the matter. A boy who was fortunate enough to learn how to read or write, and who might have inherited from a second generation or developed within himself a love for learning, and who dreamed of preparing himself for a profession and would shirk his farm duties to spend an hour under a tree or along the banks of a stream reading a borrowed textbook was often condemned as a *shiftless, lazy boy*. This condemnation arose out of the standard set for diligence. To the father diligence meant active interest in and a satisfactory performance of the farm chores. Any other interest was thought to be an escape from it and the sign of indolence.

Most of us do not have to look very far to see this same attitude manifest by some toward others today. Certain interests cause some individuals to be introverts rather than extroverts. They live within their own thoughts—they dream, and they visualize. They eventually reduce their thoughts to material form. They write prose, or poetry, paint, or compose. From outside appearances they would be judged lazy; that is, what they do and what can be perceived by others is slight in contrast to the time spent in what appears to be *just dreaming*. Unfortunately the man who works at manual labor, or altogether with his hands, does not always realize that there

is just as much energy expended by the nervous system in thought and abstraction, as there is in muscular action, the only difference being that the thinker has not that outer manifestation of developed biceps to show for it. There are times, however, when *we consider ourselves lazy*. Such a self-accusation is the most annoying of all. It is often displayed by procrastination. We are very conscious of an obligation—something we should do—something we know is for our good and that we can't conscientiously say to ourselves we dislike, and yet it becomes an effort, sometimes a very irritating one, to perform it. The more we procrastinate the more difficult it is to perform the duty, and whether we admit it or not, the more disgusted we become with ourselves.

The first explanation usually given for such a state of mind is *lack of will power*, but, frankly, such an explanation without further elaboration or analysis is but circumlocution. We never do a thing that we do not want to do, unless under exterior compulsion. Immediately there will arise in the minds of our FORUM readers dozens of things which they have done and which no one compelled them to do but themselves, and which they will recall they greatly disliked doing. So at first the statement seems not cogent; however, we must differentiate between the things we *like* to do and the things we *want* to do. We may not *like* to leave the warmth and comfort of our home or bed to walk or ride in a blinding snow storm to go to the aid of a sick friend, but we *want* to do it. We may not *like* dashing out in front of an oncoming truck, risking our lives, to save a small child playing in its path, but we *want* to do it.

Will power then is the result of a dominant thought or idea which commands our objective consciousness to focus our mental and physical efforts in satisfying the desire it has engendered within the objective mind. When without this dominant thought we may say we dislike doing what it compelled, yet when it actuates us we can not escape it, so no matter what we do *consciously*, it is the result of volition. Where a person does a thing that he dislikes, it is because the strong *want* to do it—the dictate of conscience or moral sense—caused the unliked thing to nevertheless be the compelling thought and the basic factor for the exercise of his will. In another person the dislike or fear may be stronger than the moral or other persuasion, consequently he wills himself not to do it.

There is an expression among writers, public speakers, and artists that is prosaic but forceful, that is, that they frequently go *stale*; that is, they become restless, devoid of ideas, and their minds become sterile. They *like* to write, for example, but they do not *want* to. Incongruous as that seems, it means that they have a love of writing,

but when they pick up a pen or pencil, or turn to their typewriter there is no flow of thought at the time, and they become irritable and there is a tugging to get away from it. This is because they have exhausted their imagination temporarily, and there is nothing to fortify the thought of writing, nothing that makes that thought stimulate the emotions and give them that excitement, or urge to proceed and causes the thought to occupy and hold the consciousness to the exclusion of all other things. The mental fatigue dominates the consciousness instead, and consequently it causes the exertion of the will that establishes the desire to avoid writing.

This procrastination, or laziness, as those who speak of it even in connection with themselves, call it, can and most often does come from monotony—constant repetition, doing the same thing time after time, without change or relief, until the same thoughts no longer stimulate the mind. A person who has a love of a certain study may dissipate this love—exhaust it—if he persists in devoting his thought to it to the exclusion of all other things. He will eventually find that he must let down, get away from it, rejuvenate his mind by letting it be occupied with other thoughts and concerns, if but for a few hours a day. If he does not, the dreaded monotony sets in. He finds himself procrastinating and inventing excuses as to why he shouldn't do what he has always wanted to do—the fatigue is supplanting the original desire which he had. This is *not* a lack of will power; instead it is a substitution of the purpose of will. A negative instead of a positive desire has been established in the mind.

Again I repeat, you must not only *like* a thing but you must *want* to do it. To want to do it you must not let any natural or substitute desire enter your consciousness. A natural desire for rest or escape from the thing you like is an indication of excessive concentration upon it. There are many persons who follow a trade today, who are said by their employers or even by their business or office mates to have become lazy, to have lost their pep, and that they seem to avoid duties about which they were once very enthusiastic. A study of the lives of such persons will reveal that when they first went to work on the job they liked it and wanted that kind of work, and they were very diligent and conscientious. Weeks and months went by and they did the same thing day in and day out; there was no longer any appeal in the work; it became monotonous and the mind was no longer stimulated by it; in fact, eventually the duties hardly required any concentration, they became habitual. The objective consciousness was left free to wander, to occupy itself with new and different thoughts, which caused a slowing down of the physical motions required for the job, to a mere habitual routine and there was a

lack of the usual alertness, and consequently the worker was denounced as lazy. If, however, he had adopted a hobby to arouse and relieve the mind when at home after work, the mind would not have become exhausted. Each day's work would have been an alternating from the thoughts of the night before to those associated with the duties of the job.

If you begin to tire of something in which you were once keenly interested, and which is equally as sound and appealing as it was when you first occupied yourself with it, there are several things you must immediately take into consideration. First, consider your health. Are you as well and rested, and have you as much vitality as you did before? If you are physically depleted and lack the usual energy, then the lassitude you display is due to your health. A person who is called lazy and shows no interest in anything is subnormal, because that state of mind is unhealthy. Therefore, if you are healthy your indifference toward something you *liked* and *wanted* to do previously may be due to the devoting of too much time to it. In that case *do not abandon the interest*, but supplant it at other hours of the day or in the evening with a different interest. By that I do not mean something which is of the same nature, but presented differently, but rather something that is entirely foreign to it, and you will soon find that your original interest will return.

