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A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

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AUGURIES OF INNOCENCE



To see the world in a grain of sand
And heaven in a wild flower
Hold infinity in the palm of your hand
And eternity in an hour.

—WM. BLAKE.

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Greetings!



DEAR FRATRES AND SORORES:

Non-resistance and pacifism seem in practice, if not otherwise, to parallel each other. Non-resistance, or as it is more commonly termed, the quality of passivity, has in recent years been publicized considerably by the conduct of Mahatma Gandhi, Indian leader for national independence. In the instance of Gandhi's cause, passive resistance or non-resistance to violence has been as much necessitated by the circumstances as by any exalted religious or moral values. Great Britain's Colonial army in India, though small, is well organized, and modernly and extensively equipped with the latest weapons and armaments. Added to this are the many thousands of British-trained regiments that constitute the private armies of the Maharajahs. These latter groups are pledged in any emergency which India confronts, internally or externally, to support the British cause. If the National Party of India were to gain control, the tremendous grip which these wealthy Indian potentates have upon the people would be decimated. Consequently, support of Britain is gladly given, in opposition to Gandhi and his followers. This is not meant to imply that every Indian Prince or Maharajah is hostile to a cause which represents the equality of the peoples, but many are. Though India's population may be counted in the teeming millions, the masses are unorganized, unequipped, and untrained militaristically. A show of force would, as it has been, be put down quickly. The National cause of India would suffer in demoralization, and it would seem to justify the statements emanating from some sources that her people are barbarous and need to be continually policed and subjugated. Therefore, refusal to comply with orders and Britain's dictates, and following the line of non-resistance and passivity, gains for them much more. It is a practical end in this instance that is being served by non-resistance, for Britain could not put three hundred and fifty million people in prison for non-compliance with law.

The question before us now, however, is whether mystics and intensely devout religious peoples, and many others, are warranted in condoning the practice of *non-resistance* or *pacifism* whenever or wherever actual war, or preparation for it, occurs. "Thou shalt not kill" is one of the Ten Commandments which is frequently quoted. It appears as a Divine dictate. On the other hand, the Old Testament is replete with accounts of God's hosts destroying His enemies and smiting them for their evil ways, and of the angels even

directing some of the armies in their campaigns. Consequently, according to this, if we were without any personal convictions, we would be apt to be confused by these apparent inconsistencies of the Bible. However, man is truly not a creator of life. He is biologically merely an agency for its expression and a medium for its continuance. Thus, of course, he cannot really destroy life, but he can prevent its survival in form, that is, in substance, by killing.

Are there, therefore, any extenuating circumstances which might make this destruction of life-form right? The only immediately apparent one is *self-defense*. The justification of self-defense is two-fold. First, of course, there is the instinct of self-preservation, with which man is imbued. The natural order of life force is to maintain itself. Upon this instinct are founded many unconscious acts, by means of which we have survived as a species. If this instinct were mitigated, we might experience a tremendous wave of suicides, as we know from experience with various perverted religious sects in the past. Then again there might be a diminution of the natural caution that would result in almost the annihilation of mankind itself. If man disregarded self-defense, or cared little about preserving self, that higher idealism which man conceives and which naturally depends upon life and its gradual evolution of body and consciousness would cease as well. Thus, in the final analysis, self-defense is a circumstance under which man *must* kill or be killed. Second, he may choose, if he desires, to sacrifice his life to his principle, but if he does, his principle dies with him, because for a principle to survive, there must be that which would keep it alive and enforce it.

This brings us to the concrete reality of war itself, and the needs of preparation for it. A nation is a collection of peoples, a gigantic family. The national family, like all families, either by choice, custom, or compulsion, has established certain ways of living, which it enjoys—or at least accepts, and wants to continue. Now, it may be said by some that peoples of many of the nations today are suppressed by their respective governments. However, history has shown us that when people can no longer endure mistreatment, and as a whole desire to abolish oppression, there is no army or government that can enforce the regime for any length of time. We must presume, therefore, that the Nations of peoples, as a whole, do favor their respective national ways of living, as do the members of a private family their personal

habits and customs. These nations of peoples will, if it is truly necessary or made to seem so, fight instinctively to preserve what to them may mean life itself. If they believe, or have cause to think, they are being attacked and that their cities will be destroyed that they will be enslaved, their daughters ravished and their sons maimed or killed, they will strike in defense, even if that would mean killing their fellowman.

Now, what alternative does the absolute pacifist offer for this conduct? If the same one who declares his belief in non-resistance to attack by nations who would starve and enslave him, were to awaken and find himself faced by an armed homicidal maniac who was obsessed with the idea of taking his life, would he then display non-resistance? Would he yield and be murdered, or would he grapple with his attacker and use force to subdue him, even to the extent that that force meant death to the assailant?

In defense of many pacifists, it must be said that a distinction must be made between those who are rational and those who are irrational in their views. There are those pacifists who believe in resorting to every just measure to preserve peace and to avoid war. They will even go to the extent of appeasing an avaricious nation, by sacrificing some of their national assets and privileges, and will not let a chauvinistic pride commit them to the folly of war. On the other hand, these intelligent men and women will not sacrifice life itself, and the opportunities it affords, to bestiality, lust, and brutal attack. They will fight, even kill, in defense of the higher purposes. There is, of course, a considerable difference between a true war of defense and one of aggression. It is far more noble and in accord with the Divine Cosmic purpose to endure hardships which do not eventually take life itself, than to participate in combat which compels the killing of others.

There are those who contend that all wars are promoted by the selfish interests of individuals or groups of individuals who profit thereby, and that no great conflict between nations is actually for the preservation of life and liberty. Consequently, these persons hold that *absolute pacifism* and non-resistance must be upheld, or man is apt to be morally responsible for the killing of a brother. It is reasonable to try, to the best of man's ability, and to the extent of his sources of information as a citizen, to determine the cause and extent of a war before participating in it in any manner; however, there are certain circumstances which compel the individual to become part of his nation's armed forces, regardless of what may have provoked the conflict. If his nation is being invaded, his cities bombed, and his and his fellow citizens' homes destroyed, it is hardly any time to consider the motive for the conflict. *The realities themselves must be dealt with.* Another problem

to which we have given thought elsewhere is the causes of war. The matter of submitting and sacrificing everything, even life itself, or fighting back, is the paramount issue considered at this time. Before and after conflict, every effort should be exhausted to bring to justice those who may be responsible for war. But actual war is not the time to try to evade the consequences it may bring.

Belligerency and preparation for war as a defensive measure are two distinctly different things. It is one thing to have the malevolent desire to attack unwarrantedly and to inflict injury upon another, when possibly the same ends might be obtained in a bloodless manner. It is still another thing to repel force with force, as defense. Even the blood stream of the loudest advocate of non-resistance, experiences a raging conflict between the white corpuscles and the invading force every time he contacts a cold or disease. Woe be unto him if his white corpuscles became *absolute pacifists*, not resisting by force, under any conditions, the inroads of the excessive bacteria. These white corpuscles kill that which they are compelled to combat. If they did not, the person whose blood stream they compose would not be able to live, to determine whether he should offer resistance to military attack in his world.

The recently enacted legislation which provides for the conscription of American youth and young men for national defense, has brought solidly to the fore the question of whether all persons, regardless of their convictions, should be compelled to bear arms and to train for war. The statements of many are that they would kill under no circumstances, and that training for the use of arms means preparation for the destruction of life. It is safe to say that all who contend that defense preparation is the contemplating of the use of force and resistance, and therefore is to be condemned, put locks on their windows and bolts on their doors, and deposit their money in banks. They feel, as individuals, I am certain, that to have peace of mind and freedom to pursue their interests, they must keep intruders from their homes and property and keep inviolate their personal rights. By placing or establishing a physical barrier that stops trespassers, thieves, and assassins, they are offering *resistance* in order to provide the desired security. The training of youths in the manner of resisting force, if necessary, with force, is *security on a National scale*. Since we cannot build walls around our country as we can build a fence around our house to safeguard it and our rightful interests, the next best thing is to fortify it with a navy and with air and land military forces. These are the locks and bolts on our national doors. Just because the young men of the nation are armed and trained under the national defense plan, doesn't mean that they are

going to seek out others to kill, any more than because we have the capacity to clench our fist implies that we may go about and club some of our fellows with it.

As mystics and as Rosicrucians, we truly do envision a time (and we hope it is not too far distant) when national boundaries and political fences will be a thing of the past, when peoples will look back upon them and smile at the elementary concepts which made them necessary. We hope for a time when the earth, *all of the earth*, will be a habitat for all men, that no man will be barred from any section of this planet. We also hope for a time when such a brotherhood of man will prevail that men will be equal in consciousness and in vision, and in breadth of understanding, and will share alike each others' aspirations and moral restraints. When such a time comes to pass, no arms will need be borne because no one will have a cause which will justify it. All of this is what we pray and strive for today and what may come about tomorrow. As Rosicrucians, however, we are not blind to what our senses reveal of the world in which we live, and to the realization we have of these impressions. We employ our God-given reason, which makes us fully aware of the realities of the present, *the needs of the hour*, and so we endorse national defense. One may think beyond today and he is to be complimented on the projection of his consciousness into the future, but he who lives beyond today removes himself entirely from human society and is of no help to the men of today and their problems. Therefore, we say arm against injustice and the wrong application of force, as you guard yourselves with warm wearing apparel to resist the conscienceless rigors of the winter's blast.

Fraternally,

RALPH M. LEWIS,

Imperator.

Bible Interpretations

For the benefit of new members of the Order and those who have subscribed to "The Rosicrucian Forum" in recent years, it seems appropriate to again set forth our attitude toward Biblical discussions in the correspondence departments.

In the first place, the Order is not a religious organization, that is, our members are not required to adhere to any particular religious doctrine, creed, or Bible interpretation. The members of the Order are representative of all races, creeds, nationalities, and colors. Being from all parts of the world, naturally enough they represent all religious doctrines and beliefs. There are members who are Christians, and those who are Jewish. Others are Mohammedans, Brahmans, and

Buddhists. Could we therefore discourse upon, recommend, interpret, or ask our members to adhere to any one religious belief? Or, could we possibly, in fairness to all, attempt to expound and perpetuate any distinct faith other than faith in the "God of Your Heart"?

Even if we dared make a policy of interpreting Christianity for our members of this particular doctrine, would it not be in order for members of other religions to ask us to interpret their teachings for them? Is it not true that for an explanation of the Koran we would go to a Mohammedan? Would we go to a Christian for an interpretation of the Jewish religion? If we did we would receive a very biased explanation or personal opinion.

Of course, the only interpretations we are usually asked to give pertain to the Book of Genesis and the New Testament, but stop and think for a moment of the widespread difference of opinion to be found in Christian denominations alone. The Baptists do not agree with the Methodists. The Presbyterians do not always agree with the Episcopalians, who in turn are at odds with the Catholics. We make no discrimination whatsoever; therefore, we would have to give the interpretation of the books of the Bible of each one of the various denominations of the Christian religions. Think what an impossible task this would be.

Furthermore, would this be of any benefit to the one asking for our help? Hardly, because he would still find it necessary to choose between the many explanations to find one that suited him.

The Rosicrucian teachings embrace the doctrines and teachings of all schools of philosophy, science, and psychology that have withstood test and trial through the ages, thus proving themselves truth and knowledge. If a theory expounded by an Oriental religion proves to be a natural, immutable law, certainly it is not rejected because of its source. After all, such would be a Law of God, not of man. It would be real, absolute, working for one and all alike. Just as no nation or race of people has a "corner" on God's Laws, neither do these laws work in behalf of some and not others. It is this absolute knowledge that the Rosicrucian teachings embrace and perpetuate to help the seeker know himself and his relationship to the universe.

For the benefit of those who would like a better understanding of the source of religion, we might recommend such books as "The Story of Religion," "This Believing World," "The Dawn of Conscience" and similar works that can be obtained in the public libraries or purchased from your local book dealer. For a clear understanding of the various Oriental schools of philosophy and religion, the book, "Oriental Religions," will serve you. There are entirely too many different

translations of the New Testament presented for us to recommend any particular one. The version most widely used in English-speaking countries, of course, is the King James version. Two of the most revealing and inspiring books of modern times recommended to the student of mysticism are our own publications "The Mystical Life of Jesus" and "The Secret Doctrines of Jesus," both available from the Rosicrucian Supply Bureau and both written by our late Emperor, Dr. H. Spencer Lewis.

Again we say, we cannot interpret the sacred Scriptures for our members for the reasons that are quite obvious from the above statements. It is hoped that this will answer the questions of many who have written to us about this matter during the last few months.

Subtle Demonstration of Cosmic Power

It is believed that you will enjoy a letter from one of our sorores who is in the Neophyte Degrees and has just completed the performance of her first Personal Home Contact. The reason for bringing this letter to your attention will, I am sure, be quite obvious to all of you.

We have said over and over again that you must not try to judge success or failure by outward signs at the time of making a Cathedral contact or attuning to the Cosmic during a Personal Home Contact exercise. The results are so subtle at times that you are conscious of nothing of a physical nature, but later you may have a sense of attunement, a feeling of peace and harmony. The burden of life's problems may be lighter, or the perfect solution of some problem may unfold before you like a well-made plan or pattern. All such experiences are due to the close attunement you have established between yourself and the Cosmic forces. Notice from the following letter the truth of these facts about successful contacts:

"When notice of Home Exercise #1 came, I anticipated the event with keen delight. My one prayer was to be sufficiently prepared psychically as to be receptive to or in attunement with the vibrations of the Cosmic Conclave of Masters and the officers of the Temple.

"However, about a week before the date set, a series of adverse happenings plunged me into a deep pit of black despair. I was emotionally, physically, and mentally paralyzed. My constant striving to attain greater beauty of character, my struggle against certain habits—all was relinquished. Cathedral prayer periods went unheeded. I had no heart for anything.

"Such was the mood when the hour of contact came. Instructions for doing my part were carefully followed. Nothing happened. That is, no

physical reaction such as described in the notice. I arose to resume my household duties.

"But, gradually, it dawned on me that I was no longer depressed, and haven't been since. Outwardly (yet) nothing has happened to change these untoward circumstances spoken of, but I am my old 'fighting' self again. Mysteriously, my Life Force and courage have been renewed. Could it be I was in attunement? To me this experience is a miracle."

It is not often that we discuss here in our Forum correspondence or reports of our members, unless these reports contain some specific demonstration or illustration of our teachings. Those of our members who have been discouraged with their Home Contact exercises and Cathedral of the Soul contacts will be benefited by the experience of our young soror who sent us this encouraging letter.

Purpose of Our High Degrees

Some time ago I was interested in a letter from a member who had completed the Ninth Degree and advanced into certain higher work of the organization, in which she commented concerning the fact that in certain lessons of the higher degrees she could not find the practical value that was contained in many of the lower degree lessons. At about the same time I received another letter from a lower degree member who stated that too much was packed into the lower degrees; for example, too many subjects were treated in the Neophyte Degrees and dropped before completion. Now, I regret to say that both of these members are not deriving the maximum benefit from their affiliation with the organization just because of a point of view, and I hope that if any member who reads this may have been a little confused regarding the presentation of certain subjects in the Rosicrucian teachings, these comments will help clarify in his or her mind any existing confusion.

We do not want Rosicrucian members simply to accept everything that is said in the monographs without question, as if it were dictated from a source beyond this earth as the absolute word of a higher power. It is true that those who have contributed to the Rosicrucian knowledge and to the presentation of the Rosicrucian monographs in their present form have been those who have reached high in the scale of psychic advancement and illumination, but still they were human beings, and we want members to realize that they, too, are human and that the final knowledge that can come to all individuals does not come from without, on a printed page, or in a spoken word, but from within. Many people go through life hoping to find a few words or a simple set of instructions that will make their lives different. No

word that has ever been spoken by the physical voice, or written with the hand of a human being, can convert or change the life of an individual unless the knowledge or meaning which is carried by those words is sufficient to inspire the individual to turn to the source of all knowledge and wisdom within himself, and from which, in the final analysis, must come all things. We carry the potentialities of all knowledge and wisdom within us, but we are not in a position to gain that knowledge without direction at some time in our lives or some time in our cycle of incarnations. As stated so well in "The Rosicrucian Manual," it is true that "when the student is ready the master will appear," but the student does not get ready by doing nothing. When the student in an academic course is ready, he will pass the examination and need not worry about it, but he does not get ready simply by sitting back and hoping that he will pass. He must learn the information on which he will be examined. This deviation and these comments have been to point out the fact that members, in order to derive the most from the Rosicrucian teachings, must realize that they are the composite of many pieces of information from many sources, and that they are presented as well as it is humanly possible to do so in a modern language; in a modern form easily available to those who will direct their attention toward them.

The method and sequences of presentation of our teachings have come through the result of experience not only by the present Supreme Officers of the organization, but by those who have gone before, even in centuries past. Therefore, the statements which were quoted by the Frater and Soror at the beginning of these comments are true. The Neophyte monographs do contain many subjects, some of which are only touched upon in one monograph and then dropped. There are various reasons for this. One reason is to round out the general point of view of the new member, so that he will understand the fundamental purpose of Rosicrucianism and its terminology. Another is to test the real sincerity and conscientiousness of the Neophyte in order to see if there is a determination to go ahead to the places where he or she can be directed to the full information concerning the subjects mentioned. Through the nine Temple Degrees those points with which the student needs to be equipped in knowledge and experience are presented. Then in the higher degrees of these nine and those that follow there is the opportunity for the student to begin to review the information and experiments of the other degrees, and in that way through actual participation and use of the material presented, the whole theory and practice of Rosicrucianism will become a working tool in his hands.

In any profession that requires the use of tools, particularly in fields where precision instruments are necessary, there is first the requirement of learning the use, purpose and actual technique of handling each tool. As time goes on, with the increase of knowledge and the application of these tools, results take place in the mind and ability of the individual attempting to gain this information, and there comes a time when the worker with these fine instruments does not think in terms of the individual instrument itself, or in terms of the smattering of knowledge he acquired concerning one of them when he began his apprenticeship, but there is in his mind a composite knowledge of the application of the information and experience he has had as a unit.

I have observed a master watchmaker repairing a watch. He focussed his attention upon the works within the delicate instrument itself, and he reached for the tools which he used without raising his head. They were in their places; they had their purpose. I seriously doubt, so intently did he work, that he could have named a moment later the tools that he used and the sequence in which he used them. This was because the purpose of all those tools put together, and the purpose which his actions with them would accomplish, was an integral part of his thinking. How could such an ability ever come to exist in one man? In the same manner that our abilities become existent in us through the acquisition of knowledge; through the application of the knowledge; through benefiting by the experience that comes from the first tool; and through either a desire or a necessity to keep doing whatever the process is. More abilities result from necessity probably than from choice, in the illustrations which I have given in the matter of earning a livelihood.

The purpose of the higher degrees is to give the members the opportunity to apply the knowledge and practical experience learned previously. Just as the craftsman gains new knowledge every day as he proceeds in his work, so must we pass on the experiences and the inspiration of those mystics who have contributed in the past in the form of monographs. Therefore, the message to every sincere Rosicrucian, whether he be in the first or the highest degree, is to remain patient and not judge any part of Rosicrucianism as a whole by any segment. Do not consider the benefits of the monographs in terms of any one of them, but look upon the whole, look upon ultimate perfection and mastership which must surely come eventually to everyone who conscientiously follows the instructions as laid down.—A

Family Objections

A soror asks our FORUM CIRCLE, "Why do members of one's own family become so obstinate, so unreasonable as to seek to interfere with such an innocuous activity as one's AMORC membership? This is my problem, can you throw any light upon it?"

We might eschew discussion of this matter because of its personal nature, but since many members, both fratres and sorores, have similar considerations to confront, we will examine it. Upon first consideration, it might seem sufficient to explain this attitude as intolerance upon the part of some wives or husbands, mothers, fathers, sisters, and brothers toward one of their number who has affiliated with AMORC. However, the substitution of a word for a condition does not clarify it, and, further, in all instances the interference is not motivated by intolerance.

From actual experience, we each personally know that our own brothers or sisters may be as different in habits, inclinations, and temperament from us as strangers. In fact, more so at times. One brother may be mild-mannered, genteel, and visionary; another may be cunning and acrimonious in his remarks. It might seem strange that this could be so when both are of the same parents; however, the science of heredity, as explained by biologists, removes this mystery. The hormones secreted by the ductless glands are greatly responsible.

It is generally conceded that each of the endocrine glands secretes a specific hormone, which is given to the blood or lymph, and which influences some functional activity. Etymologically, hormone means "I excite." Their effect, therefore, as a stimulant is threefold. First, a person is affected by the nature or probable hereditary growth power of his organs and his bodily parts.

Second, by the quality or amount of the hormones produced by the endocrine glands of the parents at the time of conception; and third, by the receptivity of each part of his body to the stimulation of the hormones. Of course, a physiological change may occur later in life, due to health or shock, which may affect and alter the temperament of an individual. These hormones may cause one to be inclined toward meditation and reflection; another to be extremely impetuous and moved only by his immediate experiences. They may, for example, cause a father to be credulous and superstitious, and a son inquiring, thoughtful, and analytical. They may produce an inclination toward study on the part of one brother, and indulgence in superfluous things by another. One may become, because of these factors, a rank materialist, who accepts all realities for their apparent nature, and who lives from

day to day, employing his experiences only for his immediate needs. Such a person cannot conceive the temperament and imagination of someone who is intrigued by the thought of initial causes. He cannot understand why another person wants to know *why* certain things happen, or what the relationship, order, and ultimate purpose of things are.

A person having the former temperament criticizes the latter's serious beliefs, yet he does so with a sincere conviction that he is extirpating some false ideas that may cause his brother, son, or family member a later misfortune. Actually the objections and interferences on the part of some family members assumes at times a status of protection. They believe that because your thoughts are so different, so extreme in comparison to their own, that they are doing you a favor which you are not now able to appreciate, by discouraging and ridiculing our concepts and practices. *You can classify family objections.* If they are of the particular physiological and psychological class which we have just described, they will display, not alone by their arguments with you but by the conduct of their private lives and interests, that they are of this class. If they actually do pursue interests and hobbies which they contend are the only true values of life, it shows that they are sincere and cannot help expounding what they feel is right, no matter how much it may aggravate or annoy you. Such persons, however, are usually as reasonable and as just as yourself, and if approached impassionately, they will eventually shrug their shoulders and let you think as you will.

The worst condition usually prevails among husbands and wives. Let us begin with *the objecting husband*. One of the principal objections of some men to their wives' membership is based upon what they offer as economic reasons; namely, that they cannot afford membership for the wife. In some very extreme situations, where the husband has been out of employment for a considerable time, or has contracted large debts because of illness, the family actually for a few months may not be able to afford anything but necessities. On the other hand, frequently those husbands protesting that they can't afford membership for their wives, are using economy as an excuse. Their incomes are quite sufficient to meet the nominal dues, but to them the expenditure of any amount over and beyond immediate necessities and somatic pleasures constitutes an extravagance. Can I prove my point—yes, most easily. Let the wives of these husbands place a new lamp upon the living room table. Perhaps they have acquired it because its different coloring or new design is a relief from the one that has been there for some time. An objection will be immediately

forthcoming: "What's the matter with the old one? It still gives out light; two lamps are a waste." Then again, perhaps the wife buys some little artistic article that has no strictly utilitarian value, but to her enlivens some nook of the home. This again becomes the incentive for a dispute. These objections are easily explained. The husband has no esthetic taste whatsoever. A thing must be useful, that is, to him it must serve some practical end, like a knife, fork, or cup, or it is a wasteful unessential. Wives of such husbands can expend quite large sums of money for visible quantities of food, without provoking a domestic scene, because the food gratifies the appetite and its value is easily appreciated by them.

Culture to such men, if it cannot be readily converted into cash, is a dissipation of funds. They would readily ask you, "Why study music, do you intend playing or securing a paying position in an orchestra?" "Why attend an art school?" they would also ask. "There are too many indigent artists already." These men are to be pitied. They are devoid of that finer sense of appreciation of the things of life. They can no more understand your interest in *higher thought*, *mysticism*, *esotericism*, or *hermeticism*, than a deaf individual can an orchestration, or one who is color blind can thrill to the penumbras of a fine painting. The association areas of their brain are just not sensitive to such sensations. This does not detract from their character or merit as individuals, but does explain what seems to be altogether a bigoted viewpoint. There are, of course, those wives who are extremely unfortunate to have as a mate one who is very *selfish*. Such an individual resents any expenditures by his wife in which he cannot also participate, that is, he conceives her as depriving him of funds for his personal avocation, hobby, or pleasure.

There are wives who harass their husbands equally as much as husbands do wives, because of membership in AMORC. The symptoms and causes are somewhat different, but none-the-less annoying, boorish, and offensive. With most wives, the objections to their husband's membership, though of course not admitted, are based upon an inferiority complex. Their husbands perhaps have a better education, are more conversant with topics of which the wives are either ignorant or are incapable of discussing intelligently. These husbands, because of their positions, move daily in intellectual circles which are far beyond those of their wives. The wives fully realize this, and become actually envious of the greater world which their husbands enjoy. They are incapable of raising themselves up to the intellectual plane of their mates, or they are too indolent to do so. During their hours together at home, such a wife is continually seeking to re-

duce her husband's interests to her own level. She desires to plunge him into the shallow superficialities of her own life. Worse still, she is sardonical in her comments about his pursuits, other than his occupation. She can find no fascination or appeal in the subjects of metaphysics, philosophy, art, occult science, or mysticism. Consequently she is trenchant and unkind in her remarks when her husband voices his opinions. She is envious of any association he has with persons, in which she cannot participate, even though she is creating her own barrier to such associations. Her criticisms of the subjects or topics of study of AMORC are childlike and mendacious, as would be expected, because she has no slight conception of their true nature. She will nag her husband for "neglecting" her or spending money on interests which should be for their home, or even maliciously attack the character of the officers or members of the Order, to try and selfishly deprive her husband of that which she cannot or won't understand.

This is not an exaggeration, but a portrayal of many actual circumstances. Frankly, many husbands who undergo this experience are themselves responsible. They failed before marriage, to take into consideration to any degree, the true value of *mental companionship*. A wife to them was solely a physically attractive member of the opposite sex, with an ingratiating personality. They never once dreamed that the intangible substance of difference in intellectual pursuits, or *the mental life*, could ever become a factor of inharmony in their lives.

Another cause of wifely objection to AMORC membership is *religion*. This cause may also exist with husbands, but it occurs far less frequently with them. It is indeed most unfortunate when one's religion can inculcate intolerance and bigotry within one's consciousness. It is, however, understandable that when persons have been raised in an orthodox faith that has satisfied them, and when they have not been of a studious nature, philosophical and mystical terms and names which come to their attention will alarm them. The content of these things is strange to them, and they are apt to conceive them as hostile to their religious faith, and consequently they shun them. An orthodox religionist who is considerate of others will at least permit her husband to explain his membership, what he is studying, and why it brings him pleasure. She will listen attentively and tolerantly; she will let him point out how it neither attacks her dogma, nor any religion, nor does it necessarily interfere with one's faith, and that, in fact, *Rosicrucianism is not a religion*. Seeing that it is not harmful to their morals, or the welfare of their domestic life, and is educationally beneficial, she will not interfere

with his membership, even though not personally interested. After all, she does not object to her husband's eating spinach, even though she doesn't care for it, or to his reading the sports page, which does not appeal to her. Likewise, her husband can be an excellent Rosicrucian student, and not detract in any way from their mutual happiness, if she is tolerant of his interests.

"What, if any," you might ask, "are the remedies for these situations?" The first, where a husband is so mundane as to insist on the practical and material side of everything, and inquires of his wife, "what do you get out of it?," the reply to him should be, "Pleasure," for that would be comprehensible. Tell him you derive a mental satisfaction and enjoyment from your studies like he may obtain from attending a theatre, a boxing match, or smoking a good cigar. Ask him kindly what material things and benefits he derives from his pleasures. In other words, reduce your satisfactions of membership to terms which he is accustomed to by disposition, and which he can readily realize. Don't try to explain the higher and esoteric merits of your membership. They will not be understood or appreciated, and such a presentation would only weaken your cause.

Where a husband is selfish in using the extra family funds for the furthering of his *personal whims and fancies*, and objects to the wife's expenditures, she should as tactfully as possible insist that he cease participation in an outlet for his interests in which she cannot join him. She should insist on a pleasure which he may not particularly enjoy (even if she doesn't enjoy it either), then compromise by allowing each to pursue their separate interests over and beyond the mutual domestic relations.

In the instance of the wife, as described previously, who is incapable of truly appreciating AMORC membership, and who because of envy seeks to prevent her husband from continuing as a student member, the following tactics, for remedy, have proven to be very satisfactory, as they are established upon a study of human nature. Endeavor to locate another male member who is married, whether his wife is a member or not. After gaining his confidence, have him help you. Explain that your wife is not a member and is not favorably inclined toward the Order and that she thinks its teachings must be strange and inept to today's ways of living. Invite this couple to your home as guests for an evening. During the course of the evening have them, particularly the wife, *discuss with your wife* things of her world, things that appeal to her. In other words, put the topic of conversation on the level of her understanding, appreciation, and response. This will establish confidence on her part in the guests. The Rosicrucian teachings should not be discussed, except

to make it known to your wife that either the visiting man and wife, or just the husband is a member. If the wife of your guest is not a member, she should display not only interest in your wife's world and affairs, as said, but also must indicate complete confidence in her husband's membership in AMORC, and speak favorably of it if the topic arises. This contact with other Rosicrucians will reveal them to your wife as sociably agreeable and not hostile or superior to her ways or beliefs. There is no better method to remove prejudice than an example of this kind.

Now, a final word of caution. Many husbands and wives provoke family antipathy toward their membership because of their unreasonable conduct. Your teachings are *private* and *confidential*, and the monographs must be disclosed only to another member or companion member who is in the same or higher degree than yourself. There is, however, *nothing mysterious* about your membership. Do not pitter-patter about when arranging for your study night, as though you were preparing for a nocturnal journey to the moon. Don't wear that smug look of, "if you only knew what I know." Further, do not become arrogant in your new-found knowledge, superior in your attitude, or assume the demeanor of "what befalls others is due alone to their ignorance and could not possibly happen to me." It is our hope that all of the above may make for better Rosicrucians and a happy family understanding of the true purpose of Rosicrucian membership.—X

The Mystical Meaning of White

A frater of Canada now directs a question to this FORUM, or we should say, a number of questions. They are: "What is the mystical meaning of the color white, or its significance in a mystical or psychic sense? Is there a state of consciousness where the color white, a living, luminous white would have a special import? Second, there must be a reason why the Great White Lodge has such a color in its name; in a word, why white?"

It will be observed that the frater referred to white as a color, and that is a common mistake which many of us make. Without attempting to become pedantic, it is necessary to point out that white is not a color, but in reality *consists of all of the colors*. White is produced by a regular reflection of the rays of the solar spectrum, or, namely, sunlight. To put it more simply, white light is a harmonious blending of all of the rays of light which emanate from the sun and are included in its spectrum. By contrast, *black* is the absence of color because it absorbs all light waves of the solar spectrum. Color actually does not exist, except as a sensation in our consciousness.

Sunlight consists of a series of waves of energy which, we may say, vary slightly though they all have the same velocity or speed. The optic nerves of the eyes are sensitive to some of these waves, consequently, they fall within the ocular range; that is, we detect them as color, or we are conscious of them as color. All color is blended harmoniously in sunlight. Not until this light falls upon a prism and is diffused, are the waves separated and we see then in sunlight the many familiar colors. Objects themselves are colorless. All of the particulars of reality are devoid of any color. They do have the capacity for causing us to *realize* them as colored. This, incidentally, becomes an excellent example of our doctrine of *actuality* and *reality*, which is expounded in our monographs. An object appears red to us because its atomic and molecular structure is of such a nature or density as to absorb all light waves that fall upon it, with the exception, for example, of the red rays which are reflected to us, and the object is *realized* by us as red, whereas in actuality it is not. The same is true of any color. Objects, we may say, are filters of light waves. A white object is one that equally reflects all of the waves of light which fall upon it, and to which the eye is sensitive. No wave predominates in white light, and so no color exists, and white is just something that the consciousness realizes. Black, as said, reflects none of the waves of light. It really traps them, to use a common expression, consequently, the object appears colorless. We might almost say that black is a hole in light. If we have a light area and in it we see a black object, the form of that object is the extent of the absence of light.

There are many simple little experiments in physics that can be conducted to prove that a white surface reflects direct radiations and that black absorbs them. If two little metal vanes, about one inch square, are mounted upon a spindle in a so-called vacuum tube, one painted black and the other white, and a strong direct beam of light is made to fall upon the black vane, it will absorb the energy, producing heat, and it will retract, causing the vanes to revolve or turn about on the spindle. This phenomenon will not occur by having the same beam concentrated upon the white vane alone, proving that the white reflects the energy.

Now we are not in possession of any knowledge which discloses that the ancients knew that white light was a *harmony* of all color, and yet their symbolism of it would seem to point to it. White was most certainly *not arbitrarily* selected by the ancients to symbolize spiritual qualities. Certain other causes for this conception are posited. The earliest written records appertaining to the symbolic significance of white appear in

the Old Testament. To the ancient Hebrews white symbolized *purity* and *innocence*. It represented light, which not only impressed the Hebrew mind with its brilliance and purity, but with its Divine symbolism, for it seemed to have a moral connotation. Priests, and those officiating in religious ceremonies, were clothed in white to symbolize the purity of their functions. In fact, in Leviticus 16.32, we find "And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes." Linen, which was superbly made by the Egyptians, and which was obtained by the Hebrews, was principally, in its finest texture, pure white, and we know from contemporary artists that the priests were clothed in it. The relationship of light and white to purity is expressed in Psalms 104.2: "Who coverest thyself with light as with a garment."