Psychic Influence of Blood Transfusion

Soror C— of Australia brings to the attention of this FORUM CIRCLE a most fascinating subject, which has been growing in interest, if we are to judge it by the increasing number of questions concerning it which we have received. The specific questions the Soror asks are: "Has blood transfusion any passing effect on one's astral body? Has it any other than a purely pathological effect?" Then she recites an incident that occurred in her city, in which a young policeman was shot by a gangster and had six blood transfusions from six separate donors, but he died. After the death, each of the donors experienced peculiar sensations in their arms. This, of course, immediately implies that there was brought into existence by the method of blood transfusion, a psychic bond or affinity between the donor and the recipient, which can cause sensations, if intense enough in the one, to be realized by the other.

One with hasty judgment would be apt to ridicule such a possibility, as a most fantastic conception. On the other hand, as we shall see, there is not only good scientific premise for this but a psychic foundation for the hypothesis as well. Learned scientists of the medical world have investigated this strange phenomenon and some re-

main unshaken in their convictions that such an affinity can and does exist at times. The first question to consider is what causes this affinity between the donor and recipient of the blood. Is there any psychological and pathological basis for it? We Rosicrucians are taught in our monographs the now well-established fact that each cell of the matrix of cells which compose the human system and which are also in the blood stream, are vibrating, pulsating, rhythmic units of energy. They have positive nuclei and negative cuticle, and there is a flow of energy from the positive pole to the negative pole, or exterior of the cell. This energy we know as the V.L.F. of living matter. Its positive polarity is increased, as our monographs explain in detail, by taking into the lungs the element of N—s. The negative polarity is maintained by assimilation into our bodies of the chemical elements of the earth, through the eating of foods and the drinking of liquids. These cells impart to all living tissue an electrical potential that is actually measurable by the use of very sensitive galvanometers and such instruments as the electroencephalograph. The body, then, as we are taught in our monographs, is a transmitter of electrical impulses, which extend beyond and surround it causing its aura, or a sort of electromagnetic field. The aura, long a fundamental subject and established principle of the Rosicrucian teachings, has only recently come into its own, in so far as being recognized by mundane science is concerned. To see how well it is now accepted and how such acceptance conforms to our Rosicrucian teachings, it is only necessary to quote from a recent dossier by Dr. Harold S. Burr of Yale University. To quote his comments, in part: "There is a personal electrical field, a sort of electrical aura within, and in the air around a living body." Dr. Burr continues: "These electrical fields determine in a very real sense the structural character of the organism. This implies that in normal growth and development, the field controls and regulates the mechanical processes involved in the formation of structural units. It follows," he added, "that any disturbance in the electrical field of enough magnitude, will upset the growth of the tiny microscopic tissue cells which compose all living bodies." Each human body is then a transmitter, yet its wave length, its frequency or the speed or rate of vibrations of the energy it gives off, is just slightly different than that given off by every other body.

For clarity we can liken the human aura radiation to the electrical radiation of a radio broadcasting station. Each is emitting or transmitting high, or radio frequency waves. Generally speaking, these wave lengths all come within certain octaves or bands known as radio frequency in electrical phenomena, yet, as we all know, each

broadcasting station is tuned to its own specific wave length or channel. If our radio receivers are not in resonance with one of them we do not hear or receive its transmission. Some human beings are exactly, or nearly so, of the same aura frequency, that is, their psychic selves, or the vibratory rate of the V.L.F. in their beings is nearly identical. In its primary state the V.L.F. is the same in everyone, but as it manifests through the organs and component parts of human bodies it is slightly different in each person. These persons, in which it is nearly the same, find no difficulty whatsoever in telepathically communicating with each other. Any very intense thought, if held for just a few seconds, long enough to impose itself on the natural field of the aura, is transmitted at once to the other who receives it as a sensation, with a corresponding idea or mental picture in his consciousness.

Before these scientific and Rosicrucian principles were generally known or accepted, this phenomenon, of course, occurred, but such transmission of messages was believed due to theurgy, or Divine agency. There was a tendency not to postulate these experiences, due to fear of misunderstanding and consequent religious condemnation. This phenomenon is particularly noticeable in cases of what are commonly called *blood twins*. The term, blood twin, is to distinguish those who are born as the result of a divided cell from those who are of two separate cells, even though one was born immediately following the other. From the foregoing, we can understand that the twin of a divided cell has within him to begin life the exact counterpart of the vibratory V.L.F. of the other. From that single two complete and separate organisms have been created, yet each retaining all of its individual and very special characteristics. Each body after birth undergoes some different physical changes and is subject perhaps to different physical influences of environment, but if both are normal and healthy, each will always be nearly of the same vibratory rate as the original cell implanted in him. The two beings have separate personalities, it is true, but Cosmically—since their birth caused them to come into existence in this manner—Cosmically it must have been ordained that psychically and physically they should always be attuned to each other.

If this happens as the result of a single divided cell, from which also grow the sensitive spinal and sympathetic nervous systems, what of cases then where through blood transfusions millions of cells of one person are implanted in the blood stream of another? Should not that then logically bring about the same sort of union? Our answer is yes, under certain circumstances. Blood transfusion is not a new therapeutic art in any sense, though we hear much more of it today

because it is more commonly practiced. It was first reported in *The Philosophical Transactions* published in the early part of the Seventeenth Century. Even Samuel Pepys mentioned it in his renowned diary. The first experiments with transfusion were with the blood of a calf. The calf's blood was found incompatible with the human blood, and inevitably it was destroyed in the human blood stream. Then the transfusion of human blood began by more or less indiscriminate injections into the recipients. It was also found that the blood of some humans, even of the same race, was incompatible. It was not until after 1910 that four groupings of the blood were made for the purposes of transfusion. It was found that generally speaking most all people's blood comes within one of these four groups. That does not mean that the blood of all races of humans falls into four sharply defined groups, but rather that their blood will be compatible with one of these groups.

The early method of blood transfusion required an injection of a chemical with the blood, as an anticoagulant, and this method is still practiced by some physicians. The later and more commonly accepted practice uses defibrinated blood instead. The transfusion is accomplished by an anastomosis between the artery of the donor and the vein of the recipient. The average donor, a healthy young man, for example, can give up to a liter without any serious after effects, or even a feeling of weakness. The usual amount given is 500 to 750 cu. centimeters for one transfusion. The injection of this amount of blood on two or three occasions puts into the blood stream of the recipient a considerable amount of the blood of the donor. The recipient's blood stream adapts itself to these new cells and tends to take on their pulsating energy. The other cells are influenced until finally the vibratory rate of all of the blood cells is more like those of the donor than like the original cells of the recipient. The cells nourish the nervous and sympathetic nervous systems as well as the organs of the body and consequently they change the fundamental wave lengths of the energies of these nervous systems. Eventually, if basically the cells were quite similar, that is, the cells of the donor and recipient, the two persons are psychically attuned through their sympathetic nervous systems and through any sensations which affect their sympathetic nervous systems.

That this is not all supposition or hypothesis is further substantiated by the report and experiments of a regular blood donor of the Middlesex Hospital, London, who stated he felt a pain in his arm each time a person to whom he had given blood died. He is reported to have said: "The next time one of the people to whom I have given blood dies, I will make an experiment

—then I will know.” When next he felt such a pain, he carefully noted the time. On good authority, it is related that the exact instant that the person to whom he had given his blood died corresponded with the time he felt the pain in his arm. Out of twenty-four recipients of his blood, seven died, and at each of these seven times he received the strange telepathic message from his own blood. Certain physicians at the hospital expostulated with him but he remained adamant and steadfast to his conclusions. As weird as these experiments, or experiences, may read they should not be cast into limbo for they are founded on facts. It is true we have not sufficient facts to completely explain the phenomena, but there are enough known to justify and encourage further research.—X.

True and False Occultism

I am taking the liberty of framing a question which, though actually not asked, represents the spirit of a number of questions asked this FORUM circle by Fratres and Sorores. The question is: “Wherein is the distinction made between occultism and occult science?”

Though occultism includes practices that actually antecede civilization, the term itself is comparatively new. There are many dictionaries still extant that do not include it. The term is also a general one that includes practices, customs and studies that rightly belong to it, and also a number of conceptions and devices that do not. The popular conception of occultism is that it is a field of thought as well as a series of practices that embody the rites and doctrines of things which are hidden and mysterious. Thus within its realm are thrust *magic, mystery, marvels* and *miracles*. There is no question but that magic falls within one category of occultism. To explain this it is necessary to divide occultism into two branches; the first we shall call *conjunction*, and the second *revelation*.

There is great historical data as well as extensive reports on the customs of primitive peoples to prove that conjunction was the earliest form of occultism. Conjunction consists of the invocation of magical powers to augment the natural perceptions of man and to increase greatly his powers of accomplishment. This conception presumes first that there are powers superior and external to man, and second, that they can be conjured by some special rite, and third, that this conjunction cannot be accomplished by every man but only by certain ones who learn of its secrets. It is not necessary to recite by what means man came to acknowledge forces in nature as superior to those he could ordinarily direct himself. About him and above him were manifestations that awe-inspired him because his ignorance

allowed no explanation for them. It will suffice to say that the most prosaic processes and functions of nature, such as the fertility of the soil, the change of seasons, fire and the elements were mysteries. Birth and death were the greatest of all enigmas because they seemed the most inevitable and inexplicable. Here, then, was a world within a world. Man's world consisted of those things of which he was the conscious cause; that which he put into motion, created or controlled. Once man learns the cause of a result he becomes the master of a process. A world where activities can be controlled is a *known* one. There is nothing mysterious or intangible about it. Even the troglodyte leading a most savage existence had a world, even though an exceedingly limited one, over which he ruled. He knew where to seek the game he needed, and where the wild fruits were the most plentiful and the water the coolest and sweetest for drinking.

All the realities, then, beyond the comprehension of man were things and conditions, the result of hidden causes. These mysterious causes were of the occult world, though it was not known by that name. This coeval existence of things, the cause or source of which he did not understand, was undoubtedly very disturbing to man. It limited his sphere of dominance and made him feel menaced by an omnipotence. One does not threaten that which is unknown to him or which he fears; instead he resorts to a method of appeasement. These overtures for the friendship of the invisible powers whom man deified were developed into a crude liturgy from which sprang sacerdotalism. The priests sought always some sign of recognition by the powers that their prayers were not in vain. Any natural phenomenon that was unusual, and that occurred concomitantly with the performance of the rite was accepted as a communication from the gods. The task of interpreting these signs was the duty of the shaman or medicine-man.

Herein is where occultism really became divided, and a transition from conjunction to revelation began. If the shaman seriously, even with a limited knowledge of natural law, began to analyze the cause of the phenomenon, he soon discovered in the regularity of the occurrence certain general causes. Whenever these causes occurred, the result was inevitable. To maintain his superior position of one who trafficked with the gods, he would not reveal what these causes were, and would stage a ceremony at a time when the first causes were manifest so at the psychological moment he could appear to invoke the result, to the amazement and admiration of the tribal members. These laws of nature became occult principles to these priest doctors, in which were hidden entirely natural physical laws. Only those inducted into the mysteries of the priest-

hood learned of them and how to use them. Most times the tribes-people were led to believe that these results could not and would not occur for ordinary man but that the shaman was given a magical power by which he alone or his aides could invoke them.

In some cases on record among certain primitive peoples the accidental discovery of the underlying principles of some natural phenomenon by a shaman caused him actually to believe that he possessed supernatural powers and that only he could produce the manifestations. Instances of this kind gave rise to sorcery, that is, a belief in a class of magicians who could command hidden powers to do their bidding at will without reference to any law or order of nature. Sorcery is pure conjuration and superstition of the most primitive and darkest kind. It is still quite prevalent in the voodoo practices of the West Indies. The shaman who knew that his strange accomplishments were the result of natural processes, and not caused by divine intervention or special divine agency in his behalf, became the first occult scientist. He may have, as they often did, resorted to deception to retain his importance by making his work appear the result of special powers, but his success encouraged him to begin actual investigations into the mysteries of nature.