Conversely, black, the opposite of white, the absence of light or color, had a different meaning. Since black absorbs all color and thus buries light, to the ancient Hebrews, who were the originators of much of the symbolism we perpetuate, it depicted *death*, *humility*, and *mourning*. The use of black, of course, for garments of mourning or as a sign of death is commonly known to us today, because of the still prevalent custom throughout the world of using it in this manner.

Meanings were also associated with other colors. Blue represented the unclouded sky, and to the Hebrews symbolized revelation. It was the first of the colors used for the curtains of their sanctuaries, and the Israelites were commanded to have a ribbon of blue fringe on the edge of their garments, in order to remind them of JOHWEH. This is brought to our attention in Numbers 15.38: "Speak unto the children of Israel and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue." Then, again red had its symbolical significance. It alluded to bloodshed or the running of blood. Purple was the sign of royalty; it represented dignity and honor. Green, as the color of plants, was the symbol of those growing things to which people looked forward during the drab, dismal months of the winter. It also objectively symbolized *rejuvenation*, *resurrection*, and *hope*. Oddly enough, it also represented the moon. The attaching of meanings to these colors and to white and black, however, are principally obvious or logical deductions. In other words, they appeared to identify themselves naturally with the essence of certain things or conditions. The oozing of blood from a living thing, when injured, must have made a very definite impression upon the early minds—as it

still does upon us today. One could hardly ever look upon a similar shade of red without being forcefully reminded of *blood*. By association of ideas, that color would more quickly cause one to think of blood than anything else, especially in a time when colors as paints were either not used at all or sparsely so.

We, as Rosicrucians, also know that the vibratory rates of certain of the colors affect our sympathetic nervous systems in such a manner as to engender certain emotional responses or attitudes of mind, which we always consciously or unconsciously thereafter associate with the particular color.

Since sunlight, especially in the Near East and in Egypt where the earliest great civilizations began, was so intense, so brilliant in its whiteness, it, too, made a profound impression upon the peoples. It appeared to bathe all things in its whiteness. Moreover it, itself, remained unblemished. There was nothing which man or the things of earth could do to alter it. It was a thing of splendor to behold. As the sun, for various reasons, became deified in the various religions, *white* consequently became a symbol of Divine efficacy. With respect to white, however, there are certain psychological reasons which we must take into consideration as well. White, like sunlight itself, is searching and very revealing. It dispels all shadows. It makes any blemishes in an otherwise orderly surface or texture conspicuous and easily visible. We, ourselves, know how any spot of color is strikingly contrasted on white. Thus, in the minds of men, white became associated with *purity* and *absolute perfection*. Spiritual substances, such as man's soul, were conceived as white. As light and white were so identified, teachers of spiritual truths were therefore clothed in white, depicting the *purity* of their character and their doctrines.

Might I remind the members of our FORUM that for this same reason the Colombe or the Vestal Virgin of our Rosicrucian Temples—the *symbol of conscience* and consequently the *purity of mind and thought and purpose*—is likewise robed in white.

Psychically, there are colors which actually depict and truly represent man's spiritual and psychic attainment. In other words, when we are pure in mind and consciousness, or have attained a degree of Cosmic Consciousness, our auras radiate colors quite different than white. Thus we can see that white is merely a symbol of mystical attunement and spiritual attainment, and not physically a result thereof. Without attempting to divulge certain principles of our higher degrees, we can say that the colors of the rainbow have a relationship to the twelve planes of our *Divine Consciousness*, the twelve stages or steps

through which this consciousness passes. The color corresponding to the lowest of these twelve steps, as we shall call them, is dark ultra violet; then the color progresses by gradation to a violet, which is found at the highest stage, or at the top of the successive stages.

We also hear of *white magic* and of *black magic*. White, as a symbol of purity and because it has been associated with Divine things, as explained, is also identified with that notion of our minds which we call good. Consequently, right conduct and morals, or the good of them, is symbolized by white. *White magic*, therefore, means the application of the laws and the phenomena of nature (which magic is) for *good purposes*. Conversely, *black*, being associated with moribund things, and with obscurity and imperfection, represents evil.—X

Negative Use of Psychic Powers

I have a letter from a member who states, in effect, that he cannot conceive of how the principles taught by this organization, or in fact any other principles having to do with the use of the psychic powers of man, can be used for any other purpose than that for which they were destined. He further states that he could not conceive of anyone being able to use constructive powers for evil purposes, even if he so desired. He reasons that since these powers are of divine origin and are ours to be directed by us when we have reached a certain degree of attunement and understanding, it would be impossible for such forces to be used in a negative manner.

This question involves so many factors that it is difficult to analyze in the space of an article in this Forum. In order to explain some of the points involved, one must also take into consideration the individuals to whom the explanation is made. Since this Forum reaches many members regardless of the degree of their advancement in the studies or in their own personal understanding and development, there are certain factors which cannot be discussed, but which have a direct bearing upon the question itself and which will be understood by the members in the highest degrees, and eventually by all members when they reach a certain point.

The use of any force in the universe is directly connected with the user. There exist throughout the universe many forms of latent force which are not put into effect by the voluntary action of man. Possibly the best illustration of this would be the force of electricity. Anyone who has witnessed an electrical storm does not have to be convinced that electricity is a latent force available to be made manifest when the right conditions exist for its manifestation. We all know

further that this same force can be harnessed and directed to accomplish certain things for man, such as producing light, heat or power. We also know that electricity in these forms becomes man's servant, but if not properly directed can cause him harm, even to tearing down the cells of the body and causing eventual transition.

With all of these factors in mind we can hardly state that electricity is an evil force because when improperly used it can bring about transition. And yet, how can we say it is a good force exclusively when it can be used as an agent of destruction? This brings forcibly to our attention a factor underlying all Rosicrucian knowledge—that good and evil are relative terms and that it is entirely from the consideration we give these terms and from our own understanding, training and viewpoint that we interpret whether the force is used for good or for evil.

Electricity is further a splendid example of polarity. In itself it is a dual force, having negative and positive polarity, as well as in its purpose of manifestation, being used for constructive or destructive ends.

Now, the power which we use, insofar as psychic abilities are concerned, is also a latent power within us. We do not gain through study and practice the possession of something which we did not have before beginning that study. In other words, a person whom we say has become highly developed psychically has not gained some new quality or ability. He has simply developed a part of his latent ability which he has had since birth. One of the purposes of man's existence is to develop all of his abilities, and if he does so he becomes a full-grown, normal adult and puts these abilities to use for one purpose or another. One person turns to one form of expression, while another directs his energies elsewhere. One may become a banker, another a criminal—the same forces are being used. Physiologically the two men may be the same; the difference is in a sense an immaterial one. It is a difference of viewpoint, of training, and of directing their God-given faculties.

Applying ourselves more definitely to the original question, with the above thoughts in mind, we might first ask how the psychic abilities which we may be able to develop can be used. They can be used to bring about different manifestations than we had previously known in our lives and in our environment. Let us take for an example the ability to project. Why is there any reason for a person to learn to project? One reason is that man must learn to use all of his latent possibilities. That is his destiny. If he does not, then according to the principles of reincarnation he must continue to reincarnate in a physical body, experiencing pain and suffering as

well as some happiness, until he reaches a stage where he can enter upon the next step of life, whatever that may be.

Unfortunately, projection is looked upon by some as being almost an abnormal manifestation. If we look upon this ability in its true light as a perfectly normal process, as normal as the process of digestion or the process of thinking, we have an entirely different viewpoint. If man is equipped with the ability to project, it is a perfectly natural thing to develop that ability, and it must therefore have some purpose. If man learns to project efficiently, he has gained a very helpful ability. What can he do with that ability? Can he use it constructively or destructively at will, or can it only be used for constructive purposes? Possibly the most constructive use of this ability to project is the assistance of others by applying our principles of healing to the advantage of those who may be suffering and whom we could not contact physically.

We can also carry on many other activities through this medium, as you have learned or will learn at the proper point in the studies. But as is pointed out in the Seventh Degree, projection could not be used in a negative or destructive sense in the way most persons would conceive of it being used. For instance, one could not use projection to obtain information that would harm another or to interfere with another's privacy. As pointed out time and time again in the pages of this Forum and in the monographs themselves, and, in fact, in any authentic work on the laws of subjective phenomena, a person cannot be made to do anything in a subjective state that he would not do in an objective state. Along this same theme is the principle that all force, all power, must be transferred from one point to another through the medium of a certain channel. There must be a certain harmony between the power and the channel. Let us use electricity once more as an example. Electricity can be transferred and directed from one point to another through the medium of a copper wire. It cannot be directed through a piece of glass, since electricity and glass are not in harmony. In fact, glass is used for the construction of insulators, which are no more than places in a line of force to stop that force. Therefore, returning to projection as an illustration of one phase of psychic development, it could not be employed destructively in the sense that it could harm another person or that we could project into the presence of another person and thereby create a condition which would be to the detriment of that person.

We simply cannot carry out a negative purpose through a positive channel. To elaborate upon this point, you cannot project through the medium of the Cosmic, which is positive, good

and constructive, in order to carry out a purpose which is evil, negative or destructive, any more than you can direct electricity through glass, porcelain or some other non-conductor. This raises a question in the mind of the Frater first mentioned about as to why any mention should be made at any point in our literature of the possibility of psychic forces being used in a negative manner or for evil purposes. For example, this Frater refers to an article written by the late Imperator and recently reprinted in the "Rosicrucian Digest" entitled *Why We Have A Secret Order*, in which mention is made of the wonderful secrets of the universe falling into the hands of the incompetent or the evil minded. As I am sure every high degree member who has followed these comments will understand, it is not in the misuse of these powers to the detriment of another individual that the danger lies, but in what the use of them will do to the individual himself. Taking the example of projection again, we say that when an individual knows the laws of projection, and after proper practice and sincere study is capable of carrying out these laws into an actual manifestation, he has learned to utilize a force. When a force is existent, a certain pressure is created. When water piles up behind a dam it can accumulate to the capacity of that dam to hold it back, but when the pressure becomes greater than the strength of the dam there is no alternative except that the dam shall give way. While I am not an expert on the subject of electricity, I understand that the same illustration can be applied to electricity. If the power present in the conductor of electricity exceeds the ability of the weakest point in the line to carry that power, then that weak point will give way, which is the reason why we have fuses on the power lines of our homes.

The individual who is going to project, by following the exercises and instructions to that end, has built up a power or force which is going to manifest. If that power and force has been built up of such a nature that it is in accord with the medium through which it is to be projected, then success will be the result and nothing can stop it. On the other hand, if the purpose in projection is evil, if the intent of the individual is to secure information, for instance, that will bring grief or trouble to another person, then theoretically he has created the same force or power within himself ready to act but which cannot act because there is no channel by which it can be carried to the other party. Then the same thing happens as when a dam is broken down by the force of water or a fuse blows out because of an overload or a short-circuit on the electric line. It all, in a sense, explodes within the individual. That is, the full

force of what has been built up reacts upon the individual creating that force.

I have tried to point out by various deviations from the original question that this is a perfectly natural law and that there is nothing mysterious or weird in the process; that when a force has accumulated it must play itself out, to use a common expression. Therefore, the individual who has gained certain information and psychic development and who seeks to use it for a negative end is only building up the power of destruction within himself. He is making manifest the negative polarity of a worthwhile, constructive thing. Unfortunately, there exist in the world today, as there have existed in the past, many persons who have wrongly used powers made available to them. We cannot tell how many people who are physically, mentally or socially maladjusted have brought the condition upon themselves because of this very principle, but there is no doubt but that some such cases can be attributed to that cause. Therefore, it is not necessary to admonish Rosicrucians to use these forces constructively, but we simply wish to explain why many of the most profound subjects dealing with psychic development are withheld until the individual has proven over and over again his ability to use constructively the knowledge he is seeking.

I think this will also answer the question as to why this information cannot be made available to those who are unworthy of receiving it because they would not direct it properly. Just as I have attempted to illustrate how closely in accord with perfectly natural processes are all of these laws, so it is that no one who has the desire of gaining knowledge and attempting to better himself and his fellow men by the acquisition of this knowledge need have any fear of negative results from his study and experimentation. Neither do we need to have any fear of what some one else may do with that power, but it is a sacred obligation of all who understand to see that those who would not use the power properly are safeguarded from its acquisition.—A

Am I a Failure?

This question was asked recently in a letter from a member, and apparently not in a mood of despondency but rather in an attempt at true analysis. At some time in life probably all of us, either consciously or unconsciously, ask ourselves the same question. The answer lies in the consideration of many factors. Some persons consider themselves failures if they do not accumulate great material wealth, and yet we have all met individuals who have nothing from the standpoint of material wealth but still are happy and contented, and seem to spread that happiness and

content to others. They can hardly be considered failures.

This question really contributes to another point which is more important — the tendency upon the part of a person to become pessimistic occasionally or to develop an attitude or, we might say, a thinking process, of failure. Another letter along this line from a member stated that he saw no use in continuing his Rosicrucian affiliation or anything else, that he was just a failure, and regardless of what he might do he would remain a failure. That individual needs some pretty frank explanation. What he stated is all absolutely true because his attitude and thinking make it so. If a person decides he is a failure, and that whatever he may do he will continue to be a failure, then he has in a sense shut the door upon any type of success. What has led a person to this point of view? Probably the judging of success from terms of something he has not achieved. Therefore, before deciding whether you are a failure or a success it is well to take a careful inventory of what you have, both material and immaterial, and then compare that inventory with what you really wish to do and be.

If your ambition is to retire with a large income for which you do not have to work, possibly in this sense you will be a failure all of your life. But if your desire is to attain happiness you may never be a failure. Time and time again it has been pointed out that we cannot alter all of the particular experiences of our lives to fit into a specifically desired end. Man strives to attain those things which he believes will bring him happiness. Why not direct that same effort to the attainment of happiness itself and let the methods and procedures for attaining it take their own course. If you can look into your environment most of the time and see good in many things, if you have a full conviction of the fact that the laws of the Universe were created to bring about a certain purpose, and if you can understand that at least a part of your efforts in life must be directed toward helping those less fortunate in one way or another than you, then you are not a failure. These things are what Rosicrucians should seek: The ability to consider life as a whole as a constructive unit, and the fitting of themselves into it as an adaptation to environment.

Therefore, possibly the person who is the greatest success is the one who thinks the least about failure. So if you have been tempted to develop a failure viewpoint, your first big step toward success is to dismiss from your mind the idea of the existence of failure. It is negative and contributes to other negative results.—A

Healing Precaution

It would hardly seem necessary to take this means of again warning our members of the dangers of a promiscuous use of the Rosicrucian healing principles, since such notes of warning are struck time and again in the weekly lessons. However, recent correspondence would tend to indicate that our attitude regarding the use of Rosicrucian healing is not quite clear. In the first place, only those who are licensed, practicing physicians are permitted to use any kind of therapeutics for remuneration. This means persons practicing the art of curing illness and disease in accordance with the laws of the state or country in which they live, and who are competently trained in one of the many recognized fields of therapeutics. Being competently trained, they are licensed to set up offices or healing establishments and receive pay for their advice and services.

On several occasions within the last few months there have been several ambitious students of the Rosicrucian teachings who have protested and stated that they have the power to help others by magnetic healing and feel that they should ask for and receive remuneration for their time and effort. They do not agree that their work should be confined to the members of their families and close friends. They wish to become known as healers and thereby obtain as large a patronage as possible. To these persons who feel that healing work is their chosen field, that it is to be their niche in this life, their place in the Cosmic scheme of things, we could do no better than to urge them to arrange to prepare themselves for work in one of the several fields of healing accepted by the laws of the land. In this way, they enlarge their field of knowledge and operation; they meet with no damaging opposition from the various professions that are bound to object if attempts are made to carry on a regular healing practice for hire.

Let us assure you, fratres and sorores, this advice is not for the purpose of limiting your activities or preventing you from entering into a field that may be suited to you, nor is it to prevent you from earning a livelihood. It is, however, to prevent you from getting into difficulty with the laws of the country whose privileges you enjoy as a citizen. By all means, use the principles set forth so clearly in your lessons, but avoid attracting unnecessary attention to yourself, and never set forth any claims as to your ability as a healer. Use the principles freely if you are a licensed physician, for as such you are interested in results and the cure of your patients; but if you are not a physician, try to help others when you can be sure your efforts are desired by the

patient and no adverse publicity will result to you or the Order. This is a most important point to remember when going about the business of treating those who are ill or in need of assistance. You wish to avoid giving anyone the impression that the Order is fanatical in any of its teachings or that we think that our healing system is the only system of any value and that it will cure all conditions in all persons without reservation.

The Rosicrucian Order is not, we repeat again, a school of magnetic healers operating for the purpose of training as many persons as possible in the art of healing. Rather, it is a great worldwide fraternal order, the purpose of which is to help men and women in all walks of life to know themselves, Cosmic law, and their relationship to this great universe. With such knowledge, one can derive the greatest benefit from his present earthly existence. He can use the principles to grow and expand inwardly as well as outwardly. Finding oneself in the great scheme of things means building the body to as near perfection as possible and building a logical, intelligent philosophy of life. Rosicrucianism helps the member to do just that without resorting to any impractical, unintelligent, fanatical practices or indulgences. Again we say we cannot give approval to any plan that will permit the use of Rosicrucian principles for the cure of illness and disease for pecuniary interests, unless by a competent licensed physician.

Lost Souls (?)

A soror in the north now rises to ask the FORUM: "What is meant by a *lost soul*? How can such a thing be? I would like very much to hear something about this subject."

The term *lost soul* originates with certain theological doctrines and dogmas, and is included in the eschatology of the churchmen. It is due to certain exegetical interpretations. In other words, there are many statements in the Bible which, if taken literally, connote that man's soul is lost under certain conditions. We find, for example, in Lev. 22:3: "Say unto them, whosoever he be of all of your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, *that soul shall be cut off from my presence.*" Then again we have the classic verse in Matthews 16:26: "For what has a man profited if he shall gain the whole world, *and lose his own soul.*" Further, in Ezekiel 18:4: "Behold all souls are mine; as the soul of the Father, so also the Soul of the Son is mine; *the soul that sinneth, it shall die.*"

These quotations can be comprehended as meaning that the spiritual part of man shall be

annihilated or separated from God, never to exist again, because of wrong conduct or that which provokes Divine displeasure. However, there is every reason to believe that the prophets and disciples (allowing for later faulty translation and intentional alteration of wording) also meant by *lost soul*, the loss of life or of earthly existence, and not just the spiritual entity. To further illustrate, in Ezekiel 18:27: "... he shall save his soul alive." This can be construed in the manner in which we commonly designate lives lost or saved at sea, when we recount in newspaper articles that so many souls perished, or were rescued. In such an instance, we most certainly are not inferring or making a positive declaration that in a rail or sea disaster, the spiritual life or entity of those who met with death has been destroyed. However, the old scholars and Biblical students have made every reference to *lost soul* denote this particular spiritual significance.

There is still another orthodox Christian conception of *lost soul*, which we must consider before giving the Rosicrucian and mystical interpretation of the phrase. In Christianity, God is accepted as the absolute and complete reality, on the one hand; on the other hand, things are said to have existence with God, namely, the earth, the planets, and all living things, in fact, man himself. Further, God is declared to have created them, and yet he did not create them from any other substance having existence, for in Genesis 1:1, we have: "In the beginning God created the heaven and the earth." We are to presume, therefore, that all of these things were created out of himself—and the living soul of man as well, with the first breath of life. However, these other realities, *the heavens* and *the earth*, though created by God and apparently out of himself, since they could not have been from anything else, are not given the same Divine status as himself. We have then the peculiar situation of a *double reality*; in other words, two conditions, each of the same source, and yet one inferior to the other. Man, in so far as his soul is conceived by Christianity, is connoted to be absolutely of the same essence as God, or was before the traditional *fall* of man. Since that event, from the strict Christian interpretation, it is said that man's soul has lost some of its Divine perfection. Herein then enters the Christian doctrine of *salvation*. Through various prescribed rites, practices and obligations, man must redeem himself. In other words, the soul must be restored to its original status, and yet the soul is said to be of God.

We can see how this particular doctrine is disputatious and confuses many sincere investigators for truth. However, speaking from the orthodox point of view, since all souls must go through a process of salvation, they are considered *lost*, unless they do. To further complicate the pro-

cedure, a soul, we are told by theologians, can jeopardize its possibilities of redemption. By malevolent and nefarious conduct, it can be damned to purgatory or hell, where, after eons of time, or never, it may be purged and once again be eligible to transcend the body and be absorbed into the *Kingdom of God*. From this conception of Christianity, a soul that is so damned to hell is quite definitely *lost*.

The question that undoubtedly puzzles the soror is one that has turned so many millions of people throughout the centuries to mysticism, and many less thoughtful ones to what is termed paganism and atheism. This paramount question is: "If man's soul is of God and it is conceded that the *pneuma* or breath of God, which was breathed into him, was the Holy Ghost or Divine Mind of the Creator, how could it be, or what could contaminate it?" First, does it lie within the province or the accomplishment of man to soil or to desecrate or pervert that which is Divine, whether it be done intentionally or unwittingly? If man can do this, he is then equal in every respect unto God, and that doesn't seem sound as a conclusion, for there are so many evidences of the lack of perfection of man and his inability to master the things about him as he would desire.

Further, if the souls of men are separate from their source and divorced from the absolute, or God, when in man's body that would only mean that God or the Divine was *divisible*. In fact, God would be just an aggregate of parts, and by such reasoning, we would actually be drifting back to polytheism, when it was thought there were many gods or *separate* Divine beings. Further, if this were so, if the souls of men were separate from God and consequently could be lost, it would be impossible for man to commune with his God, for there would be no medium, no bond, no connection between the Divine Essence within him, and the Divine source from whence it came. Consequently, by communion and attunement we know the souls of man are not separate.

If, on the other hand, the soul in man is an extension of God, there is still another problem. It is this: if man contaminates soul because it is contiguous with his body and with his mortal conduct and thinking, it would make it appear that man has the evil power to sear the fringe or outer extension of God's consciousness. This thought, of course, is repugnant to us, if we *think* as well as believe.

The Rosicrucians contend, as did almost all of the venerated mystics of yore, that there is but *one soul*, the soul of God, and this soul is the consciousness of God, His *Divine Mind*. It is also *indivisible*, it cannot be divided because, to divide something, something else must come between the parts of it before it can be said to be separated.

What could come between or intrude on the consciousness of God? To God, therefore, there must be, if he is limitless and infinite, no such confining standards as those which men have as notions, such as time or space. Therefore, God has always been, and as a cause is likewise ubiquitous. The souls of men are therefore *extensions*, or shall we say, *projections* of this one soul essence of God. While this force flows through men, it is simultaneously always in attunement, always directly in contact with, and bound to that of which it is a part—God.

The Rosicrucians say, as did the ancient philosopher, Aristotle, that God must be considered a great unmoved mover, that is, he moves and by his nature causes all things to *change*, but He Himself remains unchanged; therefore, men's souls cannot lose any of their Divine efficacy. There is nothing in the world of matter that could alter the essence of soul. There is nothing which could separate it from God, for it is God. It cannot be damned, lost, or imprisoned. If we think in terms of God, when we think of soul as the only absolute spiritual quality resident in man, we will know that it must be inseparable from Him.

To use a homely analogy, a scintillating gem, such as a perfectly cut diamond, never has its brilliance permanently diminished because it is in the possession of one of low moral order—in fact, neither does an owner of great virtue add to its quality. The inherent qualities of the gem are not affected by anyone who possesses it. Indifference to the qualities of a gem may conceal them, may prevent them from being displayed as they should have been, but they are not destroyed. If one dwells continuously in dark places, the most radiant diamond he may wear upon his person will perhaps not be seen, and its characteristics will not be known to others. Likewise, a man or woman who disregards the voice of conscience and the dictates of soul deprives himself or herself of its qualities—a splendid, highly evolved personality—but he or she has not lost that which is not his or hers to lose—the soul itself.—X

Study Procedure

In preparing the monographs that are sent to all active members of the Order we strive to incorporate into the instructions suggestions and advice to the student for the most ideal way to study. Whenever it is possible, we add to such instructions those points brought to our attention by the general membership through its correspondence. Nevertheless, there are many seemingly inconsequential situations that arise during the course of the member's progress along the path.

It seems appropriate to take this opportunity to answer a few of these questions. A point that

has come up several times within the last few weeks is in regard to studying by candle light. It seems that the instructions in the First Neophyte Degree are not as clear on this point as they might be and leave the member with the impression that it is necessary for him to sit at his sanctum table and read his weekly lesson by the light from his sanctum candles only. This makes it quite difficult for the average student because there is insufficient light for him to read his lesson for more than a few minutes at a time.

The opening ritual is very important to the student from a psychological point of view. It tends to place him in the proper frame of mind for the work at hand, thus he derives the greatest benefit from his work if he follows the instructions and participates in the ritual of lighting the candles and also using the Rosicrucian chant and prayer. After the opening ritual and then spending a few minutes in silent meditation seated before his sanctum table holding thoughts of peace, harmony, and health for his fellow beings everywhere, he may then turn on his electric reading lamp and take up his monograph for the evening. It is not expected that he sit at the sanctum table and strain his eyes, probably inducing headache in an attempt to read and study his lesson by the light of a candle.

After he has finished reading and concentrating upon his lesson, he should then extinguish the reading lamp and, with the eyes closed, sit for a few minutes in silent meditation, absorbing and digesting the important principles contained in the lesson. Then the next procedure would be to close the study period with the thought or salutation for the evening and extinguish the candles.

It is not infrequently that we receive a request from a member of the National Grand Lodge to grant permission to extinguish the sanctum candles during the actual reading of the weekly monograph. Usually it is explained that the lighted candles tend to distract the student, preventing complete concentration on the work at hand. The candles sometimes flicker, the light goes brighter or dimmer at times, and quite often the candles will sputter and crackle, causing slight annoyance to the student, particularly those who are in the early degrees and as yet untrained in the art of complete concentration. Such requests are naturally granted with the suggestion that, after the period of meditation, the student light the candles again and complete the sanctum study period with the usual closing ritual.

The above brings to mind another question in connection with the study period; it is that of review. The lessons sometimes give the impression that the student is permitted only one hour a week to study, but this is not true. He can spend as many hours as he wishes reading and absorbing the Rosicrucian teachings. The ideal

way would be to review last week's lesson, then at any time during the coming week the new lesson can be reread, studied, and meditated upon. The student is not limited insofar as the amount of time he wishes to spend with his work.

Now this does not mean that he must participate in a regular ritual when reviewing the work. He can pick up a lesson whenever it is convenient. He can study it over in any location suitable to the purpose. Many enjoy doing this in the quiet of a peaceful Sunday afternoon, in an easy chair near a window reading by the normal daylight. This definitely will have no detrimental effect upon one's progress; in fact, it may prove extremely helpful depending, naturally, upon the circumstances surrounding the particular case.

Speaking of review, it has our wholehearted approval, but at the same time we advise never setting aside the new lessons in order to review the old. We know by experience that this is very harmful from a psychological viewpoint. It results in an accumulation of unstudied monographs and ultimate discouragement, and even at times an attitude of abandonment; therefore, when reviewing have an extra study period during the week especially set aside for this purpose.

A question that is invariably asked by the young member of the Order pertains to the concentration exercise given in the early lessons of the First Degree. You will remember that in this exercise we are instructed to sit comfortably in a chair during the period of the experiment. Many desire to know if it is not permissible to lie down on a couch or across their beds for the exercise. It is advisable to point out that for complete and perfect results, comfort is a necessary consideration. If comfort cannot be obtained while sitting up in a chair, then it is permissible to lie down. The only effect physical position has upon this exercise is in connection with physical comfort. If sitting up tends to cause a cramped, uncomfortable sensation, preventing relaxation, then the prone position should be assumed. Remember, however, that deep breathing plays an important part in the results obtained; therefore, the position assumed should allow for free action of the lungs.

When simply in meditation or concentrating upon some particular thought or idea, you may lie down if you wish. This is also true for the Personal Home Contacts and the Cathedral of the Soul Contact periods. Any position that gives greatest freedom from cramp or discomfort should be taken by the student. You cannot properly relax the nerves and muscles when cramped, tense, or uncomfortable. It is also advisable to try both methods, sitting up and lying

down, then continue to follow the procedure that proves best in your particular case.

Remember that there is no advice that will give perfect results in the cases of all students. In this respect we are very definitely unique and individual.

About Books

Frater Anton Svanlund, patriarchal Grand Master of the Rosicrucian Order of Sweden, in whose country a national convention was held in August, 1939, attended by representatives of the AMORC of America, has just sent us several copies of books published through his diligence by the Order there.

The first received was "The Mystical Life of Jesus" by Dr. H. Spencer Lewis, our late Emperor. The book, in Swedish, is a very faithful translation from the original English text. It is attractively bound, and is a credit to the labors of our good Frater Svanlund. The energy and effort displayed by this Frater in the interest of Rosicrucianism in his jurisdiction are indicated by the further translation into the Swedish language and publication, of another work by Dr. Lewis, namely, "A Thousand Years of Yesterdays." Our members of this jurisdiction will recall that it is a story which effectively dramatizes the doctrines and principles of reincarnation. The benefit which Rosicrucianism will derive in his country from the circulation of those books is quite apparent. Those of our members in this jurisdiction who may desire the books in Swedish can obtain them direct from Frater Svanlund by writing to him in care of the Grand Lodge of AMORC in Sweden. The address will be given upon request. Other books of the Rosicrucian Library will be published in the same language at a future date. In fact, the AMORC Rosicrucian publications have appeared in many languages in recent years, and are to be found for sale in nearly every country of the world.

Our Research Librarian, Frater Orval Graves, is recently in receipt of a new English translation from the French text of the book of *Prophecies* by the renowned Nostradamus. The amazing accuracy of these prophecies has startled not only the modern world, but the peoples of centuries ago. Nostradamus is actually a pseudonym of a French physician, mystic, astrologer, and philosopher, born December 13th, 1503, at St. Remi. He received his degree in medicine at Montpellier in 1529, but had for years previously studied philosophy and humanity at Avignon. After finishing his schools, he settled near Agin, a small city where he practiced medicine. Later, in fact in 1544, he moved to Salon. It was in this latter place during the Great Plague that he won dis-

tinction for his cures and unselfish labors in aiding the distressed.

No one knows exactly when Michel de Notre Dame (his actual name) began his monumental work of *prophecies*, but in the year 1555 he published a book under the title of "Centuries" containing rhymed prophecies. As they became fulfilled, they were brought to the attention of Catherine de' Medici, who was favorably impressed. Three years later, he issued a larger edition which he dedicated to the King. The accuracy of the predictions caused Charles IX to name him as physician in ordinary.

Nostradamus wrote many other treatises, but his prophecies won him his distinction. Some time ago in this Forum we gave quotations from them, and we pointed out how relevant they were to the affairs of today, of right now, in fact. Almost all past publications of the "Centuries" have been in languages other than in English. This work is an agreeable and true translation and very readable. It is published by Charles Scribner's of New York City and retails for \$2.00 per copy. Members may obtain it direct, however, from the *Rosicrucian Supply Bureau* at this same or retail price. Transportation or mailing charges will be paid by the Supply Bureau.

We take this opportunity, as well, to thank the many Fratres and Sorores of our Forum who have so kindly contributed books to our Research Library in response to our appeal. We are now exceedingly proud of our collection of several thousand works upon almost every conceivable subject, and we have been, or rather I should say our Librarian has been, most assiduous in culling out works that would merely occupy shelves and have no real value philosophically or mystically, or other than just as fiction. That fiction which is on our shelves is of the better class, and of particular importance to members, not only from the point of view of interest, but instruction as well.

You Fratres and Sorores who find it difficult to obtain interesting technical information from the books of your personal or local public libraries may do so through the facilities of the Rosicrucian Research Library. For example, such questions as: What is Brahmanism? What is the Hindu mythology of Siva? What are some of the great quotations of Hermes? Who were the true Aryans? What are the meanings of the different crosses? and numerous other questions may be submitted, and you will receive two-hundred word concise answers. Accompanying each answer is a bibliography of the sources to which the member can refer for more elaborate information if he or she desires. There is but a nominal charge of twenty-five cents (25c) for the typing and mailing of each answer—*no charge is made for the research*. Questions should be addressed to Rosicrucian

Order, AMORC, Rosicrucian Park, San Jose, California, attention Research Librarian. Members may ask as many questions as they desire. The fee of 25c for typing and mailing is requested in advance for each answer. Those who live in the vicinity of Rosicrucian Park, or who are travelling through, are cordially invited to visit the Library and spend pleasant hours there reading, browsing, or doing their own research. There is, of course, no charge to members for visiting and using the Library.—X

The Courier Car

We presume that most of our Forum readers have read the recent announcement, in the February issue of the "Rosicrucian Digest," of the 1941 tour of the *Courier Car*. The *Courier Car* is the result of meeting a very definite need, which made itself apparent in the Order years ago. There were thousands of members, as there still are, who do not live adjacent to an AMORC Lodge or Chapter, and who consequently had never heard an AMORC officer or representative speak. They had never enjoyed the privilege of participating in or looking upon any of the inspiring mystical temple ceremonies of the Order. Likewise, they had never seen any of the principles of the Rosicrucian teachings scientifically or mystically demonstrated. Many of these members, in fact, lived in small towns or villages and had never conversed with or known personally another Rosicrucian. Physically, their contacts with the Rosicrucian Order were remote or impossible. The *Courier Car* was invented, shall we say, as a means of bringing to them these and many other membership privileges and facilities without extra monetary obligation or cost. The first of these tours was launched several years ago, with great success, and for the building up of good will.