He was soon able to compound drugs from herbs which had the effect of partial or complete anaesthesia. We can only speculate how such discoveries were made. In all possibility he observed the effects on cattle or animals when grazing on certain plants or roots which had medicinal properties. By experimentation with unfortunate prisoners or fellow tribesmen he came to learn of the potency of certain herbs, from which he could concoct drugs that had strange effects upon the human mind. In fact, most scientists and students of philosophy as well as historians today are of the opinion that at the Temple of Delphi at which resided the renowned oracle whom some of the sages and Greek statesmen consulted, there was a crevice or fissure in the rock from which emanated some sort of natural gas which, when inhaled by the oracle or inhaled by the visitors partially intoxicated them, put them into a semistupor in which, while their senses were reeling and they were more in a subjective state than an objective one, they gained many impressions, some truly of a psychic nature and others purely hallucinations which they babbled forth, and those present listening most attentively hung on each word and construed them as prophecies. At least, these investigations into nature continued. Nomad tribesmen who crossed in great caravans the plains of Shinar as many as twenty centuries B. C., or who followed the fertile crescent about the eastern end of the Mediterranean Sea, as they drove their herds ahead of them, must have been fas-

cinated by the twinkling specks of light in the inky canopy of the heavens above them when they camped overnight. They soon had named after the gods the most prominent visible stars, constellations and planets. They observed and recorded their motion and their relationship to each other. They came to understand the motion of these Cosmic bodies in relation to the seasons.

Though modern science has been reluctant to admit it, the occult sciences have been forerunners of many of the classical and highly reputed sciences of today. Alchemy is the parent of chemistry; astrology is the ancestor of astronomy. These are but two of many of the ancient occult sciences. The persistence of the so-called occult sciences and the inability to discredit them has caused general science to invade further their realms. Up to this point occult science would appear to be but a simple and elementary beginning of material science. We might definitely say that occult science deviated from material science when it attempted an understanding of the functioning and origin of man's psychic powers. At some time during the ages, occult science and mysticism united. Whether they developed parallel to each other and then converged, or eventually crossed, must be a matter of speculation. It is a matter of no consequence to us at this time. It is, however, necessary for the moment to review briefly and very generally the tenets of mysticism.

Mysticism contends that there is an absolute sole reality, a divine intelligence or God, which is the universal state of perfection. Emanating or radiating from it as polarities or phases of this perfect state, are soul and matter. Man is a combination of matter and soul, and soul is a kind of pure extension of this perfect reality or God. The wisdom of the soul is always, therefore, like its source from which it emanates—perfect—but man is hampered by the negative bondage of his body or matter, and finds it difficult to comprehend this inner wisdom and to acquire it. The body tempts and lures man from the influence and the directions of the soul wisdom, and consequently man falls away from the high state of perfection which should be his rightful heritage as the greatest manifestation of this divine reality or intelligence. With the mystical marriage of the doctrines of mysticism with those of occult science, the latter became transformed. Occult science contended that it is the only complete natural science. Its followers could resort to the usual inductive methods of physical science and probe into nature and discover by physical perception those laws that could be ascertained in that manner, or that scientists discover in their laboratories, *but they could also transcend these methods.* They could, through a unique method

of occult science, develop certain latent powers within their individual beings whereby they could attune themselves with the divine and complete source of all wisdom which mysticism advocates. Through revelation then, they could suddenly be illumined with an all-embracing pattern of knowledge. In brief, this new occult science expounded the belief that man has faculties which can be psychically developed, which give him extra-sensory powers and which make possible a perception of the universal scheme which ordinary man, who never delves into the occult science, may never come to know. The true occult scientist further declares that any man who is diligent, studious, and practices the esoteric principles and controls certain of his foibles and his bodily desires and passions, may attain this state.

We must, however, give the material scientist due credit and allow for his skepticism, for on the surface these claims of the occult scientist sound highly exaggerated. The occult scientist obviously claims for his state of subjectivity which he exhorts mankind to resort to, everything that is not possible by material science. At first, the material scientists allocated all the reports and findings of the occultist to the category of pseudoscience and charlatanism. They avouched that occultism was not a philosophy for its methods of reasoning were loose and not cogent, and that it was not a technique or art, because only a few of its adherents could ever hope to fulfill its claims, if at all. The occultist persisted in his postulations of an electro-magnetic effluvium of the human body, or that it had an aura, and that the human mind was able to project thought impulses and that there were radiations from the finger tips of an energy which had healing qualities, and numerous other strange phenomena. In expressing publicly an opinion on these matters when asked about them, the material scientist would pass them off with the remark that they are "mere obfuscations" yet privately he and his colleagues began an inquiry into these purported examples of abnormal sensitivity that the occultist claimed. This inquiry began the science of psychical research and developed later into parapsychology. Of the latter we hear much today. It is expounded as a new science, and it is, from the material scientist's point of view. But the subjects it embraces are very, very old to occultism and the principles discovered have been expounded in manuscripts and books and in secret rites for centuries. Gradually material science recognized as inexplicable but nevertheless existing in certain cases, a hyperaesthesia and positive indications of teleaesthesia, or in other words, telepathy. Science has now taken over these realms of occultism as worthy of laboratory research, and by so doing—as they believe—have forced the occult scientist to retreat deeper into

the realm of subjectivity and to expound more fantastic things. But, as the saying goes, the occult scientist still has a great bag of tricks which the material scientist will find, as time goes on, are all well established on very sound principles.

At the very moment, one of the things that used to bring the ejaculation of "rubbish" whenever it was mentioned to a material scientist is being cautiously investigated, and that is, *psychometry*. Psychometry is the belief that an article held in the hand or touched can convey to certain persons who may hold it very sensitive psychic impressions which place the holder in attunement with the individual who long previous possessed the article or who had it for any great length of time on his person. The present holder, if capable of psychometry, is able to actually describe the former possessor of the article. This of course does seem highly exaggerated. It seems like reading a tale from the *Arabian Nights*. However, material scientists have admitted that there are individuals, who, according to the findings of their very precise experiments, guarded against fraud, have been able to pick up objects, hold them in their hands for three or four minutes, while in very evident deep meditation, and then slowly as though reconstructing or calling from memory impressions, describe the possessor of the article and certain circumstances surrounding the origin of the article.

From our point of view, then, as Rosicrucians, we are interested in occultism and because of that phase of it known as revelation or *Cosmic illumination*. In other words, we are interested in a serious inquiry into the laws and phenomena of nature, whether those laws and phenomena fall within the realm of material science or whether they fall into the category of occult science, and must come through meditation and attunement. We, however, abhor and must decry all practices which lean toward incantation, the calling forth of hidden powers which are not natural or which point to a belief in supernaturalism, for they are not only false and border on sorcery and black magic, but they are damaging to a very worthy study and we must refer to such practices definitely as *false occultism*.—X.

Insomnia

A new member of the organization who recently received Monograph Nine of the First Neophyte Degree, in which the first instructions are given regarding a method of relaxation, and through relaxation being able to bring about a condition conducive to sleep, would like more information regarding how to go to sleep, because he states that for a number of years he has suffered from insomnia.

It is necessary to comment on insomnia in order to answer this question, and I believe that the

Frater has well stated the problem when he says, to quote, "suffered from insomnia." Most opinions on the part of doctors today agree that more people suffer from insomnia, to interpret the word literally, than suffer from the lack of sleep. In other words, people who do not sleep well, and state that they are victims of insomnia, are victims of harm as a result of worrying about not sleeping to a greater extent than they are victims of harm from the actual lack of sleep. Sleep has been analyzed by so many authorities, both from a psychological and physiological standpoint, that if anyone is further interested in the process of sleep from these viewpoints, I would recommend consulting reliable authors on the subject, and referring to good textbooks on psychology and physiology, particularly to the parts treating on the subject of sleep.

But the fact remains that no matter how much information, factual material, or even instructions regarding sleeping you may be able to accumulate, this is one subject concerning which it is possible to state that the more you learn, the less you may be able to apply the knowledge in order to actually sleep. In other words, the individual who thoroughly understands the psychological and physiological mechanics of the sleeping process is no more exempt from suffering from insomnia than the individual who does not know anything about the process. Look at a child, or even look among those classes of humans bordering upon what we might call the uncivilized or aborigines; they do not have to follow instructions to sleep; nevertheless, they sleep soundly and with no apparent concern for the process.

Sleep is primarily a reconstructive process of the human being. To be deprived of a necessary amount of sleep leaves an individual physically depleted, run down, with less resistance against invading disease, and even with less mental resistance because it not only affects the physical organism but upsets the emotional or other psychological attributes of man. The individual who has not had proper sleep is not efficient in work, is apt to be careless, requires extreme application to carry out even the most simple process of his daily routine, cannot think clearly, and therefore his constructive and creative work is not at its best. In other words, a certain amount of sleep is absolutely necessary in order that the physical and psychic phases of our existence can operate at their maximum ability. What this "certain amount" is remains an individual problem.

Sleep is evasive; we cannot command it to come; we cannot always voluntarily bring ourselves out of its state or grasp upon us. What we are most concerned about, particularly the sufferer of insomnia, is how to attain sleep. Like many other processes of man's psychological make-up, the least way is the best way. To be-

come involved in various means of attaining sleep, such as the proverbial counting of sheep or any other process supposed to be conducive to sleep, is sometimes to interfere definitely with the process itself, because the objective mind becomes so involved in a maze of processes that the bringing about of sleep is delayed. As previously stated, each person should consider the amount of sleep he or she needs. Common sense clearly shows us that the amount of sleep needed diminishes with age. The new-born child sleeps most of the time, but as he grows and his body approaches adult development, less sleep is needed. We find that a normal adult who is active in outdoor life needs more sleep than one who leads a less active life, because there is less mental tension but more actual wear on the physical organism itself.

This is a fact which should be pointed out to the insomnia victim. Most individuals who work indoors and suffer from insomnia upon analyzing themselves will find that more actual physical exercise out of doors would assist them in bringing about the ability to relax more quickly and enter the state of sleep. We cannot determine the amount of sleep we need on a definite basis of so many hours. Some individuals are completely relaxed and rested after a few hours of sleep. Others need twice that amount of sleep. I know individuals who can gain enough sleep in four hours out of twenty-four to take care of their physical needs. Other individuals need twice that much; some need even as much as ten hours. But the whole point is that sleep being an involuntary process, if we will bring ourselves to a proper state of relaxation, then the amount of sleep will take care of itself.

In other words, reverting to our original statement, more people suffer from worrying about lying awake than they do from the actual loss of sleep itself. However, here are a few points that may assist an insomnia victim, and not only are these psychologically and physiologically sound, but they are the result of actual experience which can be vouched for by individuals who have overcome the fear of insomnia.

In the first place, every attempt must be made to bring about a relaxed condition. Follow the instructions given in the monograph referred to very carefully because these are very important. Sleep follows complete relaxation, and the more completely and quickly one can relax, the sooner the state of sleep will come. Extreme physical fatigue or mental tension are the two most frequent barriers to complete relaxation. If an individual has serious worries on his mind, financial, social, or otherwise, then the mental tension is such that relaxation is more difficult to attain. The gaining of the ability to relax over mental tension and worry is a matter which can come

only through self-control and practice. To say that it is necessary only to dismiss these things from your mind is a simple statement for another party to make, but a very serious and difficult thing for the actual individual trying to relax to carry out, and such a statement as an instruction is in fact ridiculous; that is, simply telling a person that all that is necessary is to dismiss these points from his thinking. The fact is, it is impossible without previous preparation or practice to be able to eliminate mental tension merely by auto-suggestion; but what is important is to begin immediately to build up the ability to do this, the ability to relax.

I have seen individuals under the most strenuous tension who could literally relax in an instant when they desired and felt the need to relax. A true mystic should develop this quality, and it can be developed only through continued practice. A number of times every day a period should be devoted to developing this ability to relax. Stop in the middle of your work, whatever it may be, and for thirty seconds completely—to use the popular phrase—“let down.” Allow your arms to hang down by the sides of your chair, relax the tension of holding yourself erect, stop thinking insofar as it is possible. A period of thirty seconds three times a day given to this exercise, for a period varying from ninety days to six months, will improve your ability to relax remarkably, *but it must be done systematically*. You cannot do it one day and stop for three days, or do it one time during the day, but you should perform such an exercise at least three times every day and follow it up at night upon retiring with the exercises previously suggested in the monograph referred to as a last conscious effort on your part to bring about a state of relaxation. Once you have built up this ability to relax, you have won most of the battle, but above all, be patient and persistent. Remember you are establishing new habits and habit patterns cannot be formed in a few hours or days.