Our present tour, which began this last January 12th, is the most complete in its plans and services to our Fratres and Sorores. *It is the most costly as well.* The term "*Courier Car*" was originated because the car, with its staff, is like a Rosicrucian courier or herald of old, bringing greetings and messages from the Supreme and Grand Lodge officers to the members at distant points. The car is accompanied by a specially built trailer which was designed to accommodate and transport the elaborate and necessary paraphernalia that makes possible the extensive program which the personnel provide in each city visited. Each compartment contains its devices, instruments, and appurtenances essential to a Rosicrucian temple ceremony and ritual, or for a demonstration of the laws of matter such as magnetism, attraction, repulsion, vibration, sound, or the human aura.

The personnel of the tour this year includes a well-trained and qualified Rosicrucian lecturer, Frater Gilbert N. Holloway, Jr. Frater Holloway has been identified for several years with the activities of the AMORC Chapter in New York. Before beginning his tour, he spent several weeks at the Grand Lodge in San Jose for study, research, and training. So as to make his lectures and demonstrations most effective and beneficial to all the members, he familiarized himself with all of the scientific equipment which he is to use, and which was taken from the laboratories of the Rose-Croix University for the purpose. He has, as his technical assistant, Frater Bernard Ellis, who likewise underwent an intensive training before departing on the tour. Frater Ellis will also take part in the rituals and ceremonies, and will operate the professional sound and talking motion pictures which will be shown both to members and to the general public. The motion pictures were produced by AMORC especially to illustrate Rosicrucian principles and to exhibit subjects of the utmost interest to AMORC members. Some of the films have been made at considerable cost, not only in money but in time, by the Emperor and the officers. It is this painstaking care and uniqueness that will make them particularly instructive to Rosicrucians. Soror Holloway accompanies Frater Holloway, and is in charge of a complete display of all Rosicrucian literature, books, and supplies.

The *Courier Car* personnel will remain a minimum of three days in each city. Two days will be devoted to *private* lectures to Rosicrucian members. There will be no fees or charges for such convocations, even though, we repeat, the financial burden of such a tour—travelling expenses, hall rentals, equipment depreciation, announcements, postage, advertising, and incidentals—is considerable. On the evening of the third day, a *free public lecture* will be held in each city. Members are urged to invite their friends and acquaintances to attend. Especially are they asked to invite to the public lecture those who are interested in mysticism, metaphysics, New Thought, and occultism, but who have not had *as yet* the full explanatory literature of AMORC. This is understandable, for one who has read all of our literature to date, including "*The Secret Heritage*" which tells what the AMORC is, what it can do for the seeker, and is not interested in going further, should not occupy a seat at the public lecture that could better be filled by one who is interested. *So invite all those whom we want to interest.* The public are under no obligation, monetary or otherwise. The public lecture will be extensively advertised in the newspapers and by other means.

The Courier Car will visit, on this tour, nearly every principal city in the United States, from the Pacific to the Atlantic, and from Canada to Mexico. It will be on the road many months. If it will visit your city or town, or will be in your vicinity, you as a member will be notified at least one week in advance of its arrival.

There is still another reason for the Courier Car's visit. It is by the personal visit of these Rosicrucians and the demonstration of the principles which they will conduct, and the ritual and ceremony which they will make available, that each member in a small way is made to realize what the annual Rosicrucian Convention can mean to him if he will attend. If these activities of the Courier Car will bring you enlightenment, if you will find enjoyment in contact with other Rosicrucians, in the spoken word, in the instruction, realize how much more enjoyment, instruction, and pleasure you can derive by attending one of the annual Rosicrucian Conventions in San Jose. During the Convention you will meet with hundreds of Rosicrucians from every walk of life. You will hear their experiences. You will listen to advanced Rosicrucian members and teachers discourse upon the subjects nearest and dearest to your heart. You will have unexpressed questions answered, and problems solved. You will participate in temple convocations, initiations; you will witness mystical exercises. You will hear lectures on every phase of the Rosicrucian study and activity. You will learn how you can use the principles in your every-day life. Every building and department, and every facility of the resources of the Supreme and Grand Lodges, will be made available to you. You will spend pleasant hours in the Research Library and the Planetarium, viewing astronomical demonstrations. You will examine intricate devices and equipment in the Science Laboratories. You will spend time and meditation in the harmonious, peaceful atmosphere of the Egyptian Supreme Temple. You will look with contemplation and wonder upon the beauty of the collection of antiquities in the Rosicrucian Egyptian, Oriental Museum. You will have the opportunity of personal interviews with the highest officers of the Order. You will attend the class—*your class*—of your own degree. So when the Courier Car visits your city, or if you are invited to attend its convocations if it is near you, and when you enjoy the things it brings to you, remember that you will get so much more if you *plan now to attend the next Convention*. Remember the date—July 13th to 19th.—X

Does Cremation Desecrate the Body?

A Soror who I believe has never addressed this Forum before now directs the following questions: "The Rosicrucians in their funeral rituals and in-

structions advise cremation. Is not cremation a desecration of the body? Is it not wrong Cosmically for man to have his body so destroyed after transition?"

To the best of my knowledge, this is the first time that this subject has ever been propounded to our Forum for consideration. Very little upon the topic of cremation has been written in the monographs of the various degrees of AMORC, possibly because it has been the consensus of opinion of those in charge of the instruction of the Order that when cremation is recommended, not as a membership compulsion but in conformity with our teachings, the reasons therefore would be apparent from what has been taught about body, soul, spirit, and transition. However, nothing should be left to supposition, so we will endeavor to set forth our reasons for recommending cremation for the disposal of the body after transition. We will try to show the origin of the custom, and why some persons offer objections thereto.

Cremation as a mode of disposal of the body has been adopted from time to time by nations widely scattered over the surface of the earth. Evidences of cremation, actual remains, artifacts, and written records indicate it was a custom well established centuries before Christ. In some countries it is almost the only mode for the disposal of the dead, due to tradition and religion. In India, it is common with both the aborigines and the Hindus. In our Western World, it was practiced by tribes on the plains of North America and by those tribes that habited the Mississippi basin. It is believed, though there are no actual facts to confirm this theory, that cremation started in the Neolithic Age which archaeologists say began about eight thousand to ten thousand years before Christ. The custom became common during the Bronze Age, and among many tribes, and was continued as a fairly general practice until conversion by Christianity. The northern invaders who established the polity of the Homeric Age of Greece introduced the practice there. Before that time, it was foreign to the usages and beliefs of the Mycenaean Age. From the eastern Mediterranean it spread westward across the Alps to Italy. Though practiced extensively by the Romans, it did not oust the prior custom of *inhumation*. Inhumation is the gradual disposal of the body by contact with heat, but not with the actual flames.

Before reviewing various ancient and religious methods of cremation, we will consider the reasons for the procedure. First, and perhaps the earliest reason, is that tribes without a settled abode found it more convenient if they wished to carry the remains of the dead about with them. Further, it prevented desecration of the bodies if

they were captured or defeated in battle by enemies. It must be remembered that in ancient times, in Asia and along the fertile crescent, one-half of the tribes took up a permanent abode, and the others, sometimes almost all of the races, were nomads peregrinating from one area to another. To come down for a moment to fairly recent times, the Cocopa Indians who dwelt in the lower valley of the Colorado River, which section was annually inundated, cremated their dead upon a pyre with their personal belongings, just before the inundation. The huts of the deceased were likewise burned. Migrating tribes were also induced in ancient times to burn their dead because of their fear of witchcraft or sorcery being practiced upon the bodies after the departure of the living from the region.

An example of this belief in necromantic practices is found in the West Indian voodoo cult rite of *zombism*. The bodies are exhumed, and it is accepted by the votaries of the rite that they can be re-animated and live a mechanical sort of existence following the commands the sorcerer gives, but having no souls of their own, namely, just being living corpses. It was to avoid this sort of imagined witchery that many tribes cremated their dead. Then, of course, there is the reason of desiring to be rid of the ghost of the dead. The fear that spirit, consciousness, or personality of the dead remained on earth to haunt the living was a common belief among primitive peoples, and those of early civilizations. In fact, the superstition is still found to exist in our age. The cremation of the body prevented the ghost, it was thought, from remaining on earth. With this practice was a more enlightened concept. The burning of the body freed the ghost, liberated it from its bondage and fitted it for its union with the society in the life beyond. The Wayana tribes of French Guiana burn their dead, they declare, so "that the soul may fly up to heaven in smoke." It is interesting to note this reference to smoke carrying the spirit of the dead upward to the other world. This Forum a very short time ago gave the mystical significance of the burning of incense in which it was shown that man, even in Christian rituals, used the smoke of incense to waft on high his prayers, so that the prayer would ascend by that means; and in the Roman Church the smoke of incense became a symbol of prayer. Here we see, then, the beginning of a phase of the mystical purpose of cremation upon which we will discourse more fully later. We shall see that the mystical reason adumbrates all of the practical and superstitious motives.

Now as to specific rites and religious customs. Burial and cremation were equally common with the ancient Babylonians. To an extent, cremation was influenced by their religious beliefs. How-

ever, life after death, or immortality, as a concept, had a very minor influence upon the customs of the Babylonians. In fact, to the Babylonians who acquired most of their religious rites from the Sumerians before them, the *present life* was superior to the next one or the one beyond this. Their conception of soul was significant, however, in some respects to us as Rosicrucians—and to all mystics. The Babylonian word for soul is "zid" and means *rush of wind*. It was derived from the Sumerian word "napistu" meaning *breath*. This latter, I repeat, the identifying of soul with breath thousands of years before Christ, shows the constancy of that concept throughout the centuries. However, the negative aspect of their belief in immortality is seen in their fear of death. This fear is expressed in the word "dig" which means *to seize away*. In other words, death meant to them a seizure of the existence of life—a taking away of this napistu or soul-breath.

We quote below a portion from a cuneiform inscription conveying the Babylonian conception of life after death:

"He that sleepeth, he that dieth when together (they lie)

In death they preserve not their solid form.

When the *gallu* (a conductor to the shades of the lower world) and the guardsmen have greeted them, the Anunaki, the great gods, assemble.

Mammit, fashioner of destiny, with them fixes destiny.

Death and life they arrange.

But of death the day they make not known."

This, defined, means that the soul descended to Arollu, "a desolate land," to pass a drab and dreary existence in Hades or the land of shadows. The god Mammit, referred to, was also the god of childbirth. The body, however, fared a little better than the soul, for it was buried or cremated. To its remains, kinsfolk brought food or drink, or both, and also those implements that characterized the occupation of the deceased. The cremation ashes were placed in urns not unlike those used in our practice of today. At Nippur, funeral-urns have been found which are estimated to be of about 3000 B. C. In the ancient city of Lagash or Shirpurla, two great fire-necropolises have been found. Bodies were placed in clay casings after being first wrapped in inflammable material. These clay casings or coffins were placed upon a brick platform. The exact manner of igniting the fire is not known. The ashes were later placed in terra-cotta urns and later placed in the family plots. However, the family plots for the interring of the urns or the actual body were usually beneath the floor of the home.

The different Hindu sects have an equal number of reasons for cremation. However, *great fear*

of the dead and their possible interference with the living is one of the principal reasons for the practice. During cremation, fire-brands and jets of water are used to ward off evil spirits which occur because of the death, or that may try to inhabit the spirit of the deceased. This fear of the ghost or spirit of the dead is displayed in one particular custom. On the way to the site of the cremation, a number of stones are laid upon the ground at different places. Upon the return from the ceremony, these stones are used to obliterate the mourners' footsteps so that the spirit of the dead may not follow and haunt them. The actual cremation is in accordance with a lengthy ritualistic formality involving many rules and requirements as to orientation of the pyre, types and sizes of wood to be used, and innumerable other factors. Nothing is left to caprice. These conditions are important to the soul and for the scaring away of demons and gods. When the body is finally placed upon the pyre, the cords which circumambulate it are cut free, as well as those about the pyre. Several fires are started at different places on the pyre, each having a different meaning. The fire that reaches the body first augurs certain religious concepts, such as the body being put in the custody of this or that particular deity. To the north of the pyre crouches the widow of the departed. At a certain command in the ritual she arises, alluding to her return to the world of the living. The fire generally is conceded to be conducting the corpse to heaven as a sacrificial gift. Relatives, upon taking their departure after the cremation, are each given 7 pebbles which they are to scatter upon their return. They must not, in retracing their steps to their homes, mourn or show signs of grief, but are obliged to recite tales of virtue. Sometimes a professional story teller is engaged for this purpose.

We have gone to this length to relate the origin, history, and a few important customs of cremation, to establish two facts. First, that cremation had a functional or practical purpose throughout the centuries, namely, a disposal of the body to prevent its desecration by vandals or enemies when it had to be left by migratory tribes, and for hygienic purposes where graves were not feasible. Second, to liberate the ghost, spirit, or soul of the departed, and have it begin its new life as soon as possible after transition. Of course, too, as we have seen, there was, on the part of some tribes and nations, the element of fear, of the dead body or of its presence, even in a grave. To a great extent, some of these reasons prevail in today's custom of cremation. Where there is no strict orthodox religious objection, and where superstition does not exist, cremation is the ideal method for the disposal of the body. With an

ever-increasing urban population, there is the problem of having large cemeteries and the consequent polluting of the ground because of burial; and since few persons can afford such types of coffins as will keep the body intact indefinitely, it is receiving the attention of health authorities. It is generally accepted that eventually in great metropolitan areas or adjacent thereto, the practice of cremation will become compulsory because of its cleanliness.

Even more important, at the moment, is the Rosicrucian and mystical conception of cremation. As Rosicrucians, we base our approval and practice of it on the first law of our Rosicrucian ontology. This first law, expressed in our monographs, is "God created man out of the dust of the earth and breathed into his nostrils the *breath of life* and man became a *living soul*." Now this law is found in the Book of Genesis as well. We have not made it the first principle of our ontology because it was in the Bible, but rather because it is a truism, a Cosmic law, no matter where it appears. Man's body is composed of the dust of the earthly elements. It consists of those chemical properties which we can replenish, and which we do, by the assimilation of food and drink. The inanimate body is a form only, just as a form of clay or marble or any other material, corporeal substance. We are told that "matter is always becoming," and we know that spirit energy, the electrons and the subsequent atoms and molecules, are continuously in motion, and that every form of matter goes through a series of eventual changes. Sometimes the transition is rapid; at other times it may take centuries. The most complex material form will eventually be reduced to the simplest elements of which it is composed, to the dust, to the very particles of spirit.

Man's body, therefore, is imbued like all other matter with the *negative* polarity of *Nous*, which we call *spirit*. In this sense, then, it is no different from any other material or physical thing. With the first breath which man takes into his lungs, he becomes animated. He lives, he begins to grow as an independent being, and he acquires the functions of all living things. He enjoys all the attributes of life—those things which we have seen in our monographs which distinguish the living form from the dead one. Consequently, the animated form is possessed of still another energy from spirit. That is, it has *Vital Life Force*. However, the first law of the Rosicrucian ontology says that with breath, man becomes a *living soul*, not just a living body. Therefore, when breath has entered into his being, the mortal side of him has been imbued with the *divine essence of soul*, with all of the attributes which this essence possesses, and which we do not find in other things which are also alive. At death or

transition the entire order is reversed. Life leaves the body, and the only resemblance to man is the physical form. But in that sense this form, insofar as it approaches the living consciousness or being, is hardly any more perfect or real than a statue. The personality, the conscience and consciousness, qualities of soul, have been drawn back into the Divine Soul from which they emanated. The physical body, *the dust*, no longer serves a purpose. It is just spirit energy, just like the thing upon which it rests. Is it not advisable that this spirit energy be accelerated in its process of changing, so that the particles may be used to compose some other form? There is little to be gained except false sentiment in attempting to preserve the shell when the essence has departed.

We, as Rosicrucians, are more concerned with the future of the soul than with the body after transition. Cremation, as a process for the disposal of the body, returns the earthly remains to the original absolute state of spirit in a hygienic manner. The Rosicrucians do not expect the soul to return to earth again and inhabit the same body, neither do we expect the corporeal body to rise from the grave in the literal sense of the word, and stand before God and Judgment. *The body is of earth*. It was intended for an earthly purpose, and when that mission is fulfilled we should allow the myriad spirit particles and the electrons to sing freely in their new assembly. Let a new order arise from the old.

Fire reduces all things to their simple state, and purifies as well. Fire cannot possibly desecrate the body after transition. The body no longer retains a soul. Thus the continuing of a form resembling the living soul when it inhabited the body is an attempt by man to simulate a work of God, and is contrary to Cosmic law. Let us remember one of the fundamental laws of mundane science, *matter cannot be destroyed*. To reduce the body to its particles is not destroying it, but changing the form, for which there is no further use.—X

Self Healing Problems

A frater of the western section of the United States, who also is, I believe, a newcomer to our FORUM CIRCLE, asks us some questions which open up interesting channels for thought. He says: "I have fair success in treating other people, but I cannot do anything for myself. May I ask the reason for this? When a person does what he can for other people, either physically or psychically, does that not earn for him the privilege of being aided Cosmically as well? I find it physically difficult to give myself the treatments I need."

It will be noted that the frater interposes in his question the moral problem, namely, is he entitled

to relief in his own distress because he has in turn assisted another or others? In other words, does the help he has rendered entitle him to commensurate personal relief from the Cosmic? From our experience, we say that he will receive aid from the Cosmic in self-treatment, if his motives are right and if he properly and intelligently uses the laws of nature. When he assist others, he builds up a karmic debt in his favor, upon which he can draw by appeal in emergencies, providing his aid was not rendered solely with Cosmic reward in mind. The Cosmic takes into consideration whether our labors in behalf of humanity are inspired by *service* or selfishness. Certainly where we help others, with the view of just receiving return compensation, we are at all times merely working for ourselves. It implies, under such circumstances, that if we thought we would not be succored in time of need, we would not expend effort to help others. On the other hand, I repeat, where we spontaneously respond to appeals for help, because of a conscientious urge to do so, we in turn, when in need, may expect Cosmic consolation and assistance.

Today we smile at those advertisements appearing in newspapers or elsewhere, which offer bottled liquids, brightly colored, and sweet tasting, which declare, if not in direct wording, at least in their inferences that they are panaceas for all ills, no matter what their nature. We know, from our more widespread knowledge today of physiology, anatomy, and hygiene, that true treatment for the remedy of illness or disease cannot begin until an intelligent diagnosis has been made. Further, hardly ever is there one treatment, formula, or ingredient that will relieve more than two or three conditions. Of course, there are tonic treatments, whether metaphysical or medical, which tone up the blood stream, but they are intended merely to help the blood cells to resist negative conditions and to fight illness for us. Where a specific disorder is manifested, a general tonic, and *particular treatment* for the malady are necessary. On the other hand though, as I have said, we smile at the panacea for ills—the patent medicines often advertised—yet, some of us in giving ourselves *self-treatments* metaphysically, resort to just such methods, and consequently we obtain no results and feel discouraged. Now, we do have general Rosicrucian treatments which we are advised to give ourselves. We are told how to give a self-treatment for fatigue, as a stimulant to tired nerves, after a particularly gruelling day of labors. On the other hand, if we feel depleted in energy day after day, always tired regardless of our diet and hours of sleep, we should know that it is an abnormal condition and that just a general stimulating treatment is not sufficient, nor an intelligent method of healing. The next step,

therefore, would be to have our condition diagnosed by a licensed physician of one of the schools of therapeutics. Once knowing the *cause* of our ailment, then we can begin to use the proper *and particular* Rosicrucian treatment for relief, in addition to what may be prescribed by the physician. We repeat here, as we have done in so many of our monographs, that our Rosicrucian system of healing does not in any way interfere with what a physician may prescribe, nor do the physician's methods interfere with the Rosicrucian system of treatment.

The reason why some members have unusual success in treating others, as apparently this frater has, and not themselves, may be due to the fact that those who are their patients *know the nature of their malady* or disorder and they so inform the Rosicrucian member, who gives the proper treatment, but when the member goes to treat himself, he is apt to guess as to the cause, or just treat its result or immediate effects. To illustrate, suppose you have a headache. It is most annoying, it throbs, pulsates; it is affected when you move rapidly, or turn your head quickly; it even affects your sight; the eyes may become hypersensitive to light causing them to be irritated unless they are shaded. Further, suppose these attacks occur rather frequently and do not subside quickly or are not helped by the so-called common methods of relief. You decide to give yourself a Rosicrucian self-treatment for headache, as thoroughly described in the monographs. You press your right forefinger firmly but not severely against your right temple. Next, and while still holding the right forefinger in position, you place the left forefinger against your left temple; you then take a deep breath, forcing the air deeply into your lungs, but not so as to cause you any distress, and you retain it as long as you can comfortably do so, and then exhale slowly. The next step in this procedure is to remove your fingers from your temples and breathe normally for about two minutes, then you repeat the process. Finally you place the palm of your right hand lengthwise and flat against your forehead, holding it there about two minutes. While doing this, you breathe normally. Headaches which are caused by no serious condition are frequently and satisfactorily relieved by this method. *On the other hand*, suppose the headache described above, which you may have, is not aided, it would obviously appear that you had failed with giving yourself a self-treatment, especially if you had applied the same method on numerous occasions. However, did you stop to realize that when you are treating the headache you are really treating just an effect? If the cause is a minor one, the effect is easily removed and may not return. If, however, the cause is a serious one, the effect

cannot be removed unless the cause is first treated.

What is causing such a serious and frequent headache is the question you must first have answered. Suppose the headache is due to excessive blood pressure, the blood forcing itself through the veins and arteries and expanding them causes a dreadful pulsation, a sensation of swelling in the head, and the added pain when moving suddenly or bending over, and the sensitivity of the eyes by the pressure upon nerves in their region. It is futile to give a *self-treatment* for a headache, if such a cause exists, and the cause itself is not first treated. The recurrence of such headaches, especially frequently, is a sign for a needed diagnosis. Once learning the cause, use the proper Rosicrucian treatment in conjunction with your physician's orders to remove it. If we proceed in such an intelligent manner, we will not experience disappointment with self-treatment.

There is another factor which we wish to emphasize at this time. In our Sixth Degree, in particular, we are told of the two different polarities of the sides of the body, and of the energies they radiate from the radial nerves of each hand. We are told why one hand radiates one energy or polarity and the other another, and their relation to the dual paths of the *sympathetic nervous system* is also explained thoroughly in the monographs. These polarities never change their relationship to the sides of the body, nor are the emanations from the radial fingers of each hand altered. However, where a person is *left-handed*, we have an exception; that is, where all of the natural functions and dexterity of the right hand are performed by the left, the polarities of these curative energies are reversed. Left-handedness is due to a transposition of the association areas of the brain, which control the motor and sensory nerves of the hands. Consequently, the polarity of the hands or the energies radiating from them are also changed. If in self-treatment, therefore, or in the treatment of a patient, you are required to use your right hand, and you are *left-handed* in your functions, you will then use the left hand instead, because of the reversal of polarity. If you did not do this and take this physiological fact into consideration, you would obviously fail with treatments.

Another important point that has been mentioned many places in the monographs, and especially in the Sixth Degree, is that whether treating yourself or another you *are not doing the healing*. You are merely a channel or medium for the direction of the Cosmic forces which flow through you. Through the formulas and methods given you, you direct the curative powers of the Cosmic to the right area, to that region where they will cure the body through natural and perfect means. As a further example, if we are

treating another for a gastric ailment, we know through our Rosicrucian teachings, and through the instructions in physiology which they contain, that the first thoracic vertebra of the spine connects with the nerve plexuses on the small intestines, liver, spleen, kidneys, and stomach. We know that a *positive* polarity treatment given at that ganglion results in the transmission of excessive Cosmic constructive energy from our sympathetic nervous system to the particular distressed region in the patient, which stirs into activity his natural processes of digestion. It, for example, stimulates the flow of gastric juices and the action of the pancreatic fluid, especially helpful where the stomach is not acidified or prepared for food. In such a case, we have not done the healing; we, to repeat, have just brought the natural Cosmic forces to aid the physiological processes of the patient, which are not functioning properly, to return to normal and to do the work for which they are intended. When you give self-treatments, even when required to give yourself a *positive* treatment, you should realize that you and your condition are predominantly *negative*, in contrast to the positive, constructive, remedial Cosmic forces which you are provoking and try to be receptive to these energies.—X

Personality and Individuality

One of the rather difficult phases of the Rosicrucian studies that has a tendency to confuse the Neophyte and sometimes even the advanced member of the Order, is the distinction we make in our work between individuality and personality. A typical question follows: "Is the soul of man not individualized? After all, I am distinct and individual from my next-door neighbor." This statement is true insofar as personal appearance is concerned. One's features may be different; one's complexion may be light, another's, dark. One's manner of dress and one's habits may be individual, but not the soul essence or force flowing throughout every cell in the body. This is the same in all forms of life.

In making this point clear, we constantly use the electricity analogy that most of our members are familiar with, especially those who have been fortunate enough to have read the Rosicrucian book, "Mansions of the Soul, The Cosmic Conception," by our beloved late Emperor, Dr. H. Spencer Lewis. Right here it is appropriate to recommend the book to all AMORC students who have not as yet added it to their personal collections. You will find it listed and well described in the catalog of Rosicrucian books and supplies.

To go back to the analogy: Let us think of the great force emanating from one central source,

permeating everything that lives, as the great force or energy flowing out into a network of cables and wires from a great generator of electricity or a great steam or water turbine, the purpose of which is to accumulate electrical energy and force it out through the wires of an electric circuit. It is the great soul force that animates man and animal. It is the quality that distinguishes the live, vital body from the one without life, the one in a condition of so-called death.

This great energy or force we call soul is resident in each one of us, just as is the electric energy resident in the filaments of the electric lamps connected in an electrical circuit. When the lamp burns out, the electricity no longer flows in the lamp, but continues nevertheless to flow in the electric circuit. When the body of man dies, the soul force leaves the body, but otherwise is unaffected. It remains a part of the great source. It does not even return to its source, for, as a matter of fact, it has never been separated from its source. The great force, therefore, is not individualized, for if it were, it would only be found in the animated body as a broken-off segment or individual piece. It would have to die with the physical body, since it would have no other place to go. Just as the electricity causing each lamp in an electric circuit to glow and give forth light is the same in each and every lamp regardless of the size, shape, or color of the lamp, so is the great force energizing each individual body the same regardless of the size, shape, or color of the body. This great energy emanates from the same source for all persons, just as the electricity in the circuit comes from the same source.

Accepting the above as sufficient evidence that the soul is not individualized, you might ask what it is about you that causes you to be conscious of yourself, that causes you to know you are you and not someone else. This consciousness of self is the personality and is an attribute of soul, but not the soul itself. When we speak of one's personality, we refer to that certain quality about him, those characteristics, that separate him, set him aside from all of his fellow beings. This personality pertains to the inner man, the psychic or divine being residing within the physical body, and expresses the character the soul has evolved through the cycles of time from the hour of creation as a soul. Personality reveals the true psychic identity of each individual of the human race. It is this characteristic of the soul that leads to the question, "Is not the soul of man individualized?"

The Rosicrucian teachings make a definite distinction between personality and individuality in that the personality is an attribute of the soul whereas the individuality pertains to the outer, material, objective side of man. To quote from "The Rosicrucian Manual," we find that, "While

it is true that individuality signifies that which may not and cannot be separated, this term applies not to the soul, which is not separable from its creator, but to the objective individual who possesses a body composed of units which cannot and may not be divided or separated from one another without destroying the objective manifestation. The individuality is essentially worldly and material, because its purpose in life is to function on the mundane plane. The personality is essentially unworldly and immaterial because its purpose is to function on the immaterial plane. The two, personality and individuality, or the psychic and the mundane, the immaterial and material, working in unison, reveal an entity recognized both through its individuality and personality as it expresses itself in daily life."

From the above it follows that a change of dress, a change of hair style, in fact, any change of the outer appearance, will only change the individuality but cannot and does not change the personality in any way. Again we repeat that the great soul force animating man cannot be individualized; it is the same at all times in all beings everywhere. The personality, on the other hand, does change as man evolves in his progress through life's experiences. The personality pertains to the soul or the psychic; it is not changed at the will of the objective mind of man, but changes by gradual growth through the process of evolution. The individuality, the outer, objective part of man, is changed at will just as man can change his outer appearance by casting off his mechanic's overalls and donning a full dress suit.

World Cycles

A frater now asks this FORUM: "What is meant by world cycles and how do they affect our lives? Do the heavenly bodies actually influence us, as astrologers claim? Just what are the cycles anyway?" Any one of the frater's questions is sufficient if completely answered to provide material for an extensive volume. We will attempt to explain in this limited space, and yet endeavor to do credit to the worthiness of the questions.

Let us not think of *being*, everything that exists, no matter how it is perceivable, as just an aggregate of things, but rather as a *single substance*. The singleness or unity of reality, at first blush, is a difficult conception, for as we look about us we see a myriad of different things. Many of these particulars are not only dissimilar in appearance, but we cannot perceive any connection between them. To our senses there appears to be a void or space separating them. We now know, however, that space, or what we perceive as the absence of substance is an illusion, for it is quite complete with energies and forces,

such as electricity and magnetism. Even if we did not possess such knowledge, by reason, we could hardly accept a theory of *absolute space*. We must admit that that which persists is *positive*. A thing or condition which continues to be, no matter how it impresses itself upon our consciousness, infers that it has sufficient reality as a state to be realized by us. Thus, if we experience a condition in which there seems to be no matter, no particulars of any kind, we may call it negative, but so long as our consciousness can realize it to the same degree as *something*, it is. We are reminded of the famous saying of René Descartes: "Cogito ergo sum" (I think, therefore, I am). He meant that no matter how he reasoned everything away, he still could not reason out of existence that which did the reasoning, namely, *himself*. We may argue that space is the absence of all else, yet space is itself a quality which has existence of a kind.

We may approach this problem from still another point of view. We accept the idea that the universe contains all phenomena, no matter how we realize its manifestations. In other words, the universe is comprehensive, *all inclusive*. As a corollary then, we must hold that space is part of the universe. It could not be something apart from it. Further, if all there is is *the universe*, there cannot be any absence of it or any part thereof. The conception of *non-being*, that something isn't, follows from and is dependent upon the idea that first something was or had existence. When we say that there is a void or space, we mean that we are conscious of an existing condition or state, in which something of a different nature once existed or could occupy. Consequently, *absolute space*, or a condition of non-being is but an illusion of mind. Being then must be a combination of the seen and unseen, a continuum that is perceived and unperceived. Even if we did not have the scientific means of proving that matter is constantly in motion and accounts for all change and variety of form, from pure philosophical abstraction, we would therefore come to deduce the idea that it is change that causes the illusion of absolute space. Pure being, or being in its absolute primary state, that is, the inherent nature of it, must, it would seem, be just motion itself. A conception of motion, unrelated to forms or objects, is admittedly a most abstruse thought. It is difficult for our finite minds to conceive something which has existence and yet is formless and without quantum. However, we must think of it as qualitative only.

In the study of motion and kinematics in the science of physics, we find that there are various kinds of motion. First, there is *displacement*. This consists of the study of the state of position of a particle before and after it has been changed, and

not the study of the actual processes of change itself. In other words, we analyze the present position of a particle in relation to where it was before it was displaced. Motion itself is treated by physics as the taking into account of the process of change, or the gradual transition by a particle from one position to another along a path. Then, there is also *motion of translation*. This consists of the change of a body or particle along a straight line in reference to a fixed point of origin. For example, a ball rolling down a bowling alley is this type of motion. The particle or object moves in a straight line from one fixed point to another. It becomes separated from the point of origin by distance. There are also rotation and curvilinear motion. This is uniform motion in a circle around a fixed point or axis, where the distance of the moving object or particle from it is always equal, as for example, a pulley on a shaft.

Objects may have motion of translation, a change of position, and rotation. For example, a wheel on a wagon both rotates and it changes its position as the wagon progresses as well.

These definitions of motion as used in the principles of mechanics hardly apply to a conception of *universal* or *absolute* motion, because they require the movement of an object in relation to some fixed point or body. There can be no fixed points in the universe, for fixity is limitation. What would constitute the borders of the universe? What could bound it? Whatever might confine it or constitute a point of departure or destination would itself have being, and thus be of the universe. Cosmic or universal motion must, therefore, have no reference to direction or anything other than itself.

Let us turn to *energy* for a possible clue to this *prima materia*. Energy is the capacity of a body to accomplish work. A bullet passing through the air has an energy, because by its motion it is capable of producing heat, or by its velocity, when it loses its motion by encountering obstruction, it penetrates whatever obstructs it. *Kinetic energy*, therefore, is the energy of bodies in motion. We do not find this definition suitable for a conception of absolute energy. We are still obliged by it to take into consideration some other body or substance. *Potential energy* is still another kind. It is where a body may be at rest in a certain state, but when permitted to be acted upon or returning to normal is capable of producing a definite amount of work. A common example of potential energy is the spring of a watch which is tightly wound. Under stress it has a potential energy, for when it is released it can accomplish a certain work. A suspended weight also has potential energy, for it can create an impact when it falls, because of gravity's attraction. This defi-

nition of potential energy likewise cannot apply to absolute *Cosmic being*.