When you have done this, if you still do not sleep the thing to do is stop worrying about the fact that you do not sleep. If you have gained the ability to relax and sleep does not come, then accept the fact objectively that sleep is not needed at that moment, because if you are fully relaxed and the system needs sleep, and you are otherwise in good health, sleep will come. If not, there is nothing to worry about; you may continue to relax and rest, rest is needed by the body. The individual who suffers from insomnia starts his suffering at this point. He becomes objectively aware that he is still awake, and he begins to be concerned about it. His concern over the fact that he is awake begins to lead his thinking along lines which tend to break up the effort he has made to relax and produce mental strain and

tension. Consequently, the one thing not to do is be concerned about the fact that you are not sleeping. Simply say to yourself, “Evidently my body is not in need of sleep at this moment, so I will not be concerned about it but will devote my thoughts to constructive lines or things which will be restful.” What these things will be is dependent upon your personal likes and dislikes, and your physical ability to do them. Reading is recommended for those whose eyes are in such a condition as to permit it. This is ideal because one can read a type of literature that is constructive and conducive to further relaxation. In some cases, of course, reading is not advisable, especially for the individual who may have a slight eye defect or who does intense eye work all day. Under these circumstances reading should not be resorted to, because the use of the eyes consumes a great deal of nerve energy, and adding a few hours’ reading after retiring to those which are required in the daily work of an individual who uses his eyes all day, is putting too much strain upon the eyes. Therefore, reading is recommended for those who have unusually strong eyes, or whose occupational duties require reading only as a part of their work, and not for concentrated use of the eyes throughout the day.

The next suggestion is for one who likes music to have by his bedside, if possible, a small radio or phonograph. To the music lover nothing is more soothing than to have music available after complete relaxation and dismissal of the cares of the day. Mechanical arrangements can be made so that the radio will turn off at a certain time, which dismisses from the individual’s consciousness the necessity of keeping awake to turn the radio off. I know many who have resorted to this not so much from the standpoint of putting off the difficulties of sleeping, but simply because they enjoy the music after retiring, and they have a small radio which consumes so little electricity and is so small it could disturb no one else, insofar as its volume is concerned, so they merely forget it and if it happens to run all night there is no particular harm done.

To us as Rosicrucians, however, there is one other method of utilizing time if we are victims of insomnia, when we feel we should be sleeping. A member recently told me on the grounds of Rosicrucian Park that until about a year after he joined the Rosicrucian Order insomnia seemed to be the thing which he had to fight more than anything else, and he, like others, was fighting because he felt that his health was suffering because of lack of sleep. But his experience shows that it was not the lack of sleep, but the fear of not sleeping from which he was suffering. He began upon awakening in the middle of the night to practice some of the exercises and experiments given in our monographs—those which require

no preparation but merely concentration such as the exercise for concentrating on parts of the body, and others for developing the psychic centers as given in the higher degrees. Now he says he looks forward upon retiring to the time when he may lie awake and perform the experiments, and that he is sleeping a great deal better than he used to. When he awakens he tries to perform one of the exercises conscientiously, and not only does he derive benefit from conscientious practice and application, but he finds that he soon drifts into sleep, or if he does lie awake there is apparently no harm done because he arises in the morning refreshed because of the lack of worry about his condition, and over a period of time he says he has gained a great deal in the ability of applying the psychic forces of his being because of making use of this time.

I hope every member of the organization who may be a "sufferer from insomnia" will find in these few informal points some suggestions which are practical, and which if not specific, may lead them to adopt a different viewpoint in regard to their difficulty and open a new avenue of thought and attitude which, after all, is all that is necessary to assist in developing the ability to relax and, in turn, drift into sleep.—A.

Answers from Our Cosmic Appeals

Recently our Department of Instruction received a letter asking how long one should wait for an answer or a manifestation as a result of an appeal to the Cosmic.

First of all, the sending of an appeal to the Cosmic, the petitioning of higher forces for a particular type of assistance or information, is not like writing a letter or sending a telegram and depending on a physical condition or an individual to take care of our request for us immediately. When we petition the Cosmic for help, there are many things which must be taken into consideration before we judge whether or not the reply is satisfactory. From our monographs we know the necessary steps to take in concentration, but we must also take into consideration that our appeals usually do not affect ourselves as individuals, but affect others. We might, in fact, be concentrating for a thing which, if fulfilled, would bring definite harm to someone else—though possibly unintentionally on our part—and someone else might be concentrating in direct opposition to what our request might be.

Now if the Cosmic were a physical, limited thing operating like a piece of machinery, it would certainly not operate smoothly under the effect of such opposing forces playing upon it, but fortunately the actions of the Cosmic are based upon an intelligence beyond that of human comprehension. In it all things are known, and it can adjust these requests to fit into the general

scheme which is in accordance with the will of God and the Cosmic. Fortunately for us, we do not have to make the fine decisions which are to determine what request is to be given first consideration. Our most important obligation and duty is to direct our thoughts, our requests, and our supplications in such a manner as to indicate that we are willing to abide by Cosmic law. Remember that the Cosmic fundamentally is constituted by those forces which have been made effective by the Creator, and exist to carry out His plans and purposes. They cannot be altered at our request because the universal justice of God is exemplified in that they stay firmly established. But we as individuals are privileged to learn of these purposes, and learn to work with these laws, and he who concentrates intelligently will attempt to conform his requests to these principles in order that they will manifest in accord with those forces which already exist.

When requesting anything through the Cosmic, bear all of these facts in mind. Realize that if this is in accordance with the purpose of the Cosmic, it will be granted, but frequently will come about in a way which we may not expect. Many of our supplications to the Cosmic are answered but are not recognized. This is because the Cosmic in its understanding sometimes realizes what we ourselves want better than we do. For example, an individual might concentrate on gaining a certain amount of money by means of a certain transaction because he believes by the possession of this money he could accomplish something which would bring about a satisfactory adjustment in his life which naturally would result in harmony and happiness. However, if he had concentrated simply for happiness and a harmonious solution to his problems, his thoughts would probably have been much more in accord with the Cosmic scheme and principles, and thereby would have proven more successful in an apparently shorter length of time.

Possibly all of us have had the experience of thinking one particular thing involved our happiness for the moment, and have concentrated on that particular thing, but after a period of time when what we actually concentrated upon did not come about we found that happiness did exist again, and this, as I previously stated, is an example of Cosmic intelligence carrying out a wish which we, ourselves, were incapable of expressing.

Do not be particularly concerned, therefore, if an immediate yes or no to your question, or an immediate solution to your problem, is not forthcoming from the Cosmic. Know that there is an intelligence greater than ours as individual human beings which will take care of these matters for us, if we will but direct ourselves toward the proper source and will cooperate with these forces that are existent.—A.

Instrumental Measurement of Psychic Development

We have received a letter from a Frater asking if any type of instrument has ever been made that would be a means of indicating the psychic development of an individual. I believe this Frater has in mind the use of the galvanometer which will register certain radiations of energy from the human body. It is possible, for example, when the two wires leading to the galvanometer are grasped one in each hand by an individual, that it will immediately cause the instrument to register the flow of energy from the individual. This energy is what we call in our monographs "spirit energy." It is the energy which composes the aura, but just as we are taught that spirit energy is the basis for the manifestation of matter, we become immediately conscious of the fact that these spirit radiations which compose the aura and affect a delicate instrument are primarily material radiations, and that the development of the individual's psychic abilities would not register on a physical instrument.

The term "psychic development" is very general. Probably the general meaning applied to it means the increasing amount of ability of the individual to use his psychic faculties; that is to say, to perceive intuitively, to be able to grasp knowledge that he could not obtain objectively, to develop subjective perception, and to use immaterial forces in his life. This type of development is rather indefinite insofar as fixing a standard by which to measure. It is in a way comparable to the measuring of the learning ability of an individual. Much research has been done in the measuring of innate ability; that is, to discover a person's intelligence quotient, as it is called, but even the best of these tests fall short to a certain extent of being the absolute indication of intellectual qualities and mental capacities in any individual. That is because the standard of measurement is a material thing, and the thing being measured is only material insofar as its results are concerned. You cannot measure how well one person knows a subject other than by the way the individual puts the subject into practice. The proof of a person's mathematical knowledge is usually evidenced by the ability he has to apply mathematics to a problem, but to measure his mathematical ability in an abstract form would be impossible because there is nothing material that can be measured by a material instrument or standard. This indicates why the measurement of psychic development, or the measurement of our psychic abilities, would be even more difficult than the measuring of objective mental abilities.

As far as that is concerned, is the measurement of psychic development necessary? We, ourselves,

are aware of what we can accomplish. We see through our application and careful study of the principles to which we are devoting ourselves, an increased ability in making use of this instruction, but even if we could say that we have developed to a specific point in any scale of measurement, it would be of very little value to us. Therefore, it is best not to be as concerned about the amount which we have gained insofar as any measurement is concerned, as about our constant effort to add to the knowledge and to apply that which we have for the purpose of assisting us daily to better fit ourselves into the environment in which we are. This comparison with the extent to which we might have been able to fit ourselves is a far better measurement than any scale or measuring device that could possibly be perfected.—A.

Extra Sensory Perception

We hear so often these days about "Extra Sensory Perception" that many of our members have written in asking us about it, even going so far as to ask if we include it in the Rosicrucian teachings. This expression is one that undoubtedly has been coined by modern systems of psychology to express a certain function of the subjective consciousness that modern psychology is now investigating. This is, of course, not new to Rosicrucians. In fact, some of our earliest lessons deal with this subject though, quite naturally, we do not give it a fancy new name. In short, "Extra Sensory Perception" is nothing more than a manifestation of Cosmic Consciousness. In fact, it is one of the first manifestations of Cosmic Consciousness our students notice when they begin their development.

You are all quite familiar with intuition, how it works, and the proper way to develop it. In intuition we have a demonstration of "Extra Sensory Perception." Again, you are all familiar with our early teachings on the subject of concentration where we deal with the transference of thought or mental telepathy. This is known as "Extra Sensory Perception" by most modern schools of psychology.

Upon analyzing the term or expression one is inclined to believe that the various schools experimenting along this line believe they have discovered something quite new and unique; therefore, a new term to express it is necessary. We know, of course, that this is nothing new at all and is a natural function of the divine mind of man. The Rosicrucians have perpetuated this knowledge for centuries. Incidentally, the results being obtained by modern psychology, though they show merit, are insufficient for conclusive proof. This has resulted in much debate in the various universities and colleges. The percentage of negatives has out-

weighed the percentage of positives. This is to be expected because of the method of procedure used. One person holds a thought or picture in mind and another in the next room tries to pick it up. Guesswork is usually resorted to because the receiver cannot receive the impression as long as it is continually held in the mind or consciousness of the sender. Here we see an attempt to transfer thought by sheer will power. Rosicrucians know that this method is wrong and will naturally result in negative results.

In brief, many psychic experiences have proven that there must be in the human mind a power or powers which could learn things without employing the ordinary five senses as avenues of information. This ability to perceive things without using the five senses is called "extra-sensory perception" by modern scientific investigators.

The Rosicrucians have been able to obtain knowledge without the use of the ordinary senses for centuries. They use different names for different degrees of this power. The highest degree of facility in obtaining information in such a manner, is reached in the state of Cosmic Consciousness.

I hope this will help to answer some of the inquiries coming to us as to what "Extra Sensory Perception" or "Extension of the Perceptions" is.

Binding Your Forum Copies

It is perhaps not necessary to remind you FORUM readers that the value of this publication to you as a reference work is equal to any benefit derived from the first reading of any of its issues. At the present point in your studies your interest is directed along certain lines of thought, consequently those topics in the FORUM which correspond to them will attract your greatest attention. Articles, however, which you may only glance at within these pages for the present, may become excellent reference material for you in a later degree. Undoubtedly you have already discovered this fact, and therefore you appreciate the very complete index which we include with the last, or June issue of the FORUM each year. This practical index makes it possible for you to run down in a few minutes all articles referring to a certain subject. The efficiency of that index, however, depends upon your keeping intact the six issues of each year. If one FORUM is lost, your index is of little value. Issues of a publication lying about loose are easily lost, and even if tied with a string or put into a box, or filed in a makeshift binder, they are subject to considerable wear and become soiled.