We must, therefore, presume to make our own definition. Let us say that this motion of Cosmic being is *action*, or the power of accomplishment, without reference to anything else. This action has no states of fixity, constancy, except in the order of its own nature, by which it is a law unto itself. By this, we mean that this action, of which all Cosmic being exists, has no constant exertion in one direction or a fixed velocity, or any limited quality or quantity. The essence of absolute being is then its immanent power to *be*. To avoid what we ordinarily conceive as inertia or confinement to dimension or a specific quality, this action must be *universal* in its nature and function. It is like a pulsation of electrical energy that simultaneously yet progressively includes all wave lengths at one time and an infinite scale of velocity. Let us use an analogy so commonly referred to, but which is very illustrative. This Cosmic action of being pulsates like waves or concentric rings on the surface of a lake when the water is pushed outward by the dropping of a stone into it. The lengths of these longitudinal water waves increase as they leave the point where the stone was dropped, that is, from the crest of one wave to the crest of another, the distance increases. Likewise, the speed or velocity of the waves varies as they cross the lake's surface, and their frequency as well. However, in Cosmic being, or this *universal action* as we shall call it, the heights or amplitudes of the waves increase and decrease alternately as well. The waves of this universal action do not pulsate from one fixed point outward, like the waves on the lake when the water has been agitated, but even their very polarity changes. For analogy, it would be as if the waves of the lake spread out from the point on the surface where the stone fell to the shore, and then would reverse themselves, returning again. Likewise, think of this pulsating, universal action as not only being horizontal, as the waves on the lake, but vertical as well, and in every direction which we are able to conceive, or degrees of them.

For further example, let us think of this universal action in its function as being like a balloon which expands and contracts and assumes various proportions and degrees of tension and pressure. Now we can easily understand the resultant different sizes of a balloon and degrees of pressure when inflated or deflated *are not separate states* from the action of the inflation and deflation. Thus, for example, the balloon cannot arbitrarily assume a twelve-inch circumference without first passing through the stages of lesser expansion. It cannot return to a two-inch circumference without successively passing through the ones preceding, no matter how rapid the deflation. The sizes

it assumes and the degrees of pressure are always the consequence of its immanent nature. *Being* is *what* it is and *what* manifests because of it is not by caprice or fiat, but because it could not occur otherwise. Now, as explained, when the balloon expands and contracts, certain phenomena take place. We have changes in size, tension, and even thickness of the material, and perhaps, because of the surface changes, a little difference in density of color or in its luminosity. Each time the balloon attains a particular state, certain qualities or manifestations make their appearance. If we would carefully chart the expansion and contraction, and the results thereof, we would know what phenomenon to expect at each degree. The *universal action* in its pulsation, in like manner, passes through various octaves or periods of phenomena, which invariably occur. Thus, in some are to be found the phenomenon of sound, others heat, still others light, and continuing on and beyond that which our senses and consciousness can discern, even with instruments.

We measure this phenomenon by two means, one, its extent in the illusionary condition called *space*. The other, by the duration of our consciousness of it, or its persistence in *time*. The time in which a phenomenon occurs is called a *period*. The human embryo during gestation, for example, assumes forms resembling various other living things before attaining its final state. The length of time of each such manifestation is its period. The development of a phenomenon may be either so rapid, or the transition so gradual that we are not able to see its stages of development. For example, if we have a clock face, around which a hand revolves at its customary speed, we can perceive the various periods of its movement in twelve hours. In other words, we can notice each number that it passes. However, if we had a faulty mechanism in the clock and suddenly the spring was released and the hand swung around the dial from one to twelve almost instantaneously, all that we would perceive would be a blur of motion and finally the hand at rest at the number twelve. The stages of progress would not be perceivable to us. In nature, there is just such acceleration of phenomena. The transition is at times so rapid that the progression from one state to another is not noted. We either eventually realize a different thing or condition, or a reverse state, but not the intermediary ones.

However, a *cycle* is the *periodic recurrence* of a *phenomenon*, that is, within a given time, the same manifestation is perceivable. Such a cycle is the ebb and flow of the tide caused by the gravitational pull of the waters by the sun and moon; also the coming of day and night, due to the diurnal motion of the earth. These cycles are caused by minor forces or energies which are

established in each of the larger octaves of the universal action, yet they have the same qualities as *being* itself, namely, the interchanging of their polarity and the same oscillatory nature. Any motion, during its progression, is *positive* in polarity. As it approaches the zenith of its function, it declines, becomes negative by contrast. The positive nature then asserts itself, and it progresses again, in accordance with the order of its being. For further illustration, the function of a pendulum is, shall we say, motion. When it, therefore, reaches its most distant position in its swing or oscillation, where it is apt to become inert, its potential energy, because of its position, forces it back to repeat its cycle of motion. *Positiveness* is the quality of a thing to maintain its nature. When it reaches a point in its function or development where a departure is imminent, it is then negative and is drawn back to its inherent order—to be what it is. The forces and energies of the universe all have these qualities, so obviously cycles are inevitable. We find it demonstrated in the rotation on their axes of Cosmic bodies and of planets in their orbits around their suns.

We, as individuals, pass through cycles or periods of progression in our physical and mental lives, consisting of seven years each. Each cycle, as it attains its zenith, is negative unto the next one into which we pass each year, or each hour, for our blood stream even has its cycle of seven-minute changes. Some of the cyclical manifestations are like great magnetic tides that ebb and flow throughout the solar universe. They are responsible for the increase and decrease of various energies, which we can detect, such as, for example, the Cosmic Rays and other radiations. They polarize or change the lesser cyclical energies with which we and our earth are infused. Consequently, they retard or accelerate the normal instinctive functions of living things, and likewise affect the nature of inanimate realities. Since life is a combination of that energy of matter which we, as Rosicrucians, call spirit, and another, which, by contrast, is *positive* in polarity, any disturbance of the united equilibrium of the two polarities consequently affects life, its sensitivity, cell development, objective consciousness, and even the development of personality and the intellect and those intangible inclinations such as the talents. Just as we can affect living cells by the concentration upon them of infra red and ultra violet rays, so, too, is the unity of our beings at times disturbed by these changes in Cosmic polarization. To determine to just what extent planetary changes in polarity may affect us is still quite questionable, regardless of the expositions of astrologers. Until the exact nature of these radiations can be determined and the cycles of the zenith

of their influence can be proved by a recurrence of their maximum exertion, we must not presume to know the exact extent of the effect. Since the sun in its celestial course indirectly has an influence upon the qualitative primary nature of the planets, as sources of radiation and receptivity, it can plausibly cause them to produce periodic or cyclical influences or changes in the earth's manifestations, living and otherwise. As causes they may produce effects upon men's reason and upon their psychic selves, but they are quite minor in contrast to man's own volition, for man makes his own worldly cycles. Certain conduct, mental or physical, begets another, and a continuation of it produces monotony or a negative state. A departure from such behavior is desired, and then there is a return to the original conduct, which by contrast is positive again. Our civilizations in their rise and fall, which history has made quite clear, show this cyclical tendency of man's behavior. At best, we must think that planetary influences have had but a minor part to play in our social and economic lives. Extremes of reaction to our psychic and spiritual selves cause those moral, economic, and social poles between which we oscillate.

For a thorough treatment of the subject of cycles and their application to our lives, for the purpose of self-mastery, we urge every member to read the book by our late Emperor, Dr. H. Spencer Lewis, "SELF-MASTERY AND FATE WITH THE CYCLES OF LIFE." You will find the subject intelligently presented and based upon a *masterful knowledge* of Cosmic laws and principles. It is not a work merely prepared for gullible readers or issued just to appeal to the present wave of superficial interest in this topic. It is replete with graphs, tables and charts and may be obtained from the Rosicrucian Supply Bureau.—X

New Psychology

A Frater from the Northwest has asked for our recommendations concerning modern textbooks on the subject of psychology that present a viewpoint similar to that of the Rosicrucian teachings. After investigating in the Rosicrucian Research Library, and also investigating the works of different publishers, we are not in a position to recommend such a book, because to the best of our knowledge no book of that type exists at the present time among those that have been written in the past few years. To explain this it is necessary for us to consider just exactly what psychology is. Up until comparatively recent years psychology was considered to be a branch of philosophy. It was considered as a study of the mind, or a science of the mind, and since the word mind itself is not clearly defined by all individuals, or even in all

sciences, religions or systems of thought, it can easily be understood that psychology was for many years simply a science of individual opinion. As a result, psychology was looked upon by those outside the field of philosophy as merely a speculative division of philosophy, and few considered it as a science in itself.

Then, during the Nineteenth Century more and more men and women began to give special attention to psychology itself, and gradually it began to find its place among other sciences and subjects. One of the greatest contributions in synthesizing psychology as a subject in itself was a contribution of the American philosopher, William James who, in the latter part of the Nineteenth Century, wrote his "Principles of Psychology," which in spite of many changes and recent investigations still stand as reliable in the field of this particular subject. However, in spite of the contributions of James—and many others of probably equal importance—psychology still was more or less considered to be a subject matter of philosophy. However, there were those who were desirous of placing psychology on its own basis as a science, and although this was accomplished to a certain extent, in accomplishing the purpose there was also a swing to the other extreme; that is, in making psychology a science, it became an objective science—completely materialistic in its outlook.

Gradually psychology became known as a science of behavior rather than the study of the mind. This probably reached its most extreme point in the work of Dr. John B. Watson, who, in his various works on behaviorism, has practically substituted that term for psychology. Behaviorism is a study, exactly as the word implies; that is, the study of the behavior of human beings. Dr. Watson admits himself that it is more closely allied with biology than with philosophy, and although many psychologists have not adopted the points of Dr. Watson and others who have followed the general thesis of psychology being a science of behavior, his presentation has affected the field, and now practically every modern textbook on psychology discusses psychology as primarily a science of behavior on objective terms, and passes by subjective phenomena and the existence of the soul without reference or explanation.

It might appear at first thought that psychology has lost a great deal in the contributions it can give to humanity. One's first tendency is to believe that Dr. Watson, for example, went too far, and yet I believe that in the future the contributions he has made to the science will be considered outstanding, because all things work in cycles, as is pointed out time and time again in our principles. The pendulum swings from one extreme to the other. Psychology, for example, has come from an unknown speculative part of philosoph-

ical thought to a hard, cold, material objective science. Although many psychological tests do not seem to be encouraging them, recent investigations have been made bearing out the fact that as more people who are capable to do so deal with human behavior, even though it is in a purely objective nature, they cannot help but contemplate the fact that there are causes underlying the effects which they can objectively observe. Therefore, more and more are beginning to acknowledge that psychology can never find its true place as a purely physical science, and thus the pendulum is swinging back, and I believe within the next twenty-five years psychology will find its true place as a science in itself, and be neither a branch of philosophy nor a branch of biology.

Furthermore, it will truly be a science which considers all phenomena of behavior regardless of objective or subjective origin, and will consider as its subject matter not only the reactions of human beings to external stimuli, but also the internal workings of man; the discovery that life itself is the first thing upon which behavior must be based, and that life is not a part of man that can be measured objectively, but is an innate quality that comes to him with the entrance of the factor called "soul" into the body. One scientist who has mentioned this is Stromberg, who wrote "The Soul of the Universe," which has previously been mentioned in the pages of this "Forum." Therefore, I am sure our members who are interested in this subject will see that the lack of present-day texts on psychology on the basis which we would like to understand it is not anything to be particularly concerned about, but rather an indication of a period of transition out of which there has always come some good.

I am sure our members will be interested to know that one of the Supreme Officers will give a series of lectures on psychology at the Rose-Croix University again during the 1941 term. This year these lectures will not be so much on the subject matter of psychology itself, but upon the psychology of certain parts of the Rosicrucian work, such as the psychology of initiation—the psychology of learning in connection with the gaining of ability from our monographs and the application of our teachings.—A

Intellectual Pastimes

In commenting upon a certain tendency in this country today toward inquiring into many things through quiz programs on the radio, games of various natures which are labeled as educational, and even short subjects in the motion picture theater, a Soror wonders if this is an indication that the average individual is taking a more cul-

tural viewpoint in regard to life as a whole. Now, it is not the purpose of these comments to condemn anyone's choice of hobby or enjoyment, but it must be constantly kept in mind by all sincere students that there is a vast difference between a true desire for the acquisition of knowledge and wisdom, and merely a superficial desire to, in the eyes of other people, have certain facts at one's fingertips. I cannot help but wonder just what value comes from radio programs, which total a number of hours a week, in asking and answering questions on all subjects. That information is available in encyclopedias and books in free and private libraries throughout this country, and practically throughout the world. However, probably the programs prove a great deal of enjoyment to those who do not have the time to do the research on subjects in which they might be interested, and they are, in fact, an intellectual pastime.

It is impossible for man to become perfect in all lines of knowledge, and yet there is a certain amount of curiosity or desire upon the part of each of us to gain a smattering of knowledge in various fields. Such a trait is to be commended as long as we do not reach the point where all our knowledge and information is of that nature. In other words, do not deceive yourself into thinking that the gaining of a little knowledge about a lot of things in a second-hand manner is going to take the place of the acquisition of certain knowledge which is useful to you. Why, in the first place, do we seek information and knowledge? In the broadest sense of the word, it is primarily to fit ourselves into our environment better; that is, to make us happier, healthier, and able to fulfill the purpose of our existence here. Consequently, the average individual must think of knowledge, and think of the acquisition of knowledge, in two ways; one to fit himself better to carry out his chosen occupation or profession. We might say that this is specific knowledge, directly in relation to our livelihood, and the other is the acquisition of knowledge which better fits us into God's scheme of things.

Many people like to read or gain information for the sake of the information itself and to broaden their outlook. Therefore, it seems to me, in regard to the comments of this member, that a great deal can be gained from the following of intellectual pastimes. However, do not make the mistake of allowing pastimes to take the place of some determined effort on your part along the lines just mentioned. A few minutes each day devoted to improving your abilities, gaining a little more knowledge than absolutely necessary to carry out your day's routine, and improving yourself as a whole, as comes through the study

of the Rosicrucian teachings, is not an indiscriminate selection of study, but something that is taking you on and on. Then, in addition, if you enjoy bits of wisdom and knowledge that may come in hours of recreation, that, too, will become an asset.—A

The Mental Artist

Create your future by imagining or visualizing it. This is discussed briefly in the early Neophyte degrees and later elaborated upon time after time throughout the Rosicrucian studies. We have commented upon visualizing many times in "The Rosicrucian Forum," but because of its importance to the successful application of the principles, we again give it our attention.

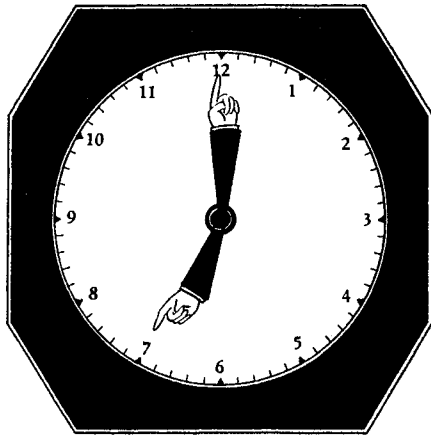
Recently while relaxed and in a meditative mood listening to a series of short human-interest stories or playlets on the radio, there was one that was rather impressive that we would like to outline briefly because it seems so appropriate in any discussion or suggestion where visualizing is concerned. The story begins with a conversation between two little boys between ten and twelve years old. One little boy is striving to get the other to smile, laugh, and be happy, but this little fellow is very sad and bitter. He tells his friend to leave him alone, he does not wish to laugh for there is nothing left for him in this world. The little friend finally gives up the struggle and goes away still not understanding why the lad refuses to smile and be cheerful. Then the voice of a middle-aged man comes into the play asking the little boy why he does not wish to laugh when there is so much happiness yet to be found in this tired old world. The little boy replies, "There is nothing for me to laugh at, nothing to be happy for. I cannot see for I am blind. My eyes were put out last Fourth of July by fireworks." It is then that the boy's new-found friend points out the beauties to be found in the youngster's world of darkness. He first tells him that he can see things far more beautiful and exciting than anything he has ever seen before. His world can and will be more vast and thrilling than that of any one of his friends or playmates. The man then describes to the little boy a beautiful sailing ship of the kind used by the pirates of old. He tells the little boy to look at it. At first, of course, the boy sees nothing, but as his imagination builds up through excitement, he gradually confesses to seeing the ship in all of its splendor. The man has at last succeeded in bringing this little fellow out of the darkness into the light. He describes this great, white, pure light that the boy can now see as a great artist's canvas upon which to paint any scene, any picture that may be desired. Needless to say this transition from total darkness into

brilliant white light gives the little boy new life, new happiness, and he can laugh again.

The interesting point in connection with our own mental exercises is the reference to the great white light that can be likened unto the sun that lights up the wonders of the universe for those of us who enjoy the faculty of physical sight. This great mass that warms our earth and is so necessary to life makes it possible for us to see the magnificence of the world about us. The same thing happens in the case of the little boy who is now conscious of the great white light upon which he paints his mental pictures, pictures that he alone can enjoy, pictures more wonderful, more beautiful in richness of color and tone qualities than man can ever perceive through the physical sense of sight.

This, *Fratres and Sorores*, is what we should strive to attain in our concentration and meditation exercises, this great white light, this large artist's canvas on which to paint our mental picture in all of its detail. Our mental canvas is much more valuable to us than the physical canvas of the artist, for we have complete control over it, we can wipe it clean at will, and place upon it a new scene or a new picture. We can focus this white light upon the faces of our friends at will and bring them right into the sanctum with us. We can plan and visualize our future attainments, see them complete in every detail, then go about the business of physically bringing them to realization.

This is truly creating your future by visualizing it. You must work hard of course because this ability to see the white light, to create the mental pictures, is not always easy. Some, of course, are more developed than others and find it a simple process. Failure to see immediately is one of the greatest causes of discouragement, and discouragement in turn proves our greatest bugbear to success. The student or the worker who truly strives to attain complete success is the one who derives the greatest practical benefit from the Rosicrucian teachings. Let nothing prevent you from spending at least a few minutes each day relaxing with the eyes closed, eliminating first of all thoughts and impressions of physical conditions around you that invariably interfere with the procedure of mentally creating. Avoid going back over the events of the day, the cares, and worries experienced in the course of living in this fast-moving world of ours. Such thoughts only delay and interfere with the business at hand of planning and mentally bringing into realization the longings and desires that result in truly living the abundant life.



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No. 5

INITIATION

Sometimes the blood is privileged to guess
The things the eye and hand may not possess.
Sometimes the inner heart illuminates
What brains may not betray,
And brings to tongue those glories it creates
To manifest its way.

The kinship and the unity of earth
In all its counterpoint of death and birth,
To our souls, our inner essences,
Can best be clearly brought
To mind, in all its iridescences,
When it seems most unsought.

For sometimes, when the intellect is clear
Of all philosophy, and all the drear
Of fact has been forgotten and grown thin,
A veil is pulled aside,
And consciousness is flooded from within
With wisdom's deepest tide.

For in the heart resides a further power,
That patiently awaits the proper hour
To manifest itself, and show a man
His purpose and his aim;
Knowing that once the truth is told, he can
No longer be the same.

For such a change is wrought when a man's sight
Is used to darkness—and then looks on Light.

—R. John Francis Knutson.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

There are many tales extant in literature concerning the occult and mystical that are highly fantastic. Possibly all of the apparent improbabilities which they contain are intended as examples of the powers adepts can exert. Then again, perhaps the authors think that the mystical is license to employ an unbridled imagination. We may never know the truth or falsity of them, but they make interesting reading—if often misleading. However, no matter how romantic, or how embellished with weird, unexplained phenomena the content of these popular mystical narratives may be, there are true adventures which match them with spectacular, unaccountable events. Each human life is a great adventure, composed of commonplace experiences, with *variations*. Either our unfamiliarity with or ignorance of how the variations occur makes them strange and almost inexplicable.

These perplexing differences, the little unusual occurrences, pour across my desk each month, from almost every corner of the world. If there were not such an organization as A. M. O. R. C., most of them would never be recounted. Those who have not experienced similar circumstances, or who are not willing to admit a world of happenings which lies beyond the border of the objective consciousness, have no ear for them. For centuries millions of persons have had no sympathetic listeners for the strange deportment of their psychic selves. If they dared tell of them, physicians sought to treat them as neurotics. The clergy attempted to rid them of evil obsessions, and the rank materialists, often an emotionally sub-normal associate or neighbor, shunned or ridiculed them.

I am not violating a confidence by telling a combination of these stories—one of which was related to me in a very general manner but a few days ago. My visitor was a Russian, tall, heavy set, and perhaps in his forties. He radiated physical strength, gave indication of a man capable of much endurance. Before he began his story, I sensed that at some time he must have lived a vigorous, dangerous life, filled with hardships—which may have also steeled him against the finer spiritual intuitions and sensibilities. His name will neither add to nor detract from what is to follow, so I refrain from giving it. He was of noble birth. As a child he was accustomed to those luxuries and comforts which his station afforded the cultured Russian, and which were

reflected in the furnishings, art salon, and music conservatory of his native home. These were of no particular interest to him. He received the customary social training of a boy of his class, but followed such instructions perfunctorily.

Every time he stepped outdoors his entire being tingled with the experience. The very air intoxicated him. His pulse pounded; a surge of power took possession of him. Nature was a challenge to life, to live as one was moved by his emotions and feelings. Nature dared him to use her attributes to the fullest. The hills nearby were to him borders of an unknown world—beyond them meant liberation from all restriction. Rare sensations and treasures awaited there to be claimed. Each road led to adventure, to *different happenings*. The uncertainty of the next moment, the unpredictability of a future unreasoned and un contemplated, invited him to give himself with abandon to the present. Conventions were to him artificialities, meant little restrictions which hampered and mocked the spirit. Certainly a passion and a love were as much a part of the human as his fingers and toes. Why should they not be displayed and indulged, as the rolling of the eyes or the parting of the lips into a smile? One does not throttle another because he has powerful hands, neither will one necessarily abuse another if he is fired with the vigor of life—and displays it.

His natural fondness for animals grew into admiration for them. They were not compelled through some inculcated or developed moral sense to eschew the functions of their being. They were not forced to endure a struggle with themselves, to divide their nature, to pit one self as virtuous and the other as carnal, against each other. He decided, therefore, to divest himself of the social attributions. It was in the garden, on the hillside, and along the wooded paths that he could, he believed, find his salvation as man. The insects then became his friends. Their fundamental purposes were the parallel of his own. They sought to live, finding security and *satiety* where they could. They never pretended to be what nature had not intended them. Every act of each little flying, crawling, creeping thing seemed a confirmation of his own defiance of convention. His store of knowledge of insect life became tremendous, yet it was not endowed with technical terms, but it had the thoroughness which sincere interest alone makes possible. Obviously, dank forest trails and furrows and the bush do not make for the finesse necessary for one to acquit

himself on the ballroom floor, or at the club as a gentleman of the nobility. It was, therefore, decided that this impetuosity and irresponsibility of youth could best be curbed by the cultural influences of university life. His anticipated objections were overcome by proposing a study close to his heart, namely entomology.

For years he labored with the technicalities of the science, and submitted to the prevailing restrictions. He lived only for the time when he could devote his life to those minute animate things, for which he felt the greatest companionship and understanding. He mingled with none of the other students, except by scholastic compulsion. The energy of his being, the dynamic, almost savage drive to be up and away gnawed at every nerve fibre. In order not to be conscious of this physical and mental unrest, which caused his body to ache as with an ague, he plunged into his studies for escape. When he could stand it no longer he would go to a nearby meadow and, as an anodyne, in the early hours of the morning while the dew lay heavy upon the grass, he would race wildly, barefooted, with arms outstretched, head and eyes upturned, until he felt as free as the wind which stung his face.

The release from his ordeal came with graduation, and finally a *doctorate* in the science of entomology. Here, then, seemed to be license to capture a lost world and to reclaim a love. A strange thing had happened, however, and it startled him. The alchemy of time, the years of study, the realm of textbooks, and the knowledge of each genus, of what before had been but squirming or colorful creatures, had now robbed them of their fascinating illusions. They were no longer puzzling little beings of the microcosm. They were bristling with such nomenclatures as *Scolytidae*, *Dendroctonus Ponderosae*, and *Hyllobius Abietis*, etcetera. As much as he tried he could not return these creatures to their simple state in his mind. He had forced upon them the very things from which he wanted liberation—an artificiality. He no longer could look upon them as a spectator would a great performance. His very eyes now were like dissecting instruments. He segregated their parts in his consciousness and mentally classified them as a clerk would bills. The blow was great, and for awhile he sank into the lethargy of despair.

Phoenix-like, his spirit arose again, for he still possessed his own life. Was he not ruled by his thoughts and desires alone? He could again find the emancipation he sought. He decided to woo life anew. She must now be a bride worthy of him. No complacent security would do, no smug wealth, or access to the conveniences which men substitute for the virility of self-sufficiency. The dangers when man stands constantly poised upon

the edge of eternity, pitting his own strength and cunning against the ferocity and indifference of nature, are, he thought, real allurements for the true lover of life. One must *embrace life*, not stand and await her chance caress. One who has not known the pain of a hurt can never experience the pleasure of relief.

Under a decree, officers of the Cossack armies were endowed with land, providing them financial independence. The long period of service required, conferred upon the Cossack military a distinct kind of autocracy that amounted to a dispensation to do as one pleased, limited only by the demands of the existing cause. Though he was inordinately given to freedom of self-expression, regardless of its effects upon others, never was he abusive or cruel. Never could he be accused of brutality or sadistic tendencies. His desire was to avoid abstention of any kind, but not to crush or harm other things of life, whether man or beast. He had despised hunting and had never reflected much upon military life, except to think that the regimentation and imposed discipline would be repugnant to him. However, now the life of the Cossacks offered him adventure—danger; moreover, constant activity, a state of intense objectivity, in which he could flee from self. His educational background and his birth assured him promotion and the liberties the officers enjoyed. He selected his regiment. In due time, he was commissioned and rose rapidly to captainship. His indifference to exposure and personal danger were interpreted by his fellows as extreme courage. His requests for and voluntary selection of difficult tasks, by which he sought to evade ennui, were construed as diligence by his superiors.

He was not disappointed with the Cossacks. They drank deep of the cup of life—they played as hard as they worked and fought. There was no curbing of desires. Though indulgence of concupiscence was not permitted, they were not required to be circumspect in the satisfaction of their appetites. However, salacity did not appeal to him. Hard riding, in a choking dust or slashing sleet, or a hand-to-hand struggle, in which every muscle was strained, with the hot breath of his opponent pouring upon his face were the only rewards he sought. Time passed, unrealized. Each dawn and sunset was a rising and dropping of a curtain upon another scene—in which he was always one of the principal actors.

The campaigns took him deep into Chinese Turkestan. This vast part of Central Asia is bordered on the extreme East by the Gobi Desert, on the North by Siberia, and on the West by the Caspian. To the South lie Afghanistan and India. It was to the Eastern frontier, on the fringe of the Gobi desert that his travels now

brought him. Young in years, he was now a seasoned veteran. The land was foreboding, dreary, a monotonous waste. Marco Polo, in relating his travels there, said: "The length of the desert is so great that it would take a year and more to ride from one end of it to the other." Etymologically, the word Gobi is derived from the Turki "great." It is also said to be the Chinese equivalent, like "Shambo," of the general term, "sandy." Geologists declare that it once was a vast sea like the Mediterranean. Its coastline is still discernible on the mountains that fringe it. The towns are few and far apart. The western section of the Gobi, through which he passed, was not composed of shifting sands, as the East, but rather of low hills or downs—the whole of a rocky nature. The bulk of the people were Persians and Uzbeg stock, interspersed by Mongol Hazaras and Hindus.

In the year 790, the Tibetans were masters of East Turkestan. They established remote monasteries in the wastes. Many have endured. These sects were of the brotherhoods of Tibet, of which there are principally two, with their variations, one White and the other Black. These designations were given them because of their practices and belief. The White, of course, being symbolic of purity of purpose and adherence to high idealism, the black contra. Why they should establish monasteries and temples in such a remote place as the Gobi Desert, such a desolate land, could also be asked of those located today in the rugged heights of the Himalayas. Possibly it was to be free from the superfluities of life and those inadequate ideas, as Spinoza says, which mainly arise from our common and often false sense perceptions. There, perhaps, in the imposing physical silence, and absence of distraction, men might come closer to the *Absolute* and the intuitions that descend therefrom.

To our friend, the squat, monochrome, mud-brick monastery structures, like something the land had spewed, were a respite. There was goat's milk to be had, sometimes a coarse cake, a constant shade, and cool, if more often bitter, water. The soft chanting that would reach his ears, as he would lie prone upon the ground near the sanctuary walls, and the sound of the distant tinkling of bells emanating from the interior, were to him but a mumbo-jumbo. He had often given these strange people a passing thought. What quirk of fate, what distorted conception of life moved them to resort to this self-confinement? To him, any form of self-abnegation was a disease. These men were running away from the very pleasures and interests which he sought. Then, with a shrug of his shoulders he would forget their existence. Their absurdities were not his responsibility.

This particular night was the first occasion his company had ever spent in the vicinity of this monastery. It was no different in appearance than any other. Yes, possibly, he reflected, more worn by the sandstorms which lashed it, and perhaps further from human habitation than most others. He felt strange. He was exceptionally restless, and yet he was not possessed with a desire for any outlet of energy. In fact, he surprised himself by not entering into the usual ribald songs around the campfire. A wind was coming up. The impalpable dust was beginning to swirl. It penetrated everything. Nothing was a protection against it. As the wind's intensity increased, the dust choked; it became difficult to breathe; the particles irritated the membranes of the nostrils, and caused violent coughing; the eyes became bloodshot and smarted painfully. Above the shrieks of the wind, he could hear periodically, as though their tempo had increased, the chanting and the tinkling of the Temple bells. The votaries were participating in some ritual. There was no sleep that night.

The dawn came as a sickly, ominous, yellow glow, through the swirling sands high above, though the wind close to the earth had now abated. There were no clouds, just a different density of this yellow light, as though one were looking at the sky through a colored gelatin light filter of different thickness. He was suddenly conscious of the presence of another behind him. By habit and caution, born of experience, he did not turn immediately. Stealthily he reached beneath his blanket for his holster, and whipping out a heavy service revolver, half turned and rose to meet a possible danger. There stood before him one of the monks of the monastery, garbed not unlike many he had seen before. He was wearing a tattered burlap-like robe, in the form of a bur-noose, half draped and half hung upon his gaunt frame, fastened at the waist by a cordeliere. The benign expression of the visitor, and his advanced age were disarming, and stilled the oath he might have otherwise uttered, because of this strange approach.

The monk addressed him in perfect Russian, in soft-spoken tones, assuring him he had no intention of startling him. He stated that visitors to the monastery were infrequent, and he could not afford to pass by such an opportunity of conversing with one of them. The command of his native tongue by this stranger intrigued our friend, and he expressed his surprise. The monk replied that he had mastery of several languages, and to prove it spoke fluently in English, which our friend knew as well. The others were still attempting to sleep. He asked the monk why he sought to be a recluse. In fact, he was almost arrogant in his questioning as to what they hoped

to accomplish by such a life. The monk hesitated a moment before replying. "A man is like a house," he said, pointing to the nearby monastery rising above its crumbling outer wall. "He has several sides. Now, neither one of the sides constitutes the house. The sides arise by necessity from it. The sides are its aspects. They indicate a dimension or extent of its elaboration. If we stand close to one side, we are compelled to give it our whole attention. Not only can we not discern the other sides, but we lose sight of the whole, the house itself. Most men are like that about their lives," he continued. "They cling tenaciously to one side or another of their nature. Usually it is the one that is most dominant, and therefore to them appears most important. They lose sight of their other natures, and they try to adjust their lives to this one side; try to live by it alone.

"A man who stands close to one side of a structure is apt to construe it as being a single wall, beyond which there is nothing of importance, for if it were a single wall, it would contain nothing in itself. There is no denying that any one side of our nature is real, is a part of ourselves, whether it be physical, mental, or spiritual. We should, therefore, not negate it, but neither should we so let it deceive us that we believe it is *the only* and important one. Yonder temple has four sides. One side alone has been designated as the entrance. The possessions that lie within could as well be approached from any of the other sides. It is our human construction and preference that has moved us to choose one side alone as the portal. That choice was not made upon the relationship to the interior, but rather to something outside, which intrigued us. Perhaps it was the direction, rise, or setting of the sun. Whether we have chosen a wrong approach to the interior, we may never know or we may discover too late in life to make a change. So it is with our lives. We must be cautious in designating the particular nature of our being, which we shall use as the approach to life. It is best that each side be equally recognized and constitute an entrance to *the inner and true life*.

"To you, those of us here have seemingly ostracized ourselves from our fellows, but we have done so in order not to be partial to any phase of our nature. We keep free from the tide of temporal pleasures, so that we are not engulfed by them. Yet, we are not, as the world may think, fanatical ascetics, subjecting ourselves to mortification for ill-conceived spiritual ideas. We eat, we sip of wine, we know the ease of relaxation, we experience heat, and the sweat of the brow from labor, as we compete with the elements for our sustenance. We even indulge such sentiments as pity, hope, and faith, and we

have also fought against fear, anger, and hatred. Albeit, we enjoy periods of meditation, and the contemplation of those powers, of which we are a minute manifestation. Ours is not a flight from life, but a simple existence. We do not mock society, we measure it, we weigh it, and we hope to learn its faults and virtues impartially, and turn back to it benefits of our deliberations.

"Every act of nature, of man; every physical movement, whether conscious or unconscious, has a paralleling psychic or thought cause, or you may say, a causal law. If we learn to distinguish these laws, we can augur their results before they happen, be true prophets, and master this earthly interim. As profound as these Cosmic laws are, simple geometric forms which follow from them depict their nature. Just as an earthen jar may hold a rare gem, so these symbols contain in their nature the wisdom of God. Behold, overhead," he said, pointing to a strata of sand floating high above and irradiated by the streaks of the rising sun, which penetrated it, "see the patterns formed. There is a square, and there a cross, yonder a circle, and directly above the triangle. Each of these is rich in meaning, for they are signs of truth. The greatest of them all is the *triangle*."