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An Encouraging Letter

A great deal of correspondence has come to various departments of the organization in recent months, much of it lamenting the conditions existent throughout the world. There has also been reflected in that correspondence, the thinking of some individuals that all is hopeless and that one might as well abandon his ideals and activities.

In all ages there have been sacrifices placed upon us; that is, upon those who are striving toward understanding and who are potential mystics, or at least students of higher thought; and in many cases the sacrifices those who so studied had to make were even to the extent of sacrificing life itself for their cause and their ideals. We are not called upon to make such sacrifices today, but we may have to sacrifice some material things. We may find that increasing costs, due to trade conditions and differences in exchange between countries, may be a little more burden on us insofar as meeting the obligations of our active membership in this organization and in carrying on constructive activities in other fields are concerned.

So, when many people think that it may be necessary to give up many things, it is encouraging to receive a letter from Frater and Soror Goodman, residing in another country, and from it I am going to quote as follows:

"We have much pleasure in forwarding as Dues a money order—please credit same to our account. The dollar has already increased, —conditions of course will produce these re-actions. We face this issue hopefully and will make every effort to maintain our active membership. We have passed through many difficult periods during our ten years of membership in our beloved Order and by Cosmic will, and love we have pulled through. To us it is of the greatest importance that our active membership be uninterrupted. Just now the forces of war are loose and earth being drenched with human blood. Thus does man will. Rosicrucians throughout the world are the most fortunate of people. They have the greatest and most wonderful teaching, a teaching that meets every human need and *will*, if allowed, and practiced by the member adjust every circumstance. By constantly visualizing oneself as the 'Dot in the circle, —and really and truly be the Rose and Cross,' there is nothing to fear, no evil condition can live in such vibrations. We would like every member to know this."

Surely this letter should prove inspirational to every member, and let us all be encouraged by this attitude.—A.

Peace Profound

A sad, but impressive ceremony was held in the Amenhotep Shrine, Saturday, September 30, at two p. m. At that hour in the presence of all of the members of Dr. Lewis' immediate family and the Supreme officers, our Chaplain conducted a very beautiful ceremony and placed Dr. Lewis' ashes in the soil in the exact place that he himself selected several years ago; thus the personal wishes of Dr. Lewis were fulfilled exactly as he had requested on numerous occasions during philosophical discussions with those near and dear to him. Now that this final act has been performed, the Great Soul Personality of Dr. Lewis will rest in peace and contentment while abiding on the Cosmic Plane, ready to assist and comfort those thousands of Personalities on the earth plane who knew him and loved him during his last incarnation.

Those present at the private ceremony were his beloved wife, Mrs. H. Spencer Lewis, his devoted children, Ralph, Vivian, Earl, and Madeliene, including his daughter-in-law and son-in-law, Mrs. Ralph Lewis and James Whitcomb. Present, too, were Mr. and Mrs. Cecil Poole, Mr. Kendal Brower, and Chaplain Alfred Williams.

Visualizing

Proper visualization is most important to success with practically all of the Rosicrucian work, and few students indulge in it enough to become proficient in this great art. The proper method of imaging is taken up early in the Neophyte Degree work, where we point out to the student the important difference between imaging and imagining. If you do not recall this distinction, it is suggested that you review the lessons of the First Neophyte Degree dealing with this subject. You can realize the importance of proper visualizing when you stop to think that the success of sending messages by mental telepathy is dependent upon it. Submitting your problems to the Cosmic for help and inspiration depends upon it; realizing the full benefits of the creative power of thought depends upon it; and the successful application of so many other laws and principles lies in one's perfect mental picture.

Naturally enough, visualizing is not easily accomplished, but then nothing really worthwhile is gained overnight. It requires practice and more practice. This undoubtedly is why few students attain the results they should in using the art of imaging mental pictures. It comes with difficulty, and so they become discouraged and give up in the early stages, just when results would be forthcoming had they continued their efforts. It is hoped that everyone reading these lines will make a new start, as it were, and arrange for a special period of 15 or 20 minutes daily to practice what they have learned about visualization. During your practice, it is suggested that you relax completely every nerve and muscle in the body before you start your mental picture. This will help to put you in the proper frame of mind, thus giving every opportunity for success with your efforts. Remember that in visualizing you focus your entire attention on one thought or idea, and you slowly complete your picture in every detail. When you do not see and feel the mental image, avoid thinking about failure, for when thoughts of this kind pass across your consciousness, it interferes with the final results.

It has been mentioned before, and is well worth repeating now, that a good practice is to read books by authors who are especially adept at description; for instance, the books of Charles Dickens. After reading a description of a room or scene, look up from your book, and with the eyes closed, try to reproduce on the small screen of the eyelids the scene described in the book. Make the picture as complete as possible, putting in all of the little details. If you happen to be out in the country or near the seashore, gaze out toward the horizon, and with your eyes half closed, try to see your picture in the space before you.



Balked By a Word!

Does a Definition Stand Between
You and Understanding?

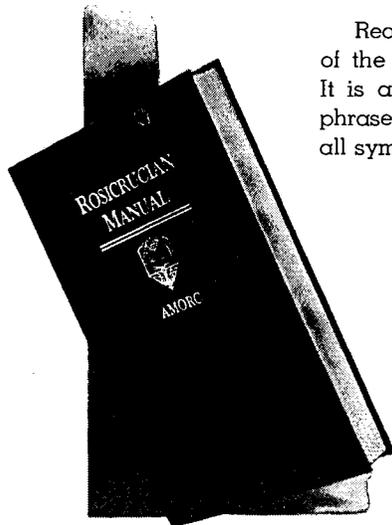
Does the lack of meaning of strange words and terms block your study progress? Do you find yourself caught in a web of uncertainty as to the inner, esoteric significance of mystical phrases? Are you one of many who find the common dictionary inadequate in providing the true philosophical interpretation of rare words? Do you know the Rosicrucian definition of **Spirit, Cosmic, Soul, Cosmic Consciousness, fourth dimension, harmonium, Karma, Nous, projection, shekinah, etc.?**

Stop guessing at truths. Obtain the "Rosicrucian Manual" and learn the proper meaning and use of all the unusual mystical words of your monographs.

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