"Why?" our friend ventured, having been silent, not alone out of respect, but because of an admiration for thoughts which could grip his imagination and his emotions, and yet not compel him to bodily action.

"Because it symbolizes the law of perfection and unity, the highest order of God," was the reply. "There is but one substance, and that is never at rest. It has two aspects—*activity* and *relative passivity*. One flows toward the other. When they converge, to avoid the monotony which would be a kind of rest, the substance changes, not in quality, but in its flow, and lo we have another manifestation, and this, on and on into the infinity of time and space, is *perfection*. The unity occurs in that the two aspects of the substance must come together periodically for manifestation, so that the attributes never themselves become separate and result in the division of the one. Neither your soul nor your body alone is you. Only as they unite, do they compose that substance of the conscious being or living soul, the reflection of God, which you are."

By now, the monk sitting on his haunches, his knees close under his sharp chin, his eyes lit with a fluorescent-like glow, with a gaunt finger was tracing in the sand before him geometrical illustrations of the principles of which he spoke. "Strangely," our friend related, "he seemed to impress me as a theurgical character, something that had been materialized or conjured from out

of the very atmosphere. I do not remember the questions I asked him. In fact, they were without volition. I found myself as a spectator listening to my questions and to his replies, and looking at his demonstrations. Yes, they were demonstrations. How shall I explain? I cannot really. He touched me, he intoned softly, in his very movements there was a strange rhythm. I experienced a sort of transmutation of the space around us, as though we were in a circle set off from all else. I knew the universe. I was freer than I ever had dreamed of being. I looked upon the heavens, the sand, the pebbles at my feet, and at my sleeping companions, with an understanding that transcended any I had ever known. I was more thrilled at that moment than during any military engagement in which I had ever participated. Then, as though I had awakened, this feeling was gone, seemed to surge out of me. The monk had arisen. He was standing emotionless. His eyes alone told a story—he was searching my soul as if to discern if a seed had been planted there.

"The men were stirring; some were already arising, looking with curiosity at the monk and at myself. I felt as though I had been hypnotized, or cast under some kind of a spell. I felt a little ashamed at what I considered a sign of weakness, of succumbing to this oriental, this magical humbuggery. To reclaim what I thought my self-respect, I would have ordered him away, in a tone of reproof; yet, I felt a glow throughout my entire being—a warm sort of an after-effect of an internal stimulant. I made the mumbled comment, 'very interesting.' As if in answer, not to my spoken words, but to unspoken ones, he said: 'Each of us is of the brotherhood of humanity, and of the greater brotherhood of the living. In the latter you have shown considerable interest, even in the most insignificant little creature. In the brotherhood of humanity there are minor brotherhoods. Each adherent is bound by a mutual understanding, a result of his perception of the whole, just as each step, though a part of a stairway, is of varying degrees of proximity to the plane to be attained. These brotherhoods are necessarily as many as the thoughts of men. In the lower levels there are many. In the higher, there are few, only because there are few who ever reach them. Toward one of these you shall be drawn, just as a river eventually is drawn to the sea. It will be many miles from here and many years from now when again you hear the word, *Rosicrucian*. At that time you will respond, not with ear but with heart as well, or you will have a great and painful lesson to learn. Adieu, brother.' With that he was off. I can still see him, a majestic figure, even with the shredded garment he wore. Slowly, head erect,

looking neither to the right nor left, he retraced his path direct to the crude wicket gate in the monastery wall. To my astonishment, (I am certain it was not my imagination) it swung open without human means, to allow his passage, and closed behind him. For days, the word, *Rosicrucian*, haunted me. I had never heard it before, yet I could pronounce it with ease. It was not difficult because it was seared into my consciousness. In fact, I fought against continuously hearing it, by indulging in raucous laughter and talk. My friends ridiculed him after he had departed, though they had not heard his remarks to me. I could not, because something within me always extolled him, and made me sober of mind and of speech when I thought of him."

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"Several years had elapsed since my Turkestan campaign," our friend continued. "The old monk and the monastery were just one of many incidents in a very full life. It was one I hardly ever related, for I never associated with those who would understand—as if I even did myself. Most of my old friends were gone. Whether they were still alive was problematical. The Czar's Armies were hard pressed in their encounter with the German forces. The Cossack cavalry, perhaps the finest body of its kind in the world, was inadequate to meet the German and Austrian heavy artillery. Our supporting infantry were ill-fed and ill-armed. Unrest was rampant in the ranks. There was no spirit among a great number of the men. Some had to be driven like cattle into the foray. They were not cowards. To them had leaked the tales of the uprisings at home. The clash between the old regime and the growing revolutionary front. To me home had no particular meaning. I had no personal attachments any longer. The Czarist Regime stood for certain customs and traditions that were part of my life. The opponents to me seemed quibbling with their own existence. 'Get out from under it' had been my way—'seek what you desire.' Perhaps that is just what they were attempting, by casting out their oppressors. I began to wonder whether there had been any rectitude in my Cossack adventures, when I had participated in quelling what I had thought to be the riots of half savage peasants and serfs. A time came when one was careful, even among his fellow officers, not to express feeling or sentiment openly one way or another. Dissension was an ever-present spectre.

"The inevitable finally fell upon us. The men, almost as a body, aligned themselves with the new regime. The officers, with few exceptions, held loyal to the old order, and united with the *White* army. We fought valiantly for principle, sometimes engaging men who were still clothed in

the uniforms, wearing the insignia of our old regiment. I was one of the thousands who, because of the dissolution and impoverishment of our forces, was compelled to flee into neighboring Manchuria. I roamed the streets of Harbin with others, solemn, hungry, and with a burning resentment—a man without a country—my youth gone. Moreover, an uncertain philosophy. I had lived. I had tasted life. It was sweet at times, but the deeper I drank, the more bitter had become the dregs. I was no more a dashing cavalier, a soldier of fortune; I was coarse, common; yes, even brutal. I sought to bury my own memory and my sentiments in a profane way. Inwardly I despised myself, but I found no incentive for change. Manchuria offered nothing but poverty, ignorance, and temporary refuge from the Red hordes on the border, who momentarily threatened invasion. The other countries of Europe were tightening restrictions, because the inroads of Russian refugees were more than they could cope with.

"Days went on—one after another. Long, cold, hateful, hideous nights of mental torment, and of enduring stench in some crowded quarters, with companions (if one could call them that) in an atmosphere that one conceived must resemble the quarters of Roman galley slaves. Days of tramping streets and jostling others, who, like myself, stared ahead with vacuous eyes. Feet covered with rags wrapped around to keep out the biting cold, and, for a while at least, the slush and ice; sacks wrapped around our heads. Humanity looked like an army of zombies. Truly we were lost souls. All of the possessions I could take with me had gone at a sacrifice. One hundredth of their value had I recovered, and I paid one-hundred times more than the value for the simple necessities—pitiful food and lodgings which I purchased. What I had I would not have given, when in the Cossack army, to a captive Mongol to eat.

"This night was like many others, and I was seated at a table in a cafe—one of the sidewalk tables. My fare did not permit me to enter. I was sipping my black coffee, which had long since cooled. I was delaying the time that I would have to depart from the light and from the friendliness it radiated. At a table across from mine were three men. I paid them no attention. I knew no one; I did not want to know anyone. I no longer could think—not even hate—even brooding was an effort. My consciousness vacillated between things occurring around me and the uncontrolled, distorted fancies that would well up and flash across my mind. The conversation of the three near me was an indistinct monotone. Like the flash of a rifle shot close at hand, and with a similar report, came the word, *Rosicrucian*.

Had I heard it? Did I see it? I blinked. I sat upright. In my mind, I could see the monk as he had uttered the word to me. His face was as vivid as the flagging under my feet. I was conscious of someone staring at me.

"I turned slowly in the direction of the three. When I had quickly sat upright, my movement had startled them. They ceased conversing, to look at me. With a sardonic smile, I was about to make a retort to their observation. Then I realized they—these three, must have spoken the word. 'Gentlemen,' I said, 'you will pardon my intrusion. You did,' I asked (perhaps my anxiety showed in my emotions) 'say the word, *Rosicrucian*?' They looked at each other, yet relaying no meaning in their glances. Then the oldest, a kindly gentleman, well on in years, with iron gray hair, and eyes like pools in which one could lose himself, stated that they had spoken the word. They invited me to be seated at their table. I was reluctant at first. They were gentlemen, shabby in their dress, but clean, cultured, and as prosperous as anyone could be in Harbin at the time. Perhaps merchants or professional men. They questioned me as to what I knew of the Rosicrucians. I refrained from telling, until I knew if such a brotherhood existed in Harbin. They assured me it did. In a gracious way, which even my remnant of pride could not resent, they made me have dinner with them. Finally I told them of the monk's prophecy. Ordinarily I would have laughed after relating it, to sort of indicate that I put no confidence in such an experience, but not now. However, they did not seem surprised. I made an appointment with the youngest of the three, to meet him the next day at his place of business.

"He was a book seller. His little stall was along one of the main boulevards, sheltered by an awning but open to the biting air. It was well patronized, the refugees spending a few coins for good literature, perhaps to forget the past—and not to think of a future. He needed a clerk. Would I help him? I told him my studies were very much removed from general literature, and my experiences had been as well. He prevailed upon me. I accepted. They were wondrous weeks. I was again in possession of a certain degree of self-respect, and of clean garments. My pay was small, but sufficient for my clothes and dingy, but healthful quarters, and a coin or so extra in my pocket. I met in a public way with this group at numerous other times, and with their friends. All were obviously Rosicrucians. Many were the discussions. I joined in with my remarks, which were mostly eristic. I did not intend to be cantankerous, but it was a sort of self-defense, which I admitted to myself, to cover a conscious ignorance of topics that went

beyond, not my intelligence, but my comprehension and credulity. I was fascinated. I admitted that too—and to them.

"At last it came—as an invitation. I remember the day. It was a Sunday. We were seated in the garden of M.'s home. I say garden, yet, it was a plot, perhaps a dozen feet square, adjoining the rear of his home. It was bounded on two sides by the drab brick walls of warehouses, yet the sun's rays reached down and found an opening and brought forth in this, the Spring, blotches of welcome color—a contrast to the streets and to the colorless flow of humanity outside. The meal had been sumptuous. It was a celebration, a tribute for a service rendered by one of the brethren of the Order. He was deeply affected by this consideration. He rose and expressed his thanks to all present. By then I knew him well. A man of perhaps my own age. A Russian, but not a refugee. He had been established in Harbin many years. After clearing his throat, for he was laboring under deep emotion, he said to the others: 'My work is not quite done. There is one more thing to be accomplished. It is to invite our friend here, (pointing to me) to come with us into the *greater light*, to cross the threshold from the outer world in which he has so long dwelt, and to know the warmth, the friendship, and hope of the rose and of the cross.'

"I had been expecting it for some time. I knew it must come before I left. Yes, I had intended going on to some other place. Why, I do not know. I had never quite thought of what I would reply to such an invitation or query when it did come. My interest had not been supine. They had the right to presume that I would be honored by this invitation. I rose, my face flushed, my comport awkward. I felt, and looked, guilty. This was parsimonious on my part. I should, in gratitude, at least, respond in the affirmative. A titanic struggle was going on within me. Finally I burst out: 'I must think it over, gentlemen.' And bowing as graciously as the circumstances and my feelings would permit, I mumbled some inept excuse and rapidly departed, none saying anything during the proceedings. Next morning my employer, who had been present, never mentioned the incident and conducted himself toward me in his usual honorable and gentlemanly manner. It added to my hurt, and to my self-reproach. Days passed before I dared again meet with them at their little cafe rendezvous, so timid was I—a new experience for me. I had anticipated some reproach for my conduct, either subtle or direct. I was welcomed in the usual cordial manner. Only one change was apparent in the conversations. Though they were infused with what I surmised to be doctrines of the Rosicrucian Order, not once was

the name ever mentioned again in my presence.

"It seemed that each individual had made some paramount sacrifice, as vital in their lives as I thought I had made—perhaps more. One had lost his high position and estate in the political holocaust and war. Others had suffered the dissolution of their families. Others had known the loss of sons, daughters, and wives. I remember well the remarks of one, whom, for this purpose, I shall call H., at one of our informal evening sessions. 'When becoming of age,' he began, 'I received a patrimony of nearly 150,000 rubles, consisting principally of negotiable bonds, deposits in the Imperial Banks, and the family estate. Moderate in comparison to others; yet, as you must realize, sufficient to keep me from the degradation of any kind of labor,' he said, with a tinge of sarcasm reflecting upon the belief of the former nobility that indulging in labor of any kind was a social stigma.

"I used my volition and reason to select the things of the world which brought me pleasure and a kind of happiness. I was not a gourmand, nor did I revel in sensual pleasures, but I made the mistake of assigning them a reality, a permanency which was not theirs. It is true, I could realize that poverty could make them difficult for me to obtain, if possible at all, but never once did I doubt that they were truly the high values of life. Things were relatively good and bad to me. The soul was a foreign substance or essence—foreign, because I had never experienced its reality. To me, it was a tradition my parents in church had passed on to me. Something like a legend or saga. It was a positive good by reputation only. There were other goods; there was a gradation of them, in fact. All of the things which I accepted were of that nature, and that which I wouldn't was bad. A satisfying meal, an interesting book—they were good—but not as the soul was said to be. Thought about the content of this Divine good of the soul was perplexing, confusing to me, so I disregarded it as I would bad wine or bitter fruit. Life was the good, and the only good, so I imagined. My fortunes are known to you. All I treasured has vanished. I had one thing left, my intuitions—my meditations.

"These things I had avoided. Now they were dominant factors in my life, but not understood—and feared. I feared the cause of my own existence. God seemed a ruthless tyrant who took the world from man, at his own pleasure. Took all of my loves and yet commanded that I give him love in return. Who was I? Why am I?—were questions of torment to me. There seemed to be no pattern to existence. Were thoughts, of God, of the body, or were they merely sensations of matter? It seemed that eons of time

passed before a unity began to form in my mind; then I saw God as a universal principle in all things. I saw attitudes of mind or notions—pity, fear, hope, and courage—as mere adjustments of the self to the whole. I was always *real*, it dawned upon me, because I was of God and God was of me. Thoughts and things were but modes of the *one*—passing reflections or shadows—not real themselves, but indicating that the real substance—God or the Cosmic—always was and could be relied upon. Happiness was to be found in the understanding that arises from the spiritual intuitions which keep men from having false affections and attachments.

“These remarks of H. stung me. I had not revealed the details of my own life to them, nor even my concepts, except what they might have gleaned, but apparently my former philosophy of life was known to them. I became embarrassed by the striking parallel to my own thoughts in his description of himself. I blushed; I felt like a small boy receiving a stinging reprimand. No matter how I reasoned with self, I could not mitigate the conviction that this was a reproach for my refusal to accept the invitation.

“Never again did I meet with those men. I was urged to attend the conclaves, by my good friend and employer. Each time I had a pretext for remaining away. Frequently—was it an inhibition or superstition?—when occupied with duties far removed from these matters, there would ring out in my consciousness the admonishment of the monk—‘When again you hear the word *Rosicrucian*, at that time you will respond, not with ear, but with heart as well, or you will have a great lesson to learn . . .’ What more could befall me than already had—death? I smiled, because I had courted it a thousand times. I would not take my life, but neither would I hesitate to venture the experience of death. I was haunted by the circumstances. I had come across the word, *Rosicrucian*, as the monk had prognosticated, and I had refused, would next a dire result occur? I knew that the monk had not meant that I would be compelled to attain Rosicrucianism, but that I should not deny such an opportunity as membership would afford my soul. My soul—a strange term for me to use. Soul to me had always been associated with sanctimonious hypocrisy, religious cant, beads, incense, even a brummagem display. It had another significance, since I had met those three months past. It stood for intriguing, profound thought. In fact, it seemed to represent the substantial part of me, and by a queer transmutation all else appeared false. But why had I not accepted the invitation—why? why? What damnable bigotry, what evil in my nature made me do this accursed thing? I could not explain my own ac-

tions, no matter how much I brought my sentiments before the bar of my reason.

“This acrimonious obstinacy divided me against myself in a manner I had never known. I knew no sleep, no peace of mind. Why would I not surrender, yield to what I could reason was a higher purpose? I had always been master of my life. I met its ordeals as they came. I asked for and I gave no quarter. Pity to me had been a contemptible weakness. I had been, and I *would be independent*. Now I thought I knew the cause of the conflict. I was being asked to cast aside my self-reliance, my strength, to believe in a paternal power called force, mind, or order—whatever term they had used—that was said to bless those who would be constrained by its inexorable decrees, but which would assign those who refused to a strange kind of hell. So this was mysticism! Admitting a master and obeying his fiat for some end other than your own! I had demonstrated my puissance before. Though I had had relapses, I could and would do it again. What I had found worthwhile in life *came through me*—my efforts alone. I asked not for this life, and I would not share it with an invisible, unknown entity, or an impersonal maze of laws, about which men talk in deep wells of meaning. Had I conquered? I believed so. At least the monk and his words faded. Very infrequently did I think of them, or the group of these ‘sanctimonious sages’ in Harbin, as I was now wont to call them.

“I could not conscientiously remain at the bookstore. I resigned my position. I was defiant in my attitude; rude, in fact. It was an attitude assumed to quell what otherwise might have been a contrite spirit, because of the kindness which had been shown me. My employer bade me farewell. I recall now, his face was sad at the parting. I had walked perhaps a dozen yards, when I felt inclined to turn and look back. There he stood, as when we had said farewell, gazing after me. I hastened my steps to turn a corner, so that he could no longer see me. With the turning of that corner, came another turning in my life as well. For a week I was like a boy on a lark, without parental supervision. I do not recall, but it seems I indulged nearly every vice. Each momentary gratification seemed to vindicate the casting off of the yoke of circumspection which I had voluntarily worn the past months. In the boisterous laughter of these companions, which I enjoyed while the temporary affluence of my sparse savings lasted, I thought I heard the old ring of freedom of the life I had relished as a youth.

“I had drifted with the world tide—France, Belgium, England had known me, and I them. Even now they do not seem like countries to me,

but rounds of pleasure, of coarse friends, tinsel, lights, bloated faces, snarling lips, rasping voices. Like wolves, I was with the pack. We hunted down what we wanted. Sometimes we destroyed even that which we thought we desired. We poisoned whatever virtues these things had, with our own touch. We fouled them with our presence. I was satiated with life. There was not a thing, not a fantastic pleasure that could whet an appetite. I was nauseated with my own existence. On I must go. 'On!' was a throbbing, feverish impulse of my brain. To remain in a place, it seemed was to stagnate. More and more must I see and do, and always of the same sordid nature.

"Through my former station as one of the nobility, (the very term seemed to leer at me as I heard it) I was able to execute arrangements for entrance into America. America, the land of fabulous plenty. Opportunity to me meant something different than to the simple peasant, who hopes to give of himself in the new land, in return for a wholesome life.

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"On my passage across, I excused my recurrent headaches as due to sea travel. I knew, yet would not admit, that these throbbing, piercing pains, also the accompanying violent nausea were not due to prostration caused by the motion of the boat—especially on calm days. On these occasions, my body was racked with violent tremors. I concealed all of this from my fellow-passengers. I knew well that if the ship's physician discovered my condition I might be quarantined for some disease I might have contracted. I succeeded, for after an uneventful passage, I arrived in New York. My knowledge of English stood me in good stead. I secured mediocre positions here and there, never accumulating enough even to raise my standard of living—or my self-respect. My malady, whatever it was, was increasing. I tried various patented nostrums, to no avail. I would return to my ill-ventilated, back hall room, after my day's labors, to lie as in a stupor, in the decrepitude of the old mattress, sometimes half on and half off the bed. I feared to move. I would not even breathe deeply, or this thing, *this excruciating pain*, like some caged beast, would tear itself from my brain, at which it seemed to be fiercely gnawing. It was to be expected that I could not long hold any kind of employment. I was most inefficient. I was discharged from every kind of work, even those menial tasks of which I was now capable. To myself, I cursed my superiors, yet I knew they were right. I came finally to the point where I even lacked the courage to voice my acrimony. Like one whipped, I whimpered as I stumbled from place to place. I was like an automaton in my actions. What I

did for days at a time will never be known. They are a hiatus in my consciousness.

"I left New York. My departure was more like a hegira. At last, in desperation, I was trying to run from myself. Direction was of no consequence. I stopped off, in fact, was expelled from an empty refrigerator car of a slow-moving freight train, in which I had taken refuge. It was in the Midwest, and it was spring. I stumbled along an unpaved road that paralleled the tracks. In some unexplained way, the commonplace beauties of nature penetrated my fevered mind. It is strange what sensations the consciousness will fasten itself upon, when uncontrolled. Never was the verdure more vivid. My eyes moved from one island of color, from one burst of wild flowers to another. Down the road was a little white steeple of a church, and the broadside of barns, with a cluster of houses around them. Glistening in their whitewashed splendor they appeared to me as a mirage. Fortunately, the streets were free of people at the hour, though perhaps eyes were peering at me from the cool, green depths of the lawns and gardens, in the shelter and solitude of which most of the humble homes were situated. I stopped before a tin mail box, fastened to an oblique post at the edge of the gravelled path, that constituted the public walk of the village. A sign attached to the post had arrested my attention—'Rooms for Rent,' it read. I entered. It was a room such as I had not enjoyed since I could not remember when. Cool, airy, it had the fragrance of the spring air, and the delightful odor of freshly laundered things, and of floors newly scrubbed and scoured. My last resources were sufficient to pay for a week's lodging. How the motherly woman came to accept me as a lodger, I do not know. She inquired as to whether I was ill. My answer was not only evasive but impertinent. She brought me cold milk in a copious crock, and fresh fruit. I did not even acknowledge her entrance or departure.

"It was beginning again—the pain—at first it was fleeting, a tinge—momentary—like an ominous warning. My heart began to palpitate rapidly, mostly from the anticipation. I knew what would follow. Perhaps an hour or two, or more of torture. I had come to know fear. I dreaded this scourge. With an air of futility and utter dejection, I threw myself upon the bed. The crisp linen and soft pillows were no relief for my feelings. I reached out, grasped the bedpost to support myself through the ordeal. Its capital was smooth and round. As a kind of subliminal act, I ran my fingers round and round this smooth surface, first slowly, then faster, faster. I seemed at last as though my fingers were stationary and penetrating the middle of a rapidly forming vor-

tex. The vortex then began to expand, like a whirlpool that drew everything into it. Then there was a great circular space which came out of it, perhaps nine feet in diameter. I was in the center. I could not see myself, but it was me. I had the awareness of my existence in the circular area. It was as though my own consciousness was the only reality, and as if it had dimensions which I could perceive. Nothing was beyond the circle; nothing was in it but me. There was neither a positive condition beyond, something I could discern, nor was there space or the negation of anything. *There was just one thing* or substance—the circle, this, shall I say, was a circular cloud of my consciousness.

"Where had I experienced before the titillation I now felt—yes, I remembered—when I was conversing with the monk in the wilds of Chinese Turkestan. He had seemed to draw a mystical circle about us that excluded all else. The sensations now were the same as then. Pain was gone, hatred, bitterness, the world and its problems, all had vanished, rather dropped from me. There remained just my consciousness, but how different, *how peaceful*. There was no place I wanted to be, for this circle seemed quite complete. Nothing lay outside of it. My exalted consciousness seemed self-contained. What restfulness I now knew. What I had previously gone through I could not seem to remember. All before appeared as an indistinct, hideous nightmare. Wait! I heard something! It seemed like the rush of the wind; like the sound of a desert storm beginning, which I had heard many times. It ceased as suddenly as it began. Now there was a silence. The quiet was heavy, so heavy I felt it would crash by its own weight.

"At last words were spoken. I would take an oath that it was the voice of the monk. *It came from every part of the circle*. In fact, it seemed to arise from my consciousness, which was synonymous with the circle itself. The words, then, really came from me, and yet I knew they were not mine. I remember them perfectly. How can I ever forget them? They were: 'You are alone; you are free from the world. Truly free, for the first time. No earthly things encompass you, or compel you to act other than you will. You are restricted neither by time nor by space. You are everywhere and you are always. You have no master, nor anyone to command. You are now one with both cause and with fulfillment. Whatever needs be, now is. In the absolute, there is no progress, from a means to the need. The idea is the law, the way, and the substance simultaneously. There is neither beginning nor end. There is no special pursuit which leads one to a fixed goal. There is no departure from that which is self-contained. No matter how far or how

long your journey, you are always in the center of this universal circle, of which you are now conscious. By remembering where you are, and looking into the depth of the very circle which surrounds you, you can always find what you seek—unless you as a mortal try to transmute the substance, to make of it what it really is not. What you are, so is this substance. When you think rightly, you are in attunement with the essence of the substance, and you will realize the results of your thoughts, for true thought exists in the nature of all things. Each thing is paralleled by thought. True desires can be satisfied because the things they conceive exist in the same essence as themselves. You have wilfully sought to bring about a wrongful separation of this universal unity. You have set your consciousness against the universal mind. You have sought to make the Cosmic serve a world of your own selfish, hateful, tyrannical liking. You must be compelled, for your own attainment and for freedom from bondage, to have your temporal consciousness restricted. You must have vision only of that which heretofore you have deliberately and with contempt turned against. Your lesson shall be learned—and only then will you always know the Peace Profound you now enjoy.'

"The voice had gone; the vortex was reduced. The circle was now being invaded by flashes of memory. The ecstatic consciousness was subject to an influx of somatic impressions, the ones of common human experience. I heard a murmur of voices, hardly audible, but they were human. I rubbed my eyes. Was I dreaming? Had I overslept? What time was it? It must be late. The room was inky black. I reached out to support myself as I arose. My hand struck an object. There was a crash of breaking glass. It must have been the tray of food. Before I could make any further attempt to get upon my feet, I heard her speaking clearly (the elderly woman). She patted my hand and said: 'You are ill. Just lie back. I have a physician here for you.' 'Turn on the lights!' I shouted frantically. 'Why keep the place in darkness? What is the meaning of this?', I angrily demanded. A man then spoke. I felt his firm grip on my arm. 'Calm yourself,' he said. He introduced himself as a local physician. I tried to brush away his restraining hand, and with my other hand I continued to rub my eyes. He spoke again, quietly: 'The room is not in darkness. Your eyes have been affected by your illness. Do not be alarmed. We may be able to help you.'

"For seconds I was stunned, paralyzed seemingly, mentally and physically. I sat rigid. I did not want to move. Perhaps this was more of the strange experience, the psychic adventures I had heard the men in Harbin speak of. Perhaps this

darkness, too, was a nightmare. My next movement would tell me. I would know my fate. I commanded all of my courage for the effort. Slowly I raised my hand again and passed it before my eyes. Black, velvety space slowly revolved in concentric rings. It was all I could see, no form, no figure, just billows of black—black. I must have gone berserk. I screamed. I pounded the walls. I struck out at everything which came in contact with my body. Death I would have welcomed. I had never feared it, but this was hell. To live and yet be veiled from life itself. To know the tantalizing anguish of proximity to the world and its myriad things, and yet have to grope for them. I exhausted myself. Sobbing violently, I threw myself face down again upon the bed. With outstretched arms, I grasped the sides and convulsively I gripped them until my fingers ached. Then I would relax and repeat the process—I do not know how many times, or how long. In the background of my own feelings, and in the utter confusion of my mind, I was aware that the man and the woman were speaking to me, trying to console me. The physician compelled me to drink, to swallow something. I was too weak to resist. I slept an indeterminate number of hours. It was the sleep of oblivion—a void—which is a blessing.

"I was awakened by a coolness and moisture on my brow. The elderly woman was wiping my forehead with a damp cloth. I stared with open eyes. 'It is morning,' she said. It all came back to me then. Morning—what irony that term held for me. Me, doomed to a life of eternal night—eternal shadow. My emotions caused me to breathe heavily. My chest rose and fell rapidly with my breathing. She saw I was agitated and sought to quiet me. 'I am a simple person,' she began. 'Perhaps I am not the church goer I should be, or that some of my friends are. I do know, however, that there are purposes beyond our own. Things in which we must take part, of which we cannot be the judge as to whether they are useful or evil. There is nothing quite without some benefit. The doctor says you may recover your sight. Perhaps much benefit, which none of us can now understand, may come from—from—' she hesitated for words to soften the description of my hell. 'From your present plight,' she blurted out at last. 'Drink this,' she said, placing a glass in my hands. 'The doctor says it will help you. I will bring your breakfast and help you be seated in the comfortable chair by the window.'

"She was gone. I could hear her descending the stairs. Later, I sank into the chair. The air from the open window was laden with the sweetness of damp, rich soil and the fragrance of blossoms heavily perfumed. I strained my eyes. The

muscles ached. The more I strained, the more little pin-point flashes of light, far away in the depths of inky blackness, rapidly seemed to approach me, growing larger and larger, and then just as they were about to overwhelm me, break into prismatic sprays of color. I know they were caused by my own nerves, and by ocular fatigue. I wouldn't try to think. I must, I would reclaim this world. I reached out. I felt carefully everything I could touch. I tried to conceive what each thing was. There is nothing quite so tormenting as to have something in your hand, being able to feel it, bite it, and smell it, and yet have no knowledge of its actuality. In anger, I would throw the unidentified object across the room.

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"Several weeks had passed. I spent hours each day, pacing to and fro in the room. At times I would submit to the woman's entreaty and go below to the garden. There was a narrow walk, and a cane someone provided. I could tap my way from one end to another. I fought against rest. *I fought against myself.* I would appraise my fortune in oaths only. Everything had betrayed me. Life principally. Suddenly I would feel, or imagine that someone was staring at me. In a strident voice and abusive language, I would order them away and stamp my cane to vent my wrath. The woman would come running. 'What is wrong?' she would cry, and then assure me that no one was there and no one was looking upon me. Frequently the physician visited. I had many examinations. I was tautological in the questions I put to him, as to whether I would recover, and when. His replies were always the same—evasive, meaningless platitudes about having courage, to be calm, and to face my ordeal. What did they know of ordeals, of danger, in their smug, safe, stupid little world? What, I trenchantly would ask them, did they know of what I was experiencing?

"It must have been three months after the calamity befell me, after the time I was precipitated into my Hades, that it dawned upon me. I was seated in the garden; the weather was extremely warm. I could feel the hot air, like a blast from the furnace, upon my face. Who was paying my keep?—the physician's charges? I had paid only one week's lodging, months ago. By association of ideas, I could recall numerous expenditures in my behalf. I ran my hand over my shirt and trousers. They were not the ones I had when I entered this home. For weeks I had eaten at someone's expense. What was the reason of this? Was I a curiosity, a guinea pig being fattened and preserved for continuous observation? Perhaps for some kind of moral example? Then perhaps I was the product of some asinine charity, by which individuals submerge

their real indifference in ostentatious gestures to convention. I would not tolerate this. I would leave at once. I arose; I stepped forward; my foot slipped from the walk, wrenching it. The pain brought me to my senses. I was helpless. I sneered at my own desire to want to be off, to go some place. I could not even be certain that I could safely travel this little garden walk.

"I sat down heavily, resolved to ask her—the woman—the questions foremost in my mind. My mind was a congeries of ideas. What would I say? What could I do to repay, to no longer be dependent? She came at last with a glass of cool cider. She made some passing remark about the temperature. I was silent. I had not even my customary cynical remarks to make. I began to speak with a control, with a resonance to my voice that was foreign to me. 'I am indebted,' I said, 'to someone for the expenses of my living here all of this time, and for the physician's care.' A struggle was going on within me. I did not want to be compassionate. I wanted to dictate, to demand explanations, to vaunt defiance and arrogance. Something restrained this. My demeanor did not truly display my feelings, and I spoke in an even tone. 'I have met the expenses,' she said. 'They are trivial. I have my husband's pension. He passed on some time ago.' Her voice was soft, but vibrant. She continued, 'I easily raise most of my fruits and vegetables here in the garden with little outside help. You have been company to me. I love to serve, to help some others. I feel burdened if I cannot. Life has been good to me. There are so many things, perhaps you might call them insignificant, which have afforded me little moments of happiness. If I let them accumulate one after another, I seem heavily laden. I feel ill at ease, unless I can pass them on. It seems to me that these things,' she went on, 'the little joys of living, come to me through the inner channel of my nature. If I do not distribute them, the way will become clogged, and I will shut off from myself the source.'

"'Strange as it is,' she continued, in the same tone of voice, 'but like a little stream, the more it is dredged, the more it flows, and so it has been with the bounties I have enjoyed. I must keep passing them on. Doing something for someone. Of course, I have had my disappointments. I have known great sorrow. The loss of Jim, my husband, was one.' She faltered as she spoke. I could imagine her lips quivering. It seemed unreal, but by listening to her words, by getting outside of my usual self, and allowing my sentiments and intuitions to go unchecked, *I could see—I could see*, but within me. Eyes *within* were opened. I could see the flowers, only the scent of which had come to me objectively previously. I knew the garden. I could see the

walk, the chairs, the roadway along which people passed. *Inwardly I could see these things*. Moreover, I could understand and feel the things I saw—all inwardly. There was a lasting realism about them.

"She must have stopped speaking for a moment. Perhaps my feelings had revealed themselves in my facial expressions. At last she continued, in a steady voice: 'The little sufferings, pains of body, and of mind—they, too, have been necessary. They have been needed contrasts. How welcome they made each comforting act or word. How much I looked forward to the peaks, only because at times I dwelt in the hollows. Life, I have found, and *I know*, is a series of cycles. It is the low that makes the high possible. We can never know life until we experience it, and sameness is not experience. If we were just conscious of one thing, of one series of happenings, or one quality of them, we would not truly be conscious of anything. It is variation and change which makes realization possible,' I bit my lips to hold back tears, as I listened to her. I must have been very ill these past months to give vent to such an emotion.

"I spoke: 'I have avoided people. People with thoughts like yours,' I stammered. 'I have been of the opinion that there was but one philosophy of life that was a real one, and that I knew it, and I associated only with those who seemed to bear out my convictions and conceptions. There are so many views,' I went on; 'they cannot all be right. People are so different, so full of right and of wrong conduct. I have come to despise humanity,' I said, half apologetically.

"She had not interrupted me, but now she spoke: 'A tree,' she said, 'completely covered with foliage is a beautiful thing. Looking closely at its leaves, no two appear alike. We are not certain just which leaf is the perfect one, if we examine them. We, as mortals, arbitrarily establish a perfection of our liking for nature. Some leaves even may seem to be quite imperfect to us in coloring or in formation. Each has its little, shall we say, personality. If they were all the same, the tree would appear ugly in its uniformity, a solid blotch of color. There is, however, a pleasing relief when all of the leaves are blended together. This understanding comes about through two things. First, having the greater perspective of the tree as a whole; next, being able to examine each of its parts, and realizing how they contribute to the whole, and that imperfections are not actually such, but very necessary parts of a unity. Perhaps,' she said, slowly and softly, obviously trying not to offend me, 'you have not so taken men, and further, perhaps you have not looked upon the whole. All things are expressions of the Divine, and lie within the

power of the human to discern. Nothing is apart from it. Men's eyes can look upon men and the particulars of their world, but men's souls and their inner consciousness can alone look upon the great Cosmic and obtain the needed Divine perspective.'

"I jumped to my feet. 'My God!' I gasped. 'Where do you learn these things? They remind me—' 'Remind you of what?' she said plaintively. I did not answer her. 'You would like to know the source of my information?' she queried. I nodded my head, which was bowed, in the affirmative. 'Tonight,' she said, I will reveal it to you.'

"The hours passed too slowly. I had had dinner some time before. Finally there came a knock at my door. 'It is nearly eight,' the woman said. 'Come, let me help you.' She led me downstairs. I knew the room. I had been there several times before. It was the parlor. Occasionally she met with friends there, and entertained them with the radio. I was seated. She crossed the room, as I knew from her footsteps. She switched on the radio, and the announcer made his usual remarks. I paid them no particular attention. I was too excited. I was waiting for her to reveal this strange source of her knowledge. 'We now bring you,' the announcer began, 'another in the series of the quarter-hour programs of the Rosicrucians.' I was electrified. 'The word *Rosicrucian*,' I loudly exclaimed, 'I hear it again after all these years.' She switched off the program abruptly. 'Are you ill?' she asked excitedly. 'No,' I replied, 'that word *Rosicrucian*—is it the Rosicrucian Brotherhood? I know of them,' I gasped. 'You do?' she said inquiringly, and then answered my question. 'It is the Rosicrucian Brotherhood. It is the source of my knowledge. I am a member.' My knees were weak. I trembled all over. 'Would you like to know more of them?' she asked. 'Yes, yes,' I replied. 'Tomorrow. Now I am tired. Please assist me to my room.' She did, and then left.

"I stood at the foot of my bed, my arms at my sides, my hands clenched, my head thrown back. I cried silently to myself. As I cried I seemed to purge myself. I felt lighter, lighter in spirit, and in body. The room was disappearing; I was now in a haze. I had even left the room and seemed to have transcended, or been projected above it into space. I sensed I had reached tremendous height, and then, once again the circle formed. I was face to face, not with a figure or a form, but with *the consciousness of self*. There was I, not a human, not a being, but a soul within the circle of a greater consciousness. There flowed through me like an energy, an intelligence, an omniscience, my every question answered. It wasn't that I asked questions, but I seemed to understand all things. Nothing was vague. Then

the voice again—the voice of the monk. I could not mistake it. It said: 'Through this consciousness of the Cosmic have you found self, and though your eyes are closed to the world, your mind is opened to the realities and to the beauty and to the law of the Divine Plan. You now know the way. Again you have heard the word. Turn not back upon it this time, or never in this life will you have another opportunity to forsake it.'

* * * * *

"Needless for me to say I now know Peace Profound. I have relegated the elements of my being and my nature, and the things of life to a comprehensible order, in which no confusion can exist. I earn a simple living through my early mastery of insect life. However, I do not glorify, as once I did, the lack of conscience of these little living things, but rather their conformity to the law of their being, the functions of their nature, necessary unto them in the great scale. I see them as just one principle; man as another, and neither to be measured by the other. I am not sightless, for my vision is far greater. It is true I cannot see the things of the world, but faculties have been awakened which make life a far greater treasure than when I looked out upon it with eyes of the flesh. Am I a Rosicrucian? *Does a thirsty man refuse drink?*"

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Fratres and sorores, this ends the tale. It is not composed entirely of one individual's life. It is really the mystical adventures of several lives—incidents taken from many true stories brought to my attention. *The details, the words, yes, even some of the places, are my construction and choice.* I offer an apology for utilizing space in the ROSICRUCIAN FORUM, in this manner, but occasionally there is a time for an event, or to accomplish a purpose, and I believe that this tale is best told in this manner at this time. We will not resort to this method again, or deviate from the past or usual style of the ROSICRUCIAN FORUM for some time—if ever.

Fraternally yours,

RALPH M. LEWIS,

Imperator.

Visualization and Self-Help

A very interesting problem has been brought to the attention of our forum this morning and I would like to read to you a few lines from our Soror's letter and then we can discuss the important points in an effort to solve the problem. Our Soror writes: 'It was with the purpose of creating happiness within the home circle, and to be

of benefit to others, that I joined the Order. Now I have been studying with you for several weeks and I'm not getting very far. My family consists of my husband, grown son, 23, and daughter, 22. The boy has a fine personality. The father and daughter have difficulty making friends; at least, they are always looking for something better and never finding it. Daughter does have girl friends and they all have boy friends and she doesn't; consequently, loses out on many a joyous time and gets bored and blue, weeps on my shoulder, goes into hysterics time and again, and really things just seem to break wrong for her. The question arises in my mind whether the Rosicrucians can help me solve this perplexing question, whether I should take the matter to a psychologist, or to someone else who can really give me some sound advice, if it is not too late."

In considering the problem of our dear Soror, let us remember one important fact: It is the results that count, regardless of the method used to bring about these results. This mother is deeply concerned for the welfare of her daughter. The young lady's unhappiness is her mother's unhappiness, this being a perfectly natural reaction. Now you know that we cannot advise this mother with any positive assurance simply because we do not know her daughter personally. We have had no opportunity of observing her and noting her actions and reactions among her friends and the members of her family. Any discussion that we may enter into here in our forum will at best be pure speculation. It is possible, however, that this young lady suffers the burden of self-consciousness, is ill at ease among others, and perhaps even has what is popularly referred to as an inferiority complex. Her mother practically admits this by her suggestion that she take the young lady to a psychologist for examination.

This young lady's mother is striving desperately to find a solution to her daughter's unhappy life, and as in so many similar cases, she is seeking the answer outside of the young lady herself. The mother has even gone so far as to blame herself for the girl's mental state. The mother has recently attempted to call upon the Cosmic for help in visualizing her daughter "happy and going out with friends," but the daughter failed to respond to the mother's effort. In the first place, you here in the forum know that one of the first requisites of seeking Cosmic aid is adherence to the law, "God helps those who help themselves"; therefore, it is necessary to use every objective power at our command to bring about that which we desire and need for the fulfillment of our happiness. It is not enough simply to visualize or concentrate upon a thing and continue to sit dormant awaiting its occurrence. For instance,

you can sit in concentration for days on end visualizing yourself as a great violinist, but unless you get yourself a violin, take lessons, and practice, your desire will never be fulfilled.

The purpose of concentrating on and visualizing a wish or a desire is to suggest action—mental and physical effort in fulfilling the desire. Our dear Soror's desire offers the same problem insofar as directing Cosmic help to her daughter is concerned. Her efforts will meet with failure if her daughter chooses not to make friends or go where she will meet nice people who will like her and enjoy her company. And this brings us to an important point that must be considered. The young lady, like everyone in this life, must work out her own solution. No one actually can settle her problem for her. Another can make suggestions, but cannot carry them out for her.

This girl's mother visualized her happy and contented, but the girl failed to respond because nothing in her life had changed that would make her contented and happy. The mother should continue her efforts and not be discouraged because of apparent failure. After all, it requires unusual effort and an undying faith in the Cosmic to succeed in an undertaking of this kind. It must be remembered that the girl has a brain and mind of her own that she uses according to her own desires and will. She is not a puppet on the end of a string that will react at the will and desire of another. She may even turn a deaf ear to the inner whisperings of the "still, small voice within." The concentrations of her mother or anyone else will not cause response unless the girl herself wills it so.

Believing that this young lady has a real problem in life that must be worked out by herself, it seems appropriate to advise that she take stock of herself and note her abilities and her own shortcomings. She should be perfectly truthful with herself in recognizing any personal faults that may be causing her unpopularity, and then make a sincere effort to overcome these faults. If it is jealousy and enmity that is in her heart, or a tendency to blame her troubles upon others, this surely will show in her character and personality. If the young lady is suffering from an inferiority complex and selfconsciousness, she must overcome it not by running away from it, but by facing it. She should affiliate with clubs and groups of young people, social as well as business clubs. If there are art groups in her city, she should seek them out and associate with the members. This young lady has studied art and even now is working in commercial art. This, then seems to be what she is especially interested in. Courses in art appreciation will place her in contact with those of like interests and such associa-

tions will help her to forget herself and act in a more natural, pleasing manner.

One of the most efficient and rapid methods of overcoming self-consciousness and an inferiority complex is the study of dramatics, or perhaps public speaking. If the young lady under discussion could arrange to join a dramatics class or society and there receive instruction in this great art, we are sure it would prove of great benefit to her. There she would attain poise and social finesse. She would strengthen her character and personality. It would then be easy for her to make friends and become popular in her social activities.

Throughout the Rosicrucian teachings we state that "Man is Master of his destiny"; he is not pushed hither and yon by an unseen power or at the will and command of a "Svengali." We make our happiness by our acts and especially by our thoughts. It would seem that the case under discussion here is a perfect example of this truth. Here we have a saddened mother and an even more saddened daughter, both of whom are seeking to answer a problem from the outside when actually the answer or solution lies within the heart and mind of the daughter. If she could only be made to realize this she could take immediate steps to overcome the condition that brings about her sadness. The mother can help her through suggestion, both mental and by word of mouth, but she, too, must recognize that the fault is within the daughter and not elsewhere. She must also realize that the solution to the problem is entirely up to her daughter. It cannot be solved by another except by suggestion, and then only if the suggestion is acted upon by the daughter.

The Third Eye

We have with us in our FORUM CIRCLE today a soror from Massachusetts. Her request is brief. She says: "I want to ask if you would explain more about the subject of the Third Eye."

This topic is rather extensively presented in one of our higher Temple degrees; however, there is more information which can be added. The reason why some of the following was not included in the monographs is because it was not essential to an understanding and use of the Rosicrucian teachings. The subject falls under three divisions. First, tradition—the stories and legends which refer to a Third Eye, or a super-sight of man. Second, the anatomical and physiological possibilities of the existence of such an organ. Third, the function or purpose of the organ.

We shall proceed with our explanation in this order. Of all of our sense perceptions or objective faculties, sight seems to be the most dominant

and important to us. This is particularly so in the number of qualities which sight assigns to objects. Sight and touch alone of the five faculties convey the idea of dimension. Sight, of course, has its forms, or the shapes and proportions it confers upon things. Touch also has its qualities, such as hard, soft, cold, hot, et cetera. However, sight makes possible, at the same time, through suggestion and association of ideas, the varied other qualities of our objective senses, without bringing them to bear. For example, if we see a beautiful flower at some distance from us, we not only perceive its form and coloring, but by suggestion we recall other beautiful flowers, the fragrance of which we have experienced. We then think of this particular flower as pleasant smelling as well. If we look upon an ingeniously made wax apple, without knowing it is a model, we not only see its form and its coloring, but the sight sensations recall memory experiences of the sweet taste of a similar real apple. Sight, therefore, gives the objects we perceive, directly and indirectly, more qualities than do the sensations coming to us through the medium of our other senses.

Likewise, we know that in the human certain of our basic instincts are more easily aroused through sight than through any of our other peripheral faculties. On the other hand, a dog will not rely upon his sense of sight to determine whether an individual is a friend or foe, but will resort to his sense of smell, especially if there is something visually unfamiliar in the person's appearance. Since human emotions are aroused more easily through sight, the ancients considered the sight organs, or eyes, as direct channels to the soul, because the soul was thought to be the seat of the emotions. In fact, Democritus declared, in his doctrine of images, that our visual perceptions were caused by external objects casting off images or shells of themselves, which entered organs arranged to accommodate them. These images, Democritus contended, after entering the eyes, caused the soul to become shaken, and in consequence man had the sensations or sense experiences. With little modification, this doctrine of images lasted until the time of Locke. The eyes were thought to be windows of the soul, as Leonardo da Vinci said in his now classical expression. They were not only considered by the ancients to be orifices to admit external objects or influences, but permitted the exit of forces or strange powers from the soul. This appeared a verisimilitude, because the eyes, in their expressions, do reveal intense human emotions, no matter how immobile the facial muscles, or otherwise motionless is the body.

In antiquity, centuries before the doctrines of Mesmer, or telesthesia, or mental telepathy were

known, it was held that thoughts which engendered intense feeling or emotion created an ethereal, invisible substance, which was transmitted from the mortal. Thus certain sentiments and passions were said to be projected through the eyes. Outstanding among these transmitted passions was hatred. There is still the common phrase: "If looks could kill," implying that the glance was malevolent. This phrase was not a simile to the ancient Egyptians, nor is it even today to superstitious peoples of the Oriental lands. The eyes of a hateful or evil man were conceived to be destructive to all who came within their range of vision. To have such eyes look upon you was to become accursed with ill fortune. After death, these "evil eyes" separated themselves from the body, it was believed, and continued to exist. The superstitious were in constant terror that the evil eye might look upon them. In accordance with theurgical or magical practices of the time, amulets and fetishes, thought to contain supernatural properties, were worn or carried about to ward off the "evil eye." Even a color was selected to provide an immunity. In many of the Islamic countries, the traveler will see today upon the outer surface of the tents of the nomads, or painted upon roof tops, stripes of a particular shade of blue. This color is the guardian against the "evil eye." Camels of the caravans have beads of the color suspended from their necks, to protect them and their burdens from the dire effects of a chance glance from the "evil eye."

All of the influences of the eye were not nefarious, however, for the eye could be an instrument of good, a constructive factor as well. Especially the eyes of the gods or of the wise ones. The Egyptian god Horus, of the early Egyptian religions, according to their mythology, was the son of Isis and Osiris. He had eyes which radiated a tremendous power, it is related. The right one was especially efficacious. So respected and awesome became this right eye of Horus, that it finally was separated from the figure of the god, and apotheosized, that is, it became worshipped itself, not as a god, but as a symbol of the omniscience and omnipresence of God. The All-Seeing Eye, as we term it, is therefore one of the oldest symbols of man, still in constant use and with a meaning that has remained almost continuous for centuries. It is even included in the theological symbolism of some of the present-day Christian sects. To Rosicrucians, and to mystics, it means the ever-pervading consciousness, the all-embracing and encompassing Divine sight of God, outside of which nothing exists, and from which nothing is concealed.

Concomitant with these powers attributed to the eye, were the tales and legends of uni-eye

and multi-eye beings that were said to have once roamed the earth. Most of us are familiar with the Greek Mythological characters, the Cyclopes. According to ancient Greek cosmology, Eros, the spirit of love, brought together pairs of many things, when the world was formed. Two of these brought together were Uranus (heaven) and Gaea (earth.) They in turn peopled the earth with hosts of beings. Some of these were Titans, and Cyclopes. Cyclopes were three in number—Brontes, with his thunder; Steropes, with his lightning; and Arges, with his stream of light. They were reported as having *one eye*, placed at a juncture between the nose and brow. It was, however, a large, flashing eye, as became beings who were personifications of the storm cloud, with its flashes of destructive lightning, and peals of thunder. Early paintings depict a beam of light emanating from this sole eye. This revealed that this eye not only could perceive, but was able to radiate a power. The tales of the Third Eye are related as well to the ancient Lemurians. We are told that this Third Eye was a big knob-like protrusion, just above the bridge of the nose, by which the individual was capable of discerning the existence of things not visible to the other two eyes.

The term, eye, would thus *not* really apply, if such an organ as described immediately above existed, for though the organ would have the power of perception, it would not be sight as we ordinarily understand the word. For example, suppose the faculty of imagination were confined in an organ about the size of a small hen's egg, and protruded from the center of the forehead. By means of it we would have the mental pictures or imagings associated with the imagination. It would be quite understandable how, *through confusion* this organ could be identified as an eye, and yet in the physiological sense it would not be. That such a third organ as an actual eye, or an *extra perceptive faculty* existed, there is much evidence.

Let us digress for a moment to consider primitive eyes, or the eyes of simple animals or organisms. Under the term, eyes, we include those organs, or in the simplest cases, those sensory cells, which are especially adapted for *the perception of light*. Nevertheless, sensitiveness to light can frequently be established for animals in which eyes are *not* demonstrable. In such instances, we must assume that the entire surface of the skin is either sensitive to light, or that single sensory cells which are very inconspicuous in their structure, and are bearers of the sense of light perception, are scattered in the skin. There are also what are called eye spots, which exist in many species, and are perhaps the simplest form of eye. These eye spots are really photo-

sensitive cells. Nature places them in a pit-like depression, thus forming an eye cup (optic cup) for them. These simple eyes are perhaps already prepared for *perception of direction*. By that, we mean they are able to direct the organism of which they are a part to the light. Medusae, star fish, and some annelid worms have these eye cups, the little depressions in which the sensitive cells are located. In other species of living things, which have more complex organs of sight, there are still vestiges of these early eye cups, or little pit-like depressions to be found. The photo-sensitive cells which once occupied them have been discarded by nature, in the processes of evolution. Man, too, then, in his physical development, may have been given a special or *third kind of eye* at one time, which specially served him, when his brain was not adequate to protect him through reason. Since this other kind of organ was commonly used, it may have protruded and could be as easily discerned as our present ears and eyes. It does not mean, however, that such an eye was sensitive to light or consisted of photo-sensitive cells. It was, we have reason to believe, and to *know*, sensitive to other external and internal agencies, which affect man.

Have you ever thought why you have eyes—to see, you say. Yes, but why must you see? Only because light makes possible to our consciousness the existence of manifestations of nature essential to our existence, whether they are to be acquired or avoided. There are, however, *different* kinds of sight, which serve living things in various ways. Most lower animals enjoy what is known as *perception of movement* only. They do not recognize or have cognition of an object, unless it moves. A thing which is motionless is not perceived at all by some animals. A hare will display no alarm in the presence of a huntsman, if he remains still. If he moves, the hare detects the motion and is off. There are insects that have eyes so constructed as not to be affected, except by the perception of motion. A light can be switched on and off in their presence, apparently without their perceiving it. There are other animals, those living principally underground, that are affected neither by forms nor by movement. A variation of the intensity of the light or *shadows* alone produces sensations within them. Thus if the light is diminished or is partly blocked out, their eyes detect it and they are alarmed.

Visual perception of direction is possible with most animals. They are able to follow in the direction of their perception and are thus able to avoid going around in circles. We know the principle of man's perception of direction. He selects an object ahead, in the path of his visual perception, makes toward it and when he has

reached that, selects another still farther. Most lower animals do not follow objects, but *paths of light*, particularly many insects. They keep to the right or left of light, and travel parallel with it. Some insects are positively phototactic, they are drawn to the light. For example, a bee will fly in a direct line to an open window. On the other hand a cockroach is negatively phototactic. He will avoid light, travel away from it.

There exist in this universe many factors that are important to our welfare, as physical being and as being of a spiritual origin. We have not been left destitute by the Cosmic of a means to utilize these factors. The endocrine glands and psychic centers are some of the instruments, in addition to our usual sense faculties, given us as part of ourselves to direct and control those forces necessary to our health, mentality, and spiritual understanding. One of these is the pineal gland. It is near the centers of the brain, and on a line with the center of our forehead, above the root of the nose. When we expand it in ways which we are taught, we have physical sensations of the expansion, sometimes a pulsation, a little throbbing, and a feeling of warmth. These sensations are often transferred to a region in the front of our heads, or about between our eyes.

Before men actually knew, through the means of surgery and later the X-Ray, the exact location of the pineal gland, they imagined that it was in the anterior portion of the cortex, about the center of the forehead. It is a very small organ, about the size of a grain of wheat, and yet it is a most vital one. It is, shall we say, a transformer of the Cosmic Consciousness, of the intelligence of the Cosmic, into rates of vibration, into an energy which is discernible by our objective minds. For further explanation, and as an analogy, we may say it is like a little valve that at certain times, depending upon our thinking and our meditation, and because of certain psychic exercises we perform, opens and permits Cosmic inspirations and Divine Wisdom to pass through and become reduced to a means that the brain can translate into comprehensible notions and concepts. Again, we may say, it is like a radio receiver that reduces high frequency electrical radiations to sound waves to which our ears respond and which can be conveyed to our brain where we can interpret them. It is a bridge across which the Divine Consciousness passes from the Cosmic to the mortal mind of man.

This, then, is the Third Eye. It gives us vision of the Cosmic, a perception of God, and an insight into those Divine realms, far removed from the physical. It is the *true* eye of the soul. The philosopher Descartes and the school which followed from his thoughts (the Cartesians) declared that the pineal gland was the seat of the

interaction between mind and body. Upon occasion, it was declared, the soul through the pineal gland affected the fine particles of the blood, which in turn caused the mechanical motions or physical actions of the body.—X.

Cosmic Transference of Thought

An interesting thought has been brought to the attention of our forum this morning. It pertains to seeking Cosmic help through intuition and also to the transfer of thoughts from the mind of one to the mind of another, or as it is popularly termed, mental telepathy. A statement in an early monograph has brought forth the impression that there are times when it is *impossible* for one's inner self to penetrate the mental armor, so to speak, of another person. This being true it would also seem logical that at times all effort to direct Cosmic assistance to another would meet with failure.

In commenting upon this thought or idea, we must go back to a very early monograph where we find an interesting discussion of the duality of man. Our readers will recall the explanation of man as a dual being, enjoying both body and soul. In this lesson it was learned that man is dual in every respect, even insofar as his mind is concerned. The mind of man, though not actually separated into two distinct parts, nevertheless, functions in duality. These dual functions are termed *objective* and *subjective*, respectively. Now the objective function pertains to the outer man and the world outside of himself. This objective consciousness has for its sense impressions the five objective senses, seeing, hearing, tasting, smelling, and feeling. Man's knowledge of the world about him comes from these five objective senses or the sense organs. Now what happens to the impressions received through these organs? Are they lost to man after once having had an experience? Not at all; an idea of the condition experienced registered within man's consciousness and remains a part of the *storehouse of memory*. This memory is in many respects connected with the subjective functions of the mind of man. It serves, in fact, both the objective and the subjective consciousnesses. This subjective consciousness in turn is of the Divine mind of man. It is not necessarily the soul of man, but rather an attribute of it.

You will recall the explanation of the soul of man given to you in an early lesson. It states that man is a material body imbued with a great force called soul. These souls of men are not individual souls but rather one great soul essence that is *universal* and absolutely the same in all men. It is because of this soul force that mental attunement is possible between the minds of humans.

Now let us see what happens when we wish to contact another with a thought or idea. First we have the thought in the objective consciousness and we dwell upon it, analyze it, consider its worth, and decide to send it on to our friend or to the individual we wish to impress. To do this two things are necessary: First, a clear-cut, concise picture of the idea or thought; second, a clear, definite mental picture of the friend or receiver of the message. We then go about the business of concentrating on these matters; that is, the idea and the receiver. This action is purely objective and may be referred to as the *positive action* or *positive concentration*. When our objective mental picture is complete in every respect, we then release it into the Cosmic by forgetting it. This does not necessarily mean sending it forth anywhere outside of ourselves like unto throwing a ball with all of our strength out into the distance in the general direction of our receiver's home or place of residence. Rather it means placing the thought or the idea into a pigeon-hole in the storehouse of memory, the subjective mind. From there it can be recalled again by the objective consciousness if desired or should necessity require it.

We must remember, however, that this storehouse of memory or subjective mind is of the soul. Therefore, *actually* the thought, idea, or impression has also been placed into the hands of the Divine mind of which the soul is, with instructions to impress it upon the mind of our friend. Since all souls are of the one universal soul, the friend's soul is also our soul. Our Divine knowledge, consequently, is also his Divine knowledge. It is now only necessary for him to be "in a mood or state of mind to receive the thought or message." This means the extent to which he is attuned to this inner self, this Divine mind. If he is in a passive, meditative mood or perhaps working at some familiar task requiring no thought, but rather automatic action of the hands and feet, automatic through habitual functions, the message directed to him may easily penetrate the veil and register upon his objective consciousness. On the other hand, if he is mentally engaged in deep study or working at anything requiring careful concentration of the objective functions of the mind, then the message, the idea, or thought may make no impression upon him whatsoever. Even so the thought or the idea may come to him at a later date, perhaps even in the dream state when his objective faculties are at rest.

Now in order for the transfer from our objective to our subjective or Divine mind to take place, the thought must be released from the objective to the subjective and this takes place when we dismiss the thought or put it out of the objective mind. We cannot help doing this, for

even though we may hold a thought throughout an entire day even into the late hours of the night, we eventually must go to sleep and then, if not before, we turn the thought over to the subjective or Divine mind. You can thus realize that it is not possible involuntarily to withhold knowledge, thoughts, or ideas and prevent others from receiving our creative subjective impressions which they need to cope with problems that arise during the course of everyday affairs. It is, however, necessary that a personality be associated with such ideas, if they are to ultimately be received by the person who needs them.

This discussion of the workings of the Divine or subjective consciousness might at first lead to the belief that all thoughts regardless of their nature may be transferred in this manner, but this leaves an opening for the projection of negative, destructive influences. We must remember that this great force or energy that is the universal soul force is purely *positive* in its nature; in fact, it is the positive element of that tremendous source of all energy known so well to members of the Rosicrucian Order in the higher degrees. Being only a positive force it is the medium for positive, constructive thoughts only. All thoughts of the negative classification will remain within the heart and mind of the one conceiving them and right there do their work of evil and destruction. This is why we are told early in our studies to clean house, as it were, and adjust our attitude toward life, seeking and dwelling upon only that which is classified as good, constructive, or in other words, Divine.

One of the mistakes that is most commonly made in petitioning Cosmic assistance is to seek outside of oneself. It is the false method of trying to project the consciousness out into space, to contact some source of assistance, either a condition or thing, which usually is very vague in the mind of the average person. The real source of assistance lies *within* the being of each of us. Instead of seeking attunement with some place or condition, we should turn our thoughts within, for it is here that we will make contact with the great source of knowledge and understanding.

Remember, we are given many exercises and experiments in our teachings simply to develop those faculties necessary for attunement with the great Divine consciousness. When adept in this art of attunement it is possible to enjoy at all times that condition called *psychic illumination*. The Cosmic is always with you, ready to help you with your trials and problems so long as you are constructive in your desires and altruistic in your motives, not necessarily one hundred per cent so, but at least fifty per cent unselfish.

Religion and Fraternalism

For some reason or other the question still occasionally arises as to what constitutes the difference between a religious and a non-religious organization. Some individuals seem to believe that the Rosicrucians are a religious organization, regardless of what they say and do to the contrary. Even some members just affiliated with the organization, in receiving the instructions regarding ritual and other procedures of study, are confused in their minds as to why we can state the fact that the organization is strictly "not a religious sect." In order to discuss this subject thoroughly, it is necessary for us to analyze some conceptions of religion. In the first place, what constitutes religion? In the second place, do some of the procedures and practices ordinarily associated with religion make any other organization that may use some of these procedures also a religious institution? We will discuss these two points one after the other.

A dictionary definition of religion is rather inadequate. The reason for this is that one cannot put into words an inner experience. Religion is based upon man's acknowledgement of a force greater than himself. This acknowledgment may be due to fear on his part, or it may be due to his desire to supplicate help and direction from a power which he believes to be in a better position to direct him than he is to direct himself. In this wide sense of the word, religion is the response of any living thing to anything outside its own limited physical environment. In other words, when an aborigine, by merely relaxing and considering some of the things he sees about him, wonders what lies back of their manifestation—for example, when he wonders what causes the stars to exist, the wind to blow, or thoughts to pass through his mind—in a very elementary sense he is engaging in religious speculation; he is paying tribute to a higher force. As I have pointed out, he is considering forces and the cause, which does not appear self-evident as physical phenomena in the force or manifestation of the force itself. In this sense every individual is religious. Whatever may be our belief regarding any of the actions of our lives, we make those beliefs our religion, whether we acknowledge it as such or not. These beliefs may not always be constructive, but they are the purposes by which we live, and in that sense they constitute our religion. In such a broad interpretation as this every individual is religious, but the word "religion" is usually not extended to such a broad interpretation.

Let us consider the term "religion" in connection with its usual accepted meaning. In the world today this term is considered as applied to one's belief in God and the practices which are

customary in his life to acknowledge that belief. Man has affiliated himself with traditional systems which have grown up in order to carry out this purpose. The religion may be based upon premises of various natures, the most common being divided into monotheism, polytheism and pantheism. Monotheism is probably the most universal, and its fundamental doctrine is based upon the principle of there being only one God. Polytheism, on the other hand, is based upon the principle of many Gods, each having certain jurisdiction over the affairs of man. Either a polytheistic or monotheistic principle may be expressed in pantheism, which believes that God exists in all things, and the very existence of life and matter is considered a manifestation of God. In some cases pantheism omits the belief in the *personality* of the Supreme Being.

The world's religions of today have been established upon these various principles or methods, with modifications and overlapping of each. In the Western World we are possibly more familiar with Christianity than with any other religion. However, most of us are familiar with Buddhism, Islam, Confucianism and other religions to a certain extent. Within each religion there are certain interpretations, and these interpretations tend to divide religion into those who follow one interpretation or another. These are commonly distinguished in Christianity as denominations, each denomination basing its particular existence upon its own interpretation of the teachings of Christ and certain sacred writings. The theology and doctrine of each denomination tends to explain that particular conception of the fundamental teachings, as we have them today. Now, when one practices religion in the accepted sense of the word, he does so in accordance with the interpretations that these various denominations place upon the means of acquiring the aim of the religion itself; that is, a contact or attunement with our Creator. Some religious denominations believe that this is only possible through elaborate processes. Others go to the other extreme and state that contact with God must be on the very simplest of planes; merely a relaxation and consideration of God himself.

Now, we come to the second point of our discussion. We have acknowledged that there are certain procedures ordinarily associated with religious doctrine and practice. For example, ritualism in its broadest aspect is practiced by every religion. The means which a religion has adopted and which its adherents should follow to gain the benefits of that religion is ritual, whether it be lighting a candle, going through certain movements, or merely sitting down and doing nothing. It is still ritual, and without ritual any religious comprehension would be impossible. One must do

something in order to gain something else, and whatever is done is ritual. This is not only applicable to religion. When one picks up a fork at the table to eat a certain piece of food, that is ritual, because it is a means of accomplishing an end. That is the accepted ritual today. If we eat it with our fingers it is still ritual, but it is hardly accepted in most social spheres of our present-day activities.

Therefore, we see that the means of reaching an end is not the end in itself. All fraternal organizations, many societies and other groups practice various forms of ritual. Most leading fraternal organizations demand a statement of belief in the existence of a Supreme Being, just as do the Rosicrucians before one can affiliate with their activities. Because the Rosicrucians, the Masons, the Odd Fellows, the Elks, and other fraternal organizations I could name, require that those who seek affiliation declare their belief in a Supreme Being and require that their affiliated members be initiated by a certain ritual, certainly does not make any of these organizations a religion. They all teach high ideals and principles which help man in better understanding his God and his fellow human beings. To the best of my knowledge, each of these organizations encourages its members to affiliate with a religion and to support such activities. The Rosicrucian Order particularly does advise its members to affiliate or maintain their membership in a church or religion of their choice, which is a fact that indicates in itself that the organization is non-religious in the sense that it is perpetuating a particular religious doctrine or organizing itself in competition to existing denominations or creeds.

Furthermore, if prayer is an indication of religion then any form of supplication makes a religion of the process. To the best of my knowledge, there are prayers given daily in the Legislative Houses of the Congress of this country and the respective states, but that does not change a legislative body into a church. When man utters a wish silently to himself, or silently thinks to himself how fortunate or thankful he is for one thing or another, he is praying, but that does not necessarily make him a religious devotee to some particular religious denomination. Meditation and supplication are closely related to prayer and are practiced by all who seek to understand more of their Maker and of their place in life. The meditating of the Rosicrucian Neophyte in his sanctum and the performing of those experiments which lead him to be able to unfold the psychic faculties of his being are not substituting for a religious affiliation which may also be an important factor in directing him to a better understanding of these forces with which he is seeking attunement. Therefore, anyone who states that a

fraternal organization is religious because it has rituals, prayers, meditation—and possibly periods of thanksgiving in consideration of the benefits that God bestows upon humanity—is merely not considering a broad interpretation of the terms used, and attempting to become so involved in an interpretation of terminology that he misses true value where value actually exists.

The Rosicrucians pride themselves on the fact that they are disseminating and teaching a philosophy of life for humanity, regardless of what the fundamental religious beliefs may be of each individual who composes the membership of the Rosicrucian Order. The institutions, such as the churches, which uphold religion today need the support of those who believe in the purposes toward which they are working. While this organization will not dictate to its members what their religious attitudes should be, it highly recommends the support of some religious activity. The ultimate decision as to what extent this support should be given, how it should be given, or if at all, rests entirely with the member. Religion, as inferred in these comments from time to time as being an expression of the self to realize its true relationship with God, is an individual matter after all. Processes may widely vary, but anyone who in true humility and acknowledgment of the existence of a Supreme Power approaches that God with the purpose of paying homage and asking guidance, whether it be by elaborate or simple ritual, is truly practicing all that the word "religion" can possibly imply.—A

Personal Interests

In a communication recently received from a Soror, the question was raised, "Are not all personal interests to a certain extent selfish?" I presume the Soror meant to express the thought that to pursue something to which we gave particular attention, and from which we derived enjoyment and benefit, would, to a certain extent, indicate selfishness. Undoubtedly there are few persons who do not have selfish interests. However, there are degrees of selfishness, and probably moderate selfishness is not a serious matter, particularly where such selfishness does not hurt others. On the other hand, many things in which we have a personal interest and which may be dominating factors in our lives have within them a means of helping others. Certainly a person who devotes his whole life to philanthropic ideals and activities could not define that personal interest as an exclusively selfish thing, since he would be helping others. This is an extreme illustration, of course, but it serves to show that personal interests may affect others without injuring them.

This question comes at a time when we may be called upon to sacrifice some things. Is the sacrifice of our personal interests always beneficial? In other words, if a person were called upon, for example, to assist with an undertaking or render help to those dependent upon him, should he sacrifice his membership in this organization in order to give more material help? Would it be to the best advantage to sacrifice the study of Rosicrucianism, or of anything else, when it is contributing not only to his own well-being but to the well-being of others? Take, for instance, membership in this organization. Is it a selfish thing? Perhaps this could best be answered by each individual in consideration of his motives in affiliating with the Order and maintaining his membership. We might ask ourselves why we are Rosicrucians. The answers would probably be as varied as our particular interests and outlooks at the time the question was put to us. But in addition to a desire for better understanding, and for the attainment of that for which man is prepared to attain, I believe every conscientious Rosicrucian will also reveal that one reason for continued membership in this organization is to equip himself better to live in the world in which he exists. Now, if we are going to equip ourselves better to do this, it means we are striving to get along better with other people and to fit into the conditions that exist outside ourselves. If we are going to try to live in harmony with those about us and with external conditions, then our purpose is not selfish, since in attempting to accomplish it we are also contributing to their happiness.

Frankly, I do not believe a person is using proper judgment if he sacrifices membership in this organization in order to give more assistance of a material nature to a cause that interests him. It is true that we all have obligations in addition to our membership in this organization. There are causes and charities we want to support. But this organization can teach us how to help with those needs in other ways than by the giving of material means. This brings us to the point of considering those obligations every Rosicrucian has of which he may not always be entirely conscious. One, at the present time, is to promote peace by our thoughts. Every Cathedral of the Soul period and every period of meditation which we can observe should be devoted in part to the directing of thoughts of peace. True, one individual or one organization cannot change overnight the chaotic conditions that exist in this world today, but to say that one individual can do nothing is the same as denying that a few cents saved each day will eventually lead to an accumulation of money, which is the basic principle of thrift.

Continued membership in this organization, through continued study and experience, will teach us how we can better direct thoughts of peace and harmony. Possibly we have dear to us a cause which needs our support. Do not think you have fulfilled your duty as a Rosicrucian when you have donated one dollar or one thousand dollars to that cause, unless you conscientiously and sincerely devote a few seconds of your meditation each day to directing the healing forces of the Cosmic and the constructive ideals you are learning toward those who are in need. Here lies an obligation on the part of every Rosicrucian, not only to apply what he already knows to help others, but conscientiously and consistently to learn more in order to be able to extend his field of service.

You can therefore conclude that those things in which you have a vital interest, those things that are classified as your personal interests, are not selfish if they are for constructive purposes. Good judgment and reason are necessary in deciding to what extent you will give, materially or otherwise, to one or another of the causes that interest you.—A.

Regarding Minors

Recently a Soror who has been a member of this organization for some time, and who has contributed in many ways to its activities, raised a question concerning why we reject the applications of minors. This question was prompted by the fact that her son at fourteen years of age had submitted an application for membership which was rejected due to his age. Since the recent institution of companion membership in its broader form, many more applications have been received from minors than in any equal period of time in the organization's history in this jurisdiction. It is quite convenient for a father and son or mother and daughter to become companion members, and undoubtedly this has resulted in the increase. We have tried to be very reasonable in regard to such applications. The Constitution of the Grand Lodge provides that membership is open to "men and women twenty-one years of age or over who are sincere in their desire to carry out the ideals of the Order and who are of good moral habits . . . and declare their belief in God." However, it is further stated that special dispensation can be granted to persons under twenty-one years of age, and frequently such dispensation is granted.

Our Membership Committee is instructed that when an applicant is at least eighteen years of age, is regularly employed, and his petition is in every other way acceptable, his application will be accepted, provided a signed statement of con-

sent from his parents or legal guardian is obtained. However, during the past few years there has been a tendency on the part of the organization to discourage the acceptance of applications of minors who are still in school. The reason for this is that we wish to consider first of all the welfare of the individual. High school and college demand a great deal of time—in fact, the young person in attendance at either is devoting practically all his time to school matters, either through actual study or the various social activities and obligations that are a part of school life. This is all very worthwhile to a young person. In most cases the academic obligations are enough to occupy the time of the student, but the social and other extra-curricular activities are an experience which comes only once in a lifetime, and the young person should have the opportunity of deriving from them all possible enjoyment and benefit.

We feel that what will be gained by a sincere and capable person through his academic studies will make him a better member when he eventually affiliates with the Order. Were he to try to carry on both his school studies and his Rosicrucian studies it would result in a compromise and a sacrifice of the quality of work given one or the other. Because of his immediate needs and the pressure exerted upon him, his academic studies would probably have first consideration, which would mean giving up his membership in this organization. Experience and statistics both show that when a young person becomes a member of the Order, then gives up his membership after only a short time for such a reason, he usually does not again affiliate. This is because he has not gained an understanding of what the organization has to offer. There is confusion in his mind in attempting to judge whether he should give time to this study or to other work, which naturally tends to build up in his mind a wrong attitude toward Rosicrucianism.

Also, the mind of a young person between the ages of fourteen and twenty changes so frequently that this factor must be taken into consideration. We must judge each applicant not only in the light of his present interest, but in the light of his possibilities as a good member in the future.

We realize that there are exceptions to the above general rules. We are reasonable and very tolerant in our consideration of every application received by us, whether it is from a minor or not. Naturally, we make a broader application of the rules in a case where there are other members in the family of the young person petitioning for membership. But as a general rule we advise parents to interest their younger children in the work of the Junior Order, and, as they

grow older, in the books and magazines of the Order. We would never advise tying a young person down to a course of study which he has neither the time nor the inclination to follow carefully. Make every avenue of instruction lead toward the point where, when he reaches the proper age and other conditions are right, he will of his own accord make the decision to become a Rosicrucian. In such a case the chances are very favorable that he will continue to be one all of his life.—A.

Premonition of Transition

A very fine letter was recently received from the wife of a Frater who had passed through transition a short time ago. At the time she wrote she was not a member of the Order, although she expressed in her letter the desire to submit her application in the near future, explaining that she had not done so before not because of lack of interest, but merely because of the human trait of procrastination. This lady stated that her husband had received a definite premonition that he would pass through transition soon, although he was apparently in reasonably good health. They had discussed the matter frankly, which had proven beneficial both from a material and emotional standpoint, and she stated that all fear was gone from the mind of each, and when transition did occur, although from the standpoint of the personal loss of a loved one she felt as deeply as anyone else, there was a sense of understanding and peace that otherwise would not have been present. She attributed these things to the fact that her husband had had this premonition that he would pass through transition very soon, which proved to be true in a matter of a few months.

There is no doubt but that many people have had such a premonition, but whether or not it has always been to the benefit of those concerned is doubtful. This would depend a great deal on the emotional stability of the individual, upon his philosophy of life, and upon the understanding with which transition is met. If every person knew the hour of his transition it would probably bring havoc into the world, rather than peace. This is due to a distorted viewpoint as to what transition is and to the fact that most individuals are not in a position to face certain facts of life.

Transition is only one illustration of the fact that there are many persons who are not ready to receive certain truths, and that is why any constructive organization dedicated to a mystical purpose will present its principles gradually and see that such instruction is given as will allow the individual to acquire in a normal manner the

knowledge and wisdom he seeks. Therefore, whether or not it is beneficial to have a premonition of transition, as pointed out, depends entirely upon circumstances. Such a premonition cannot be brought about voluntarily, for the individual who probably thinks he would most desire to know the hour of transition is probably the one least capable of adjusting the conditions of his thinking and living to that information should it be received. I believe I am safe in saying, therefore, that ninety-five per cent of such premonitions are more imagination than premonition.

A premonition of any great change is of value in proportion to the understanding of the individual in utilizing that knowledge. It should not be the purpose of a Rosicrucian to devote the wisdom and experience he has gained to the acquisition of knowledge through the channels of premonition, intuition or Cosmic contact for which he is not yet ready. If, for example, a premonition of transition is to come to you, it will come and nothing you can do will cause it to exist in your objective mind. This is what leads many people to confuse imagination with premonition. Intuition responds in accordance with its use, it is true, but you cannot develop the ability of intuition to its most perfect manifestation by simply trying it out on foolish questions, the answer to which you are either not capable of coping with or not ready for. Therefore, direct your attention to understanding any intuitive knowledge that may come to you involuntarily.

If man so lives that he is ready for transition, he need not know when it is to come. Every individual should make certain preparations for transition, in both the material and immaterial fields of his existence. Those who have dependents should provide for them as best they can. This can usually be done through a suitable form of life insurance. Any other arrangements, such as the proper disposition of property, should be made at a time when the individual is in good health and able to think clearly as to what he wishes done with such things. He should also prepare himself through an understanding of his purpose in life and attempt to carry out that purpose whether life continues for a few minutes or many years. When these things are done and a resolve is maintained by an individual to live as best he can in accordance with the dictates of his conscience and understanding of life and God, for the most of us the question of the "when" and "how" of transition should be dismissed entirely from mind for our own well-being. When, as in the case of the Frater referred to at the beginning of these comments, it seems that the knowledge received did come for a bene-

ficial and constructive purpose, we need have no fear of the fact that it did come to us in such a way that we can utilize the knowledge constructively. We will not have to attempt to bring about a premonition, for it will come to us clearly and definitely without the shadow of a doubt, and not needing, incidentally, the interpretation of anyone else to clarify it in our mind.—A.

Office Hours at Rosicrucian Park

Reference has been made in this Forum in the past to the disappointment some members have experienced in visiting Rosicrucian Park outside the regular office hours, but I wish every member to read these comments carefully so that each Frater and Soror will realize some of the things we are doing here in order to cooperate with our members. In turn, we are asking the members to cooperate with us, for we might as well face one fact which we have found members sometimes do not take into consideration.

If a member from a thousand miles away arrives at Rosicrucian Park at three o'clock Saturday afternoon, for example, he will find all of the buildings closed and no one available to see him. Now, the member must realize that the officers and employees here are human beings, and like other human beings must eat and sleep and have some hours of recreation, although in the case of some officers these hours are very limited. Furthermore, the member should realize that there are certain activities carried on at Rosicrucian Park in the maintenance of the physical organization which are of a business nature. Therefore, in accordance with the provisions of the federal wage and hour act, which exists for the regulation of those organizations, concerns and institutions whose work extends beyond the state in which they are situated, we have adopted certain policies and procedures. Regular employees of this organization work forty hours a week. Those who work over forty hours are the two Supreme Grand Lodge officers, the three Grand Lodge officers and five department heads, who, because of their work in administering the policies of the Supreme Grand Lodge in a particular department, are classified as executives and therefore not limited to any certain number of hours per week as far as working time is concerned. Naturally, the officers and executives of this organization are anxious to promote the organization's welfare regardless of actual hours put in at the office.

General office hours are from eight-thirty in the morning to five in the afternoon, Monday through Friday, and from eight-thirty to eleven on Saturday mornings. However, in addition,

the Museum is open from nine to one o'clock on Saturday, and from twelve to six Sunday afternoons, and from seven-thirty o'clock to nine o'clock Sunday evening. There is an attendant present in the Museum who will direct visitors through the Museum itself and who will also conduct members through the Supreme Temple. I am sure every member will agree this is allowing a considerable number of hours, in addition to the actual office hours, for visitors to enter the Museum. Furthermore, the Museum is open on the afternoons of some holidays, although it is not open on Thanksgiving, Christmas or New Year's Day. Also, beginning last year, none of the buildings or offices is open on August 2, the date set aside in memory of the late Emperor, Dr. H. Spencer Lewis. The Planetarium is open Sunday afternoon from two to five o'clock, and Sunday evening from seven-thirty to nine.

The Research Library is open during the usual office hours and also until one o'clock Saturday afternoons, and from seven o'clock to nine-thirty each Monday and Wednesday evening. *And here is an important announcement:* Until further notice the library will be open from twelve to five o'clock on the afternoon of each holiday, with the exception of Thanksgiving, Christmas or New Year's Day, for the benefit of those members who cannot visit the library on any other day. Therefore, if you are in or near San Jose this year on Memorial Day, the Fourth of July, Labor Day or Armistice Day, you will find the Rosicrucian Research Library open from twelve to five in the afternoon so that you may take advantage of its facilities.

We hope the members will keep these hours in mind and will realize that the Emperor, the Supreme Secretary, the Grand Lodge officers and executive heads cannot always be available for interviews, even during the hours when the buildings are open. We try to arrange interviews for all members who wish them, but unless we know some time in advance that a member desires an interview it is not always possible to do this. If you know you will be in San Jose at a certain time, write or wire ahead for an interview, and it will be arranged if it is at all possible, although perhaps not always with the officer you have designated. Frequently an officer is away from the office on business or out of town. Bear all of these things in mind, as well as that fact that in order to serve you to the fullest extent of its possibilities the Order must operate on a business-like basis.—A.

The Power of Truth

There has been a tendency upon the part of many individuals in one way or another to express a distaste of existing world conditions. This

is only natural, but it was expressed recently by a Frater who said that certainly this period of the world's history is one of the most unfortunate that has ever existed, and that possibly it would have been better to have lived at another time. In fact, this Frater raised a question of whether or not in his present incarnation he had gone back in certain requirements of experience, rather than progressed. Should this be true, then every person who lives must have gone backward instead of progressed, which is a false conclusion. We cannot all be in a less advanced state than in a previous time. To be perfectly frank with this Frater's viewpoint, he has arrived at his conclusion due to a false perspective.

This statement may be contradicted, but the fact is that conditions are not worse today than they have been in other times of the past. I speak in relative terms. All through man's history there has been hostility and bloodshed. Modern forms of communication and transportation have changed only the aspect and the extent. On the other hand, man has also gained certain mechanical knowledge to counteract by the very means used for destruction. One of the bloodiest wars in history was the war within our own country of the past century. People who lived then lamented the conditions which existed and thought the worst possible conditions that ever prevailed had come about.

We cannot solve our problems by considering other times. The past is gone; the future lies ahead. The present is here, and the present exists in direct relationship to previous experience and understanding. The gaining of certain knowledge, we might say, changes the complexion of everything about us. When truth is brought home to us, we cannot live in a form which was erroneous; that is, truth changes conditions. Knowledge of fact affects our behavior. A man may believe he is in perfect health, and if informed that a disease exists within his body which gives him only a few months to live, his complete attitude and habits will be changed in a few moments, and he will set out for better or for worse on an entirely different type of living. We may cross a bridge which we believe to be safe with the utmost confidence, but if we were informed in the middle of that bridge that it was not substantial and apt to collapse at any minute, our behavior would immediately be modified. We may live from day to day unaware of an imminent danger that hangs over us, but once knowledge and truth bring to us the fact that the danger exists, again our habits and attitudes are modified. In other words, an individual cannot proceed to act and live on the same basis that previously existed before a truth was made known to him.

In connection with the attitude expressed at the beginning of these comments, sometimes there are those who have been Rosicrucians who occasionally secretly, or openly, wish that they did not have some of the knowledge which they possess. They wish they could live again in simple faith. Some have tried to do so. Some have turned away from the light of knowledge and truth, and have decided to seek in certain forms of religious experience a complete philosophy of life based upon faith and upon no questions. They find this impossible. This is not a criticism of religion, because religion through faith offers us confidence and hope. However, power, truth and knowledge modify our habits to the extent that we cannot blindly walk guided by faith alone after knowledge and truth have directed our way. Therefore, the power of truth is the exerting of a tremendous force upon all who approach it.

It has been stated by someone that ignorance is bliss; that as long as we are unaware of conditions which may be detrimental to us and exist about us, we can live in happiness. That is very true. If we were ignorant of all things existing today that may not produce happiness, we would be happy in the simplicity of our existence. A child is happy without knowledge. He loses that state of happiness only when he is suffering or impeded physically or mentally. A person who is actually illiterate, and because of geographical location has no knowledge whatsoever of anything outside of his own few miles of environment, is comparatively happy, as long as he is able to satisfy certain physiological desires and necessities. However, that is not the answer to the complex problems of civilization. To return to ignorance would not solve our problems and bring about happiness, for one very significant reason; that is, it is impossible for an intelligently equipped human being to return to ignorance once he has gained knowledge. The power of truth sways man. It gives him new standards and new life. It cannot be taken away anymore than an act once committed can be changed. We can only modify the consequences by committing new acts. Therefore, those who seek more truth must be aware of the consequences of yesterday directed in that manner. They must realize that the assumption of that obligation is mandatory; that if it is postponed today it must be done tomorrow. It has been said that metaphysics is a science of the determination of absolute truth. Man must determine exactly what constitutes absolute truth before he fulfills his mission of physical existence, even though this requires many incarnations.—A.

Fortune-Telling

In this fast-moving world of change and adjustment that seems to be tossing humanity about like a cork on a stormy sea, an outstanding subject in our correspondence is that of fortune-telling. Our members in the early degrees of the work, those who have barely become acquainted with the history of the Order and know nothing of its teachings, seek from us a chart of their lives. No one particular system of setting up this fortune is stressed. That is not the important thing. What is important to them, however, is that they know what the future holds in store. Oh, how dull life would be without its expectancies. Would we not be ready and willing to experience the great initiation called death if we knew what our future was to be? Would there be any further reason for our existence here on earth? Think for a moment how much all of us would miss the little joys in our lives which come to us unexpected and with complete surprise. Even our greatest disappointments in life, and many of our great sorrows, are later realized to be blessings in disguise as our wounds heal with the passing of time—or rather the added events and experiences of an earthly existence.

What is it that we enjoy most about a birthday or Christmas gift? Surely you will all agree that it is the excitement of wondering what is in the package and not the article itself. Watch a little child at Christmas time rush from one package to another. As each is opened and admired for a moment it is cast aside for future examination and the face will light up with a bright gleam in the eyes as he or she pounces upon another unopened gift. You will also notice the lack of enthusiasm when opening a parcel the contents of which is already known.

Surely this same lack of enthusiasm would exist if we knew from hour to hour, day to day, or year to year what to expect in our lives, even if this were possible.

But to get back to the point we desired to discuss here this morning: Many new members of the Order are seeking some knowledge of the future because they feel that such knowledge will help them to cope with their material problems and give them a sense of security they otherwise cannot feel. In some respects these persons are correct in their belief that some knowledge of the future will tend to remove fear and doubt from their consciousnesses and give them confidence in themselves. But this would be true only if they were told that they had nothing to worry about, for their futures would be bright and filled with happiness, with an abundance of material wealth. Let us suppose for a moment that fortune-telling by cards, palmistry, numerology,

astrology, and the dozens of other systems did have merit and we could place complete confidence in them. What would be the result in the life of an individual if he was told that his future was dark and filled with all of the misfortunes imaginable? Would this person be better prepared to meet these obstacles placed in his path? Could he approach his future with utmost confidence and sureness? We do not believe he could unless at the same time he had been told not to worry because he would succeed in life in spite of the pitfalls and disappointments he would experience.

This whole business of knowing the future reminds us of the story of the man who was granted one wish in life and his wish was to have placed in his hands the following day's newspaper showing the stock quotations and tomorrow's news. He was elated when his wish was granted. He carefully scanned the columns of quotations with a sense of excitement over his expected profits, but at the end of the column he noticed a small item that turned out to be his own obituary notice. He immediately suffered a heart attack and died. What good did he gain from knowing the future?

If we knew in advance what to expect in life we would naturally attempt to cope with the unfortunate periods and cycles. If we were successful, then we would no longer be living up to the future as it was read for us by our seer, card reader, or whatever system we sought to give us knowledge of the future. Where then is the advantage in knowing our fortune if we are going to change this fortune by exercising our own free will? If the fortune-teller can give us a true reading of our future, why cannot he tell us at the same time, "But this will not come to pass, for you will take steps to prevent it." If he or she did tell us this fact, then why bother to tell us about the dark obstacles in the first place?

Some years ago our beloved late Emperor, Dr. H. Spencer Lewis, related an interesting little story that in many respects illustrates the point we are trying to impress upon you. This incident occurred many years ago when Dr. Lewis was on a trip throughout the United States, meeting with and lecturing to groups of Rosicrucians in all of the principal cities of this great country of ours. While in Los Angeles there was a rather violent earthquake. It occurred during the period when Dr. Lewis was lecturing to the members there. Well, it happened that although the building suffered great damage and there were several minor casualties, he came through without a scratch, only a bit of plaster dropping about him and covering his clothes with white dust. Later when the excitement was over it occurred to him that his family in the east would be terribly wor-

ried about him and so he went to the telegraph office to send them a wire. This is what he wrote: "Earthquake quite severe, but I am all right, Love." He presented the wire to the clerk who told him he could not send such a message. The clerk deleted all but the words, all right and love, explaining that he could send these words, but could not mention an earthquake. Dr. Lewis was amused by the insistence on the part of the clerk that he send this short message in spite of the fact that news of the quake was being suppressed and would not be sent to the eastern newspapers. He naturally sent nothing since his family would not even know an earthquake occurred.

Why tell anything of the future if we change it either through our own physical and mental efforts or those of another? If we can change our fortunes by our will then we cannot truly know what the future holds in store for us, and that is what we wish to make clear to our members in our correspondence when they write to us for a reading of their future, or inquire as to the merits of any of the various systems being offered to the world today; that none of these systems takes into consideration man's ability to upset the entire reading by his own acts that may be contrary to what the cards hold in store. We can just hear the fortune-teller shouting with excitement, "You can't do that for you will upset my reading of your future."

We say that man is his own master and he can control his own destiny; in fact, he is daily, hourly, and each minute of his conscious life making his future. He either constructs for himself a bed of roses or the contrary, a bed of thorns. He may not be following an intelligent, systematic method, thus gaining the uttermost from his efforts; in fact, many of his fortunes and misfortunes may be due to a hit-and-miss system, nevertheless, each hit or miss has a bearing upon what we will experience in the future.

Let us consider for a moment the average individual being held in penal servitude. Naturally most of us have a tendency to feel sorry for such a person and rightfully so. Nevertheless, the average one is serving time for an act against society and the laws of the community in which he lives. No one forced the bandit to rob the bank. Either his was a misguided thought or a swaggering, superior attitude that caused him to feel that he would not be apprehended for his crime. He was well aware of the consequences if caught and convicted. He had the power to decide for himself whether or not to carry out the act. He made the decision of his own free will and thus brought down upon himself the wrath of the people, whose laws required his confinement to prison. He, by his

own act, mental and physical, made his "bed of thorns" and now must lie in it.

The important purpose of our Rosicrucian teachings is to help humanity follow a system of planning and building the future that eliminates the trial and error method. The knowledge gained from Rosicrucianism helps us to live from day to day, week to week, and year to year in such a manner that the bed we make for ourselves will be one of roses rather than thorns.

There is, as you know, an outstanding system that is most helpful to everyone who will conscientiously follow it. We, of course, refer to the cycles of life set forth so clearly in Dr. H. Spencer Lewis' book, "Self Mastery and Fate With the Cycles of Life." This is not a system of fortune-telling; in fact, it has nothing to do with knowing the future, but rather is a system of living that eliminates hit and miss from our daily lives. This book should be highly recommended in all correspondence to new members requesting charts of their future. When describing the book refer to the AMORC Supply Bureau catalog for a complete description and its price.

Some Physical Aspects

It has frequently been said that duality is a fundamental principle or doctrine of this organization. Many of the principles which we study and put to practical application would have no meaning if not based upon this fundamental concept. The tendency in our studies is to confine the interpretation to the individual. Any Rosicrucian can see the idea of duality in being—that is, it is clearly manifest even to our objective senses that there exists the physical body and some other force which is immaterial, the two together composing physical existence as we know it. But like many other principles which apply to the individual, the idea of duality also applies to a greater extent to society. It is hard to conceive of something which applies to one individual that will not apply to individuals collectively. Consequently, everything that is man-made or even man-conceived carries with it certain attributes of the individual himself.

This organization is a typical illustration. It is dual in every sense of the word. Its dual nature is clearly understood when we realize its fundamental purpose is to perpetuate, add to and prepare man to use knowledge, and particularly esoteric knowledge. Knowledge in itself is an immaterial thing. As the organization in setting up the necessary arrangements to carry out this purpose must do so on a physical basis, we see a definite example of duality. The most emphasis should be given to the main purpose or ideal of the organization—that is, the perpetuation of the

esoteric principles—but in the world in which it functions today and the conditions under which it must continue to grow and advance, the physical basis for the organization's functioning must not be considered as unimportant. Without a well established physical organization the individual members could not gain the benefits they are now receiving.

There is little necessity to list here all of the material factors of this organization. The monograph which is received weekly by each member is probably the most important physical unit, considered from the standpoint of the members and of the organization. There is also the monthly magazine and the practically unlimited correspondence which is permitted and encouraged by the organization. The institution and its almost one hundred employees are all working directly or indirectly with the furnishing of these physical evidences of membership. The housing and mechanical arrangements necessary to bring this about are very important physical problems which must be carefully supervised by one executive who acts as office manager of many of these routine departments. Without them you would not receive your monograph each week—in fact, you might not receive it at all some weeks. There is also the Department of Instruction which handles your correspondence. In this respect the organization probably differs from many other institutions, in that it gives the members the privilege of writing direct to headquarters without limitations. We attempt to answer every letter that is received, but of course we are sometimes handicapped in this and delayed by some members who take advantage of this fact that their correspondence is not limited.

Now that we have entered a new Rosicrucian year, it might be well to have a period of reckoning in these comments to see where the organization stands from a physical point of view. It has advanced in many ways. In psychic fields we have continual reports of the work rendered by our Council of Solace and other esoteric activities. In the physical field we have certain problems to meet which are brought about by definite physical conditions. In spite of some environmental factors which might not be considered favorable, the organization has advanced in its physical work during the past year. Its Research Library has grown to one of which every member may be proud. We have added to the Rosicrucian knowledge through the research work of members who are experts in their particular fields, and who have contributed the results of their work to be added to the accumulated wisdom of the Rosicrucians, to be received by the members at certain points in their studies in the form of Pronunciamentos. This is a particularly important contribution, for while this

information and knowledge are now incorporated in special discourses sent out with isolated monographs, in the future the most important factors of these special discourses, and those proven most worthwhile, will become basic principles in the Rosicrucian teachings. We can presume that much of the teachings we now have may have been formulated in a similar manner in the past, until now the particular points have lost their identity as far as their connection with a personality is concerned, and are merely a part of the composite Rosicrucian philosophy.

Further evidences of physical growth and expansion are the plans now being made for the Rosicrucian Convention and session of the Rose-Croix University. We feel that the faculty of the Rose-Croix University is one of the best trained and most capable of any institution of its size. All of the faculty members who teach the sciences, the philosophies, and the arts are high degree members of this Order, and the courses are to be supplemented by special outside discourses by the Imperator and the Supreme Secretary.

However, with these physical advances there is no need to deny that the organization has also had to make some adjustments. Since this jurisdiction is the largest active in an English-speaking country, we have many English-speaking Fraternes and Sorores throughout the world, particularly in countries of the British Empire. In some of these countries the forwarding of funds to us has been definitely restricted. In others the rate of exchange is so unfavorable that it would be beyond the means of many members to meet these demands. Nevertheless, it is important for every member to bear in mind that the expenses here continue, whether these members are able to send in dues or not. The monographs, the magazine and the correspondence costs are the same, and in the case of some members residing in other countries even more because of postage. However, many members are conscious of this fact, and members in this country have been willing to help those Fraternes and Sorores in other lands who are less fortunate. Therefore, the organization has assisted members living overseas in various ways. In some cases we have established depositories where the dues of the members need not leave the country. This is more of a hardship on the organization than you might expect, for although the dues are being contributed they are not assisting the organization with its current expenses. However, we are confident that in establishing this administrative policy those members who are able to do so will help us carry on this work in all countries where there are sincere members who want to continue or even begin their Rosicrucian work.

We will continue these policies as long as it is possible to do so, until world conditions are adjusted so that these Fratres and Sorores abroad can resume more direct contact with us. In the meantime, all members must realize that the organization has to meet increasing costs without being in a position to increase its basic income. The fact is that the dues have not been modified for a number of years, and many of the things which you receive as members have prices based upon costs quoted as far back as six or seven years, when costs of materials were considerably lower than they now are. Costs have gained as much as five per cent to thirty-three and one-third per cent, and yet the dues remain fixed. It is not the desire of any officer to ask our members to contribute larger dues, and we wish to assure our members we will do everything we possibly can to meet these problems as we have in the past. We do not wish to increase the cost to the individual member or curtail any of the activities and benefits. We shall continue ever growing, ever expanding in all phases of the organization's development.—A.

Intolerance

An interesting thought that has recently been brought to our attention pertains to the young king of Egypt, Amenhotep IV. This question asks if it would not seem that Amenhotep IV was intolerant in his attitude toward the priesthood of his day. Is it not intolerant to force new ideas and teachings upon a people when their present views are well established through years of custom and habit?

In considering the pros and cons of such a question, it is first necessary to give some thought to intolerance itself. Just what do we mean when we say someone is intolerant? Do we mean that he does not agree with our own point of view? It would not seem just to accuse another of intolerance simply because he fails to agree with us. If this were true, surely there would be no one left in this world blessed with the virtue of tolerance. After all, we cannot be expected to agree with one another in all things. What is truth and realization to one because of his experiences may be quite different to another who may never have had the experience or may have had a similar experience with an entirely different result. Sometimes it is very difficult to distinguish between an intolerant attitude and one that is fair in its judgment.

To say that Amenhotep IV was intolerant is to say that all of the world's free thinkers and reformers were and are intolerant. When one is personally affected by changes and reforms, then he will cry, "Intolerance." Those, on the other

hand, who are freed from the enslaving bondage of greed and suppression will surely praise the great work of the emancipator. We might accuse Amenhotep IV of intolerance toward the religious and political views and practices of the priesthood, but at the same time it becomes necessary to accuse the great emancipator, Abraham Lincoln, of an intolerant attitude toward the slavery that existed in America for so long a time. It seems just as fair to accuse the priesthood of intolerance toward Amenhotep IV and his God, Aton, as to say that the young ruler was intolerant.

Let us assume for a moment that according to the strict dictionary definition of the word, intolerance, Amenhotep IV and all great reformers before and since his time are guilty of intolerance. Would it not seem that such intolerance becomes a virtue, something to be sought rather than shunned? Were it a matter of choice, such intolerance, which freed the masses from suppression, superstition, and darkness, would seem to be desired and preferred to an attitude of tolerance while sitting in the middle of privation and corruption with the power to remove it and yet, like the little monkey, placing the hands over the eyes and acclaiming, "I see no evil."

Amenhotep IV, it is true, was a great dreamer, an idealist, and no doubt suffered a great deal at the hands of the mighty priesthood of his day. There were at that time at least two such orders, each claiming supremacy for their God. One such order was of the God, Amon; another, nearly as strong, was the order of the God, Re; and, of course, there were a great many lesser gods to whom all were forced to pay tribute. Such a system certainly was one of corruption and greed, the priesthood profiting magnificently in gifts and sacrifices to these gods. This system we call polytheism, and rightfully so, for it is a system of many gods. Amenhotep IV set up a new order of religious belief and teaching for his people. His god was the Sun, Aton, just as was the god of the order of Re. The order of Re was agreeable to the work of the young Pharaoh because of its hatred for the order of Amon, which had enjoyed an extremely rapid growth during the reign of Amenhotep III and, in fact, had displaced the God, Re, as number one God of the Empire. Even after the establishment of the God, Aton, Pharaoh Amenhotep IV permitted and tolerated the continued existence of Amon and the Amon priesthood, until it was obvious to him that in order to truly help his people and relieve them of the religious slavery of Amon, drastic measures would be necessary. It was then that he ordered defacement of all writings, monuments, statues, and tombs paying tribute to the God, Amon, even to the removal of his father's name from public buildings and property. He even went so

far as to change his own name from Amenhotep IV to Akhnaton.

History records Amenhotep IV as the world's first individualist, and truly he was an individualist, a free thinker with the courage of his beliefs and convictions. If this great idealist to whom we trace the traditional history of the Rosicrucians was intolerant, then it would seem a blessing for many more intolerant individualists to come forth with the wisdom and foresight displayed by Akhnaton, Pharaoh of Egypt.

Our Growing Library

In some respects the following comments are a deviation from the usual comments in this Forum in that they are not in answer to a definite question concerning the Rosicrucian teachings. Nevertheless, they concern an important Rosicrucian activity. Whether or not information similar to that contained in this article will be repeated in the future will depend upon the comments received from readers concerning the value of the following information. In other words, from time to time we will be glad to make this information available in the Forum, if our members wish us to do so. If no comments are received, we will presume that the readers desire other types of material to be used in this space.

Since the Rosicrucian Research Library was established it has grown steadily through the kind gifts and contributions from members and friends throughout the world. Almost every day new books are received for the Library, or contributions are made available for the purchase of new volumes. In fact, sometimes members send books which they know we have a duplicate of already, but because of exchange privileges we have with various publishers and connections with other libraries, we are sometimes able to exchange such books for those which we do not have.

In certain respects the Rosicrucian Research Library is one of the most unique that exists, at least in this country and probably in the Western World. There are few libraries which extend benefits over such a large geographical territory, other than those maintained by the governments of countries. Members from all over this jurisdiction use the facilities of the Library. Members take advantage of visiting it during its regular hours, if they are here at Rosicrucian Park, or through the special service which has been made available by which members can secure certain of its facilities by correspondence. If you are not familiar with this procedure, you may write for full information concerning it.

The main purpose of these comments is to lead up to a listing of new books added to the Library. The following is a partial list of books which have been added to the Rosicrucian Research Library in the current year, 1941:

- "Stores of the Occult", by Stitzer.
- "A Preface to Metaphysics", by Maritain.
- "Doctor Hudson's Secret Journal", by Douglas.
- "Gospel of Appolonius of Tyana", by Guthrie.
- "Ancient Society," by Morgan.
- "The Zohar" (five volumes), by Abelson.
- "The Serial Universe", by Dunne.
- "In the Pronaos of the Temple of Wisdom", by Hartmann.
- "Notebooks of Leonardo Da Vinci" (two volumes), by MacCurdy.
- "Practical Occultism", by Kenilworth.
- "Rationale of Mesmerism", by Sinnett.
- "New Avatar" and "Destiny of the Soul", by Buck.
- "Herbs for Health", by Mausert.
- "Pythagoras", by Holbrook.
- "Symbolism of Colour", by Conroy.
- "Ruskin and the Religion of Beauty", by Galloway.
- "Consciousness of the Atom," by Bailey.*
- "Practical Grammar of the Sanskrit Language", by Williams.
- "Beginning and Way of Life", by Littlefield.
- "Household Physics", by Butler.
- "Encyclopedia Britannica" (Second Set).
- "Ether of Space", by Lodge.
- "Mohammed and Mohammedanism", by Smith.
- "Behind the Doctor", by Clendening.
- "Chemicals and Drugs", by Eimer.
- "Book of the Dead" (three volumes), by Budge.
- "Asiatic Mythology", by Hackin.
- "Life and Times of Tut-anka-amen," by Nahas.
- "Memory", by Atkinson.
- "Mysticism and Modern Life", by Buckham.
- "Practical Organic and Bio-Chemistry", by Plimmer.
- "History of Modern Philosophy", by Wright.
- "Stories of the Magician", by Church.
- "Hindu Gods and Heroes", by Barnett.
- "Philosophy of Ancient India", by Garbe.
- "Nature's Symphony", by Balliett.
- "Marie Corelli, the Writer and the Woman", by Coates.
- "Complete Works" (fifteen volumes), by Burroughs.
- "The Romance of Medicine", by Clendening.
- "Past and Present", by Carlyle.
- "Theory and Practice of Mysticism", by Addison.

We hope the above information will be of interest and value to many members, and as stated at the beginning of these comments, this information will be made available from time to time, if the members wish it.—A.

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<p>"Bacon versus Shakespeare," "Reincarnation," "Talking with Mars," "Universal Consciousness," and twenty other interesting and instructive articles included.</p> <p>7.</p>	<p>"Lost Lemuria," "The Soul's Selection of a Body," "Mystical Numbers," "Children's Psychic Playmates," and twenty-six other interesting and instructive articles included.</p> <p>8.</p>	<p>"Psychic Manifestations," "Sleep Walking," "Interfering With Karma," "Contacting the Cathedral," and twenty-two other interesting and instructive articles included.</p> <p>9.</p>

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No. 6

"Moreover, something is or seems
That touches me with mystic gleams,
Like glimpses of forgotten dreams—

"Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare."

—LORD TENNYSON

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

To the spiritual nature of man, we attribute those virtues which are indicative of the Divine. To each phase of that duality of man which we recognize, we not only assign differences in substance and configurations, but the contraries of the notions of our minds as well. We define the material side of man as that which is objectively perceptual, that which can be weighed and measured. On the other hand, the spiritual is conceived as an intangible, immutable essence, or force which acts upon us, but which cannot be discerned in the same manner as we discern an arm, a leg, a tree, or rock. To the material and finite, we also attribute weaknesses, imperfections, errors, and where man is concerned, willful misconduct, moral wrongs, or sins. Thus, while the material side of man, in his general opinion, is not intrinsically evil, it has the potentiality of becoming so.

Conversely we conceive, that is, think of the spiritual or soul nature of man as the contrary of evil—as having such virtues as creativeness, omniscience, and a constancy of its nature, that is, the spiritual side of man is not only conceived as perfect and infallible, but as incapable of being other than that. Obviously, then, the spiritual content of man and of existence is the *ideal* towards which those who seek a better and higher life aspire. This aspiration consists either in endeavoring to check any tendency in the mortal man to decline or to degrade to a possible evil state, or it consists in the mastery of those imperfections of the outer self, of which we are personally aware. Consequently, the spiritually motivated man or woman—the *morally* good individual, in our general opinion, is one who displays those virtues we conceive as being of the nature of the Divine. If you want to sum up what you think constitutes the spiritual being—the one who reflects the qualities of soul—ask yourself what you think or believe are the virtues of a “goodly life.” If you honestly believe, for example, that they are *justice, kindness, tolerance, honesty, fortitude, veracity, and humility*, then all of those possessing such qualities are masters, avatars, or saints, or whatever term you use to designate a mortal expressing spiritual perfection.

The average man and woman would unfortunately never attribute to such a spiritual character the quality of *militancy*. A militant attitude is one displaying combativeness, a desire to do battle or contend with persons, things, or conditions. A person when ever he reveals such a disposition is

frequently shamed as having fallen from a lofty perch, or from the spiritual standards which men have established. Those who abhor a militant spirit at times, upon the part of another who seeks to follow the spiritual inclinations of self, do not realize the injustice they are doing him by their criticism. They are asking him in so many words to live as a mortal, as a human being, having a body with all of its appetites and desires, and with the imperfections of the physical self, in a material world, governing himself by the spiritual and moral motives of self, but at the same time, they wish to deny him the means of *opposing* the so-called evil forces and temptations with which the body can and does become afflicted. It is like telling a man: “you know that fire is destructive if not controlled or suppressed, but when you detect a fire, it is misconduct for you to physically exert yourself, or resort to any manual means of extinguishing it.” In effect, they are saying to such an individual: “your knowledge of the destructive nature of uncontrolled fire should be sufficient. Any physical effort to put it out or to combat it is unbecoming and beneath the dignity of your knowledge.” One might respond to false reasoning by saying: “of what use is the knowledge if it cannot be demonstrated or used effectively?”

There is a very definite distinction between *knowledge* and *wisdom*. The former is perception and comprehension, and the latter is the experience derived from *applying* knowledge. No man is truly wise who just knows. To be wise, one must be able to know, and to do. Thus one who has the spiritual insight to know the difference between right and wrong has the power to intervene, to prevent actual or anticipated wrongs or injustices. If he doesn't do so, he himself commits a wrong. *Omission* is as great a sin as commission. The former is negative and the latter positive—in effect they are the same. Thus the spiritually inclined person, the morally circumspect individual, and the kindly person likewise must often be *militant*. There is a norm to go by in determining whether militancy is being displayed rightly or wrongly. One must only ascertain the motive for becoming militant. If one is militant to acquire what he does not need for himself or those dependent upon him, or if the same end can be accomplished without resorting to force or combat, he obviously is not consistent with the spiritual qualities of his being. If one, however, is militant to prevent abuse of the rights and of the virtues of self and of others, he then

is applying his objective material powers in a manner to further the divine dictates of self.

This matter really goes back to the fundamental principle of human individuation, or *personal will*. Either man has the right, because he has been given will, the power to think and act according to the spiritual urges of himself, or his will is a fault of his nature and it should be suppressed. If the latter is the case, then man is but a spiritual puppet—and subject to inexorable fate. Since all men have will, we are obliged to assume that it is a natural faculty of man. Therefore, man is justified in expressing it to act in a militant manner to further his realization of the spiritual. What manner of man would he be who would stand idly by and see a small, innocent child abused by a brutal adult, merely because he would not become *militant* or combat injustice? Could any normal human being witness such indifference or disregard of justice by another and sanction it in his own mind as “*spiritual conduct*” simply because the indifference was motivated by a pacifist attitude? What purpose is served for example, by one refusing to militantly defend his own name and character against gross defamation? Even grain has to be threshed to separate the kernels from the chaff. Force, after all, is *positive action*. Force in itself is not a wrong or an evil, as so many people are wont to believe. The end which force serves must be analyzed and judged as to whether it is rightfully or wrongfully exerted. The little seed that finds soil in the crevice of some concrete walk must *combat* tremendous odds to survive and to *grow*. It uses force to spread out, to crack and push up and away from its roots and tendrils almost unbelievable weights in proportion to its size. Its persistence indicates a will or *intelligence* inherent in the seed, which militantly seeks to overcome the opposition of environment to its higher purpose.

To be militant for a cause of *righteousness* does not imply that one is intolerant of the differences in opinion. Militancy and tolerance can be displayed concomitantly by a human being, for they are not fundamentally in conflict. We can tolerate anyone's opinion, no matter how diverse from our own, and yet be ever-ready to combat any opinion or act which attacks *true spiritual values*. It is folly to compel tolerance of wrongdoing or injustice, or to demand it as a code or to expect it. In fact, there can be no true tolerance of injustice, for such would amount to a tacit approval of misconduct. It requires courage to oppose the weaknesses of the flesh and to “*fight*” for the supremacy of one's spiritual and Cosmic urges. Many persons will not make the effort to do so, and they prefer to submit to their somatic weaknesses. If this tendency is permitted, we would have a great degradation of humanity, which

would amount to committing a sin against self, in the mystical sense. If we discourage those who would apply force to suppress and remove wrongful forces, or if we define the spiritual nature as a *sanctimonious complacency*, we are contributing to the prevention of the manifestation of the spiritual nature of man. *Stand up and fight for what is right!* Be governed at all times in such a fight by the consciousness of the inner dictates of self. If you have a true sense of righteous indignation, allow that urge to transmute itself into a power, a force that moves you to act in behalf of the spiritual, the moral, and the right.

Do not take refuge within yourself, by pulling the shades of indifference and inertia down over your consciousness. Every spiritual teacher, every avatar, every master, everyone who seeks to be one of these, and all worthy of the title of even a true neophyte have, and must, *fight for right*. Evil exists only in man's conduct, in his violation of spiritual and natural laws. These violations must be stopped, not by *wishful thinking*, not even by prayer alone. God has made us an instrument of his power. Let us use it, let us prove that His laws have not been in vain in making us a being capable of thinking and acting.

Faternally,

RALPH M. LEWIS,

Imperator.

Expanding Perceptions

It is seldom we have the opportunity of examining an actual demonstration of many theories in which we are inclined to believe. The fact is that through faith in certain principles which we have found to be effective in our lives we are able to accept as fact many things which are not at the moment clear to us. Man has to have a certain amount of faith as a working basis upon which to build knowledge, but he is also desirous of being able to prove anything he accepts. As Rosicrucians we wish to constantly hold before us the idea of searching for facts, not only for theory.

A demonstration closely related to many of our principles is coming to the attention of many people at the present time. It revolves about the life of a Mr. George Campbell, of Oklahoma, who is sponsored in his lectures throughout the United States by state boards of optometrists. If he should lecture in the city of any of our Forum readers, and you have an opportunity to hear him, you will find it an evening well spent.

Mr. Campbell was born totally blind as the result of a deformity of the lens of the eye. As anyone knows who has the most elementary knowledge of the physiology of the eye, the lens, as it is usually called, is the means by which the

eye is able to focus objects on the retina so that they can be perceived by the mind. In the case of this individual, the eye was normal except for the lens. In other words, if by some manner or means a substitute lens could be put in the eye he would be able to see. This fact was discovered when he reached the age of eighteen, at which time a successful operation was performed, in which the entire lens was removed. Then by fitting him with special glasses which provided artificially the lens his eye did not then have, he gained average normal vision. As he states himself, he can see as well or better than nine out of ten persons.

The experiences he tells of his eighteen years of blindness illustrate certain facts of perception which are extremely interesting and also very practical, both from a physical standpoint, which he has presented so capably to his audiences, and from the standpoint of Rosicrucianism or from the standpoint of psychic development. There are many lessons contained in his experiences which I wish to touch upon in these comments. Mr. Campbell knew the limitations under which he worked during his eighteen years of blindness, although he attended regular public school and made an excellent record there. He had the best education he could possibly have attained in those years for his age and state of blindness. Consequently, when sight was gained he had the advantage of as complete a knowledge of the outside world as one could possibly obtain through the four senses whose use he had enjoyed.

Mr. Campbell illustrated his abilities by pointing out that an individual has five fingers, and by placing those five fingers in the proper position can easily balance an ordinary rubber ball on them without the ball rolling off. In a sense this illustrates what the average individual with the proper use of his five sense faculties does in balancing his whole life. He brings into play the senses of seeing, feeling, hearing, tasting and smelling in order to assist him in establishing a harmonious relationship with his environment. However, it is still possible if one finger is tied down or cut off to balance the ball on the tips of the remaining four fingers, and so Mr. Campbell pointed out that that lesson, early made clear to him by his parents, taught him to use to the fullest possible extent the four sense faculties he had. As a result of his application to this purpose he was able to develop his hearing, tasting, smelling and feeling, as well as his ability to memorize and concentrate, above the average, although intelligence tests and other measuring methods have shown him not to be of unusually high intelligence in comparison with others with whom he associated. An interesting commentary on this point is that with the gaining of sight he lost some of his ability to memorize and concentrate and to use his other

senses, because it was a natural tendency to rely on the new faculty he had acquired.

Many interesting experiences are related by Mr. Campbell, particularly one which is hard for another person to understand and hard for him to describe. This was the fact that he could have no preconceived opinion of how anything looked. He could not imagine anything having appearance because he had never seen anything. Even when he dreamed his dreams were entirely sound, taste, smell and feeling, because he could not visualize anything. Visualizing was outside the world of his experience. Another interesting fact is that when he was made able to see by the means already described, he had to learn to see. After eighteen years of blindness and never having seen anything one is not just able to open the eyes and see. Objects which he saw meant nothing to him. For example, there were placed on the table a foot ruler and a yardstick, and he could not distinguish one from the other until he felt them. Likewise, he was given a glass of milk and a glass of water. He did not know which was water until he had tasted them.

Mr. Campbell said that the most unusual experience he had was with color, because color, of all things, could not be conceived without vision. It was very difficult for him to adjust himself to the perception of color. Another thing that confused him was the perception of space. He would reach out to touch an object across the room, or the street, or a mile down the road, and when he first began to move about by himself after leaving the hospital, when he came to a street intersection and saw automobiles coming in several directions and other objects moving about, he would have to stop and shut his eyes and locate their distance by sound before he would risk crossing the street. This inability to judge distance also led him to a near state of panic when riding in an automobile to see another car coming toward them. He said he could not understand how they could possibly meet and pass without a collision.

In learning to read Mr. Campbell had to begin like a child, although his vocabulary was highly developed. The difficulty was that he could not coordinate his reading with his mental development, and it required weeks of practice under the supervision of various doctors and specialists in the field to train him to use his eyes at a rate that corresponded to his comprehension of what he was reading.

I have used the pages of this Forum to go into some detail on the experiences of this man, who is very desirous of telling the world of his experiences and feels that in this way he is somewhat fulfilling the debt of gratitude he owes to science for having been able to bring about his sight. Mr. Campbell particularly makes his plea for those who have sight to treat it well, to see that proper

attention is given the eyes, that proper lighting is used for all study and activity where the eyes are involved, that children are taught to be careful in handling articles which might result in injury to the eyes. But there is another message as well, that of man realizing the potentialities of his abilities. I have told you in some detail his experiences in learning to use a sense faculty of which he had been deprived since birth and also to show how he lived a somewhat normal existence with only four sense faculties for eighteen years. We are interested primarily, in the study of Rosicrucian philosophy, in the development of our potential abilities. This means starting with the physical body. Most of us believe we have done quite well in the mastery of our physical being. We think we perceive through our five sense faculties those things which are necessary for us to perceive, as far as they relate to our environment and our adaptability to it, but the fact is that we see, hear, feel, taste and smell a very small percentage of the range of vibratory conditions which fall within the limitations of our perceptive apparatus. Therefore, as has been stressed in these pages before, early in the study of Rosicrucianism there are given exercises to develop our sense perception, because until we gain some control over the use of our physical sense faculties we are certainly not yet in a position to advance beyond their limitations.

However, it is also important for us to perceive and understand that while using our five sense faculties to the very best of our ability and to the fullest extent of their capability to perceive, we are still functioning as human beings only in part. Mr. Campbell, before gaining sight, we might say in his perceptive abilities was four-fifths perfect. We who have the normal use of five senses would, on this basis, be five-fifths perfect, or one hundred per cent, but there lies beyond this physical sense perception the field known as extra-sensory perception—that is, the perceptive abilities of the subjective mind. Therefore, while one who is unfortunate enough not to have the use of all five physical senses is going to devote as much of his attention and time as he could toward compensating for lack, so it is that those who do not or cannot use the perceptive powers of their subjective minds should set themselves to the development of perfection in the five physical senses and as a result to understand how to get the use of this sixth sense.

The gaining of the perceptive ability on the part of the subjective is the equivalent, insofar as we can give a physical comparison, to the gaining of a lacking sense faculty. This state of the sixth sense is usually referred to as psychic development, or Cosmic Consciousness or illumination. To understand it in terms of objective thinking and physical experience is as impossible as it

was for the young man to whom I have devoted these comments to understand what sight could be before he had it. Naturally, when something lies beyond the field of human comprehension we interpret it as best we can in terms of what we already know. Consequently, the average individual's idea of Cosmic Consciousness is an expanding of our present consciousness, or an ability to perceive beyond the range of our sense faculties. However, there is more to it than this. Just as color proved to be an unusual experience to Mr. Campbell, so there do exist in the world, or rather in the universe, vibrations beyond the realm of light, color, sound or all other things we perceive, and for our objective mind to define them is impossible. That is why many students who sincerely and conscientiously follow proper instructions for the development, or the beginning of the development, of their psychic faculties are confused or misled by some experiences they may have. Their experiences indicate something has taken place which they have been unable to define in terms of their previous experience. The more they analyze a particular experience the more they attempt to force it into words, or into physical comprehension, and the longer they attempt to translate physically what has occurred psychically, the more it seems to lack sense on the basis of the judgment of the objective mind; and finally, after turning it over and over in their minds and analyzing it from every point of view of their previous training and experience, they dismiss the whole thing as either ridiculous, unbelievable, the result of their imagination, or possibly a dream.

If when this blind man first saw color he had started to analyze in his mind that such a thing could not exist, and had he not been able to see again, he might have thoroughly convinced himself that color was an illusion, that it was only a flash he perceived at one time. The more he analyzed it the less faith he would have had in its actual existence. But his experience was not a fleeting one. Even though difficult, he was determined, as a result of knowledge he had gained from association with others, that it would be to his advantage to learn to use this new faculty which had been given him. Follow the same analogy in connection with this psychic experience referred to above. Here in a sense one has glimpsed something different, but regrettably there is not the social pressure to cause one to continue to experience it. That is, there are few, comparatively speaking, who have had such experiences, and so many doubt that such experiences could take place that this doubt carries over into the objective analysis of the person having the experience.

Every student of metaphysics who is beginning to seriously consider the investigation of the psy-

chic world must be willing to throw aside the scruples and preconceived opinions which will cause him to be unable to benefit by that which he perceives. What exists exists because it has been so established. Our perception will not change that existence, although our interpretation of perception may modify its meaning to us. Therefore, it is not within our power to control what we will perceive. It is within our power to understand what we have perceived. Unless one is sincerely desirous of knowledge of the psychic world, desirous enough, in fact, to be able to put behind him prejudices, preconceived opinions and ideas of what he thinks the extra-sensory world should be, he is not ready to take the first step. On the other hand, the student who is sincerely seeking knowledge and will use his five objective faculties to the best of his ability to obtain that knowledge, will put that knowledge into effect, will perform with regularity, persistence and patience the exercises and experiments for the purpose of bringing out the use of the faculties of this sixth sense, that student will gradually begin to perceive in a world which he did not know existed, where experiences cannot be translated into objective realization or put into the words of any language.

The whole point of our life is to use all our faculties, and until man learns this lesson he is going to have to keep on with this problem of living and adjustment until finally he finds that living is no more than a perfect coordination of his faculties with his environment in accord with Cosmic law established by his Creator.—A

"Seeing" and Counting Electrons

Now a frater arises to ask our Forum Circle a question often asked of our Department of Instruction. He asks: "If electrons are too small to be seen by the most powerful microscope, how are they counted to form the atom?"

This question is a reasonable one, yet it reflects the almost insuperable tendency of man to stand resolutely by the often disproved theory that "seeing is believing." Whether we realize it or not, much which we accept as reality today, as a thing having existence, is deduced from something else. In other words, it is not actually perceived in its *absolute* state. To make this more conspicuous, we discern much of our world remotely and not directly. We cannot, for example, actually see with our eyes the diurnal motion of our earth, yet by the means of the instrument known as the Foucault pendulum, such as is suspended in the Rosicrucian Planetarium and in similar other institutions, we can prove that our earth revolves upon its axis once in every twenty-four hours. Further, we cannot *see* the various colors in white light or sunlight, yet the spectrum

can be demonstrated by the means of a prism. We cannot *see* sound waves pass through the air, but we can prove that they agitate it, by the use of a vacuum jar, for when we evacuate or pump the air out of the jar a bell suspended in it and vigorously shaken cannot be heard. We can't completely *see* the rotundity of our earth, yet by traveling in one direction in a line from a given point on the surface of the earth, we return exactly to that point again, convincing us that the earth is spherical. We cannot *see* or smell certain gases, yet we can determine their existence by their "weight." We cannot *see* Alpha, Beta, or Gamma Rays, yet we can prove their existence by their penetration powers and their effects on other realities. For example, "if a specimen is covered with several sheets of paper, the Alpha Rays are absorbed; and if the specimen is covered with a sheet of lead (one or two millimeters thick) then the Beta Rays are absorbed. But Gamma Rays will penetrate several inches of lead."

You cannot see your own conscience, but you know that there is some factor, some subliminal power or faculty which causes you to have that moral discernment which you attribute to conscience. Let us realize that even those things which we do "see" are only relative to our consciousness, to our perspective, to our position in time and space, and they do not have the permanence and absolute nature which we are accustomed by habit to attribute to them.

Now this is not intended as an exordium, so we will return directly to the frater's question. To Michael Faraday in 1883, (a prominent physicist known for his great discovery of the electromagnetic principles, and a Rosicrucian) must go credit for the first practical demonstration of the electrical nature of the atom, and the proof of the existence of such a thing as an electron. In his experiments, he found that the passage of a given quantity of electricity, through a solution containing a compound of hydrogen, would always cause the appearance at the negative terminal of the same amount of hydrogen gas.

Frater Faraday further found that all atoms which are univalent in chemistry, that is, which combine with one atom of hydrogen, convey precisely the same quantity of electricity. All atoms which are bivalent (combining with two atoms) convey *twice* the electrical charge. This led him to conclude that valency in chemistry, or a property's combining qualities and number of elements is always proportional to the quantity of electricity conveyed by the atom in question.

Dr. G. Johnstone Stoney put Frater Faraday's law in this simple form: "for each chemical bond which is ruptured within an electrolyte (a chemical solution which is decomposable by passing an electric current through it), a certain quantity of electricity traverses the electrolyte, which is the

same in all cases." Dr. Stone added: "This definite quantity of electricity, I shall call the electron." In other words, a solution of certain chemicals was prepared and then an electric current was passed through it. This electric current broke up the bonds or affinity between certain chemical elements. For each bond that was ruptured, a minute electrical charge was detected by instruments as passing through this solution. These minute charges were called *electrons*. In fact it was Dr. G. Johnstone Stoney who first suggested, in the year 1891, the word electron, now in common use. He did this to indicate that it was a natural unit of electricity. It was discovered that several such charges may be in each atom. In fact, each atom has a certain number of such negative and positive electrical charges, or electrons.

Professor Stoney revealed that the hydrogen atom contains just *two* such electrons, one positive and the other negative. This, then is the minimum that could be found in an atom, for we knew from our Rosicrucian studies that there must be an equal proportion of such charges, or negative and positive electrons in an atom. The mass of the electron was based upon the hydrogen atom. It was established at 1/1835 of that of the hydrogen atom. In a normal state, the atom is neutral, that is, the sum of the negative charges of electricity (electrons) is equal to the positive charge. "One atom," orthodox science declares, confirming our teachings, "differs from that of another atom only in the number of electrons and the *quantity* of the charge on the nucleus." If we substitute the phrase "vibratory rate" for the one, "quantity of the charge on the nucleus," we have the Rosicrucian explanation of how one form of matter may be realized by our consciousness as distinct from another.

The term, *positron*, often heard today, and used in modern lectures and textbooks on physics, is merely a name applied to *positive electrons*. It is *not* something different from electrons. Electron is a general or family name for these little minute electrical charges. For example, we say "men" to designate the genus "homo," and to designate the male representative of that genus. However, "woman" is the name for the female representative of the same genus. Likewise, electron is used by science as a term applied to the specific phenomenon, and to mean *negative* electrons in particular. We, as Rosicrucians, do not use the term positron, but merely say positive and negative electrons.

Now, we can, by means of the electrical charges explained above, "count" six negative electrons and six positive electrons in an atom of carbon. The positive electrons (called positrons by science, as you will remember) form the nucleus or center of the atom. In an atom of sodium, for further example, we can count eleven negative

electrons or charges; consequently, we know there must be an equal number of positive ones forming the nucleus or center. From all of the foregoing, we are able now to realize that though we cannot "see" an electron as such, we are able to count them by their electrical charges, when they are liberated from atoms.

In the Rosicrucian Planetarium, as a still further example of this detecting of a phenomenon without being able to see it directly, we have an elaborate instrument which is known as the Cosmic Ray Coincidence Counter. The original instrument was added to and improved upon in the laboratories of our Rose-Croix University, to make it effective for public demonstration. In fact, in the year 1937, it was demonstrated by a Rosicrucian lecturer on a Courier Car tour, in every large city of the United States. This instrument, as its name indicates, make it possible to "count" the periodicity and frequency of Cosmic Ray bursts or discharges in any area on the surface of the earth in which the instrument is placed. Cosmic Rays, of course, cannot be seen—therefore, the actual rays themselves are not counted—but their effects or manifestations are. It is known that Cosmic Rays have a penetration power exceeding many times such terrestrial rays as the Alpha, Beta, and Gamma Rays. Cosmic Rays will penetrate great thicknesses of lead, and to great depths of water, consequently, substances or conditions which will filter out all other rays will give passage only to Cosmic Rays. The energy which will come through is thus determined as Cosmic Rays. The above-mentioned instrument has a series of specially created and designed electrical tubes or valves, known as Geiger-Mueller tubes, named after the inventors, which are highly evacuated, that is, have been pumped quite free of gases containing but a comparatively few molecules of hydrogen. When these tubes are electrically connected in parallel, such common rays as mentioned above are incapable of coincident passage through them. Only the strong Cosmic ray bursts can accomplish this. The Cosmic Rays collide with the hydrogen atoms in the tubes, producing *free* electrons which they knock loose. These free electrons are attracted to a filament or wire in the tube, through which passes a current acting as a potential for the attraction of the electrons. This energy then is amplified to a point that it is able to produce a sound audible in a large auditorium and capable also of actuating a standard Neon tube, that is, causing it to produce a brilliant flash of light. For all effects of "counting," this is as satisfactory as if the rays could actually be seen with the naked eye.

I hope then that this will answer the frater's question as to how we can measure many things which in themselves are not possible of perception.—X.

Proof of Projection

A Frater whom I do not recall having previously addressed our Forum circle now propounds some *very* interesting questions. He asks: "If a person sees in his mind, vividly, a place where he has been, and can almost think he is in that place, does he project to it, or is that but a picture in his mind? If I see myself sitting in a school-room seat and can almost feel I am there and see the furnishings of the room, why is my psychic body there, or is it just a picture in my mind, and do I see it as such? Is the picture in my mind, or have I projected there? If this visualization takes place when I am wide awake in the daytime, is it a projection or just a picture in my mind?"

This series of questions by the Frater indicates a serious analysis of the art of projection and a desire to be certain of his ground, so as to avoid the possibility of self-confusion and deception. This is an admirable trait in any student. If I may be permitted, I would sum up the Frater's questions in one: "How can I determine the difference between a vivid recollection, a memory experience, and an actual projection?" We all know that we can recall events in our lives with such realism as to be able to "see" colors, shapes, designs, and even sense odors that will engender in ourselves the same emotional response as we originally experienced, or as if we were actually physically repeating the experience. On the other hand, for all this vividness of a memory recollection, it is *not* a projection.

Before considering projection, let us analyze memory experiences. In the first place, memory can only establish in our consciousness what was originally implanted there by actual experience. Simply put, we cannot recall something which did not exist to us at one time. Further, if a memory picture contains elements or factors of any kind which were not actually once experienced, it is a composite mental picture and not truly one of memory. A memory picture, as we all know, can be quite incomplete, but it *cannot* be augmented or added to. A memory picture, in all of its elements, the things of which it is composed, is fixed in point of time. *They are of the past*, and exactly as they were. They cannot have any degree of change, or they would not be a recurrence of the original experience.

Let us take the Frater's own example, that of sitting in a class-room seat and seeing the furnishings of the room. If he had a memory experience, the school room would need to be, to him, as it appeared twenty-five years ago when he attended as a young pupil, for example. The benches would need to have the old, *exactly* familiar inkstains and scratched and carved initials, the same teacher's desk would need to be there, and the old black-board with the identical crack in one corner; the

bookshelves would need to be in the same end of the room, and the extra umbrella with the triangular tear in it would need still to be standing by the clumsy iron stove, as of old. In fact, *not one thing*, from a crack in the floor to a cobweb on the ceiling, as he knew it, could be altered. If anything was changed, we repeat, it would not be a memory experience.

Memory pictures are arrested in time. They cannot improve nor decline. There is hardly anything, of which we have knowledge, which will not show eventually the effects of time—*memory pictures are an exception*. They may become less complete with the years, but what remains is as it was at first experienced. We may project ourselves, our consciousness, to a place which we have often experienced in memory. Its general appearance may be the same, and we are often confused as to whether it is a memory picture or a projection. But if we carefully scrutinize on the screen of consciousness each element, each thing, each article in the room or place, instead of integrating them as a whole, we will have the proof we need as to what the experience really is. If it is a memory picture, we will see no changes, not a thing different, no matter how many years have elapsed, just what we originally perceived. If, on the other hand, our consciousness is exactly at that given place, if our psychic body exists there, and if we have been thorough in our projection, psychically then we will have *the same* ability of discernment of things and conditions, of realities, that we have objectively. We will be able to see any slight modifications or changes or new things. If we do, no matter how inconsequential or slight they be, it is proof that the experience is *not* a memory picture, but rather a projection. Such would be proof that you had projected yourself to a place that you once knew objectively.

A further verification, which might not always be possible, would be to have someone adjacent to or residing in the place investigate and confirm the changes which you personally observed. The opposite is also a means of proof. If you are not certain as to whether you experienced projection or a memory recollection, describe as best you can all you realized in a place or room, to one who has actual physical access to it. Ask him if there are things which it includes, which your description and experience does not, no matter what it may be—a picture on the wall or a different kind of wallpaper. Any difference proves you did not project, but *recollected*.

Another means of distinguishing between memory and projection is the *rediscovery* of realities you once knew, and since have forgotten. We all know that time takes a great toll of memory. Sometimes we think we recall a place accurately after years, only to eventually discover, upon revisiting it, that so many things still exist there

that we had long since forgotten. Obviously in a memory picture you would not *discover* forgotten things. When you recollected, you would recall all that your memory was capable of at the time. If, therefore, in consciousness, you find yourself among familiar surroundings, ones that you can place in memory, and as you peregrinate, you see or experience things or persons whom you had forgotten, you may be certain then that you have *projected*. Our common projection experiences are always, therefore, of the *present* in point of time. When you go to an open window, for example, and look out below, concentrating your faculties upon what exists there, you do not perceive a scene identically as it was yesterday, one year, or forty years ago. Rather, you perceive those factors, those modifications and conditions which make it definitely of the *present*. You know it is of the present, because you can *compare* it with memory. So, too, it is with projection. What you experience in projection is of the *now*, and if it is a place or thing which you have ever experienced in some manner before, you are able to make the time comparison.

Another proof of projection is, of course, the realization by another of our presence. If one actually sees us in a projection, that is, our visual form, or becomes conscious of our presence at a time we too are conscious of them or their surroundings, we have had an apodictical projection experience.

One need not be asleep to project. He can enter the subjective state which makes possible the extension of the psychic body and consciousness, while awake. However, though awake in the sense that he may be walking or seated or standing, he is as much in a subjective state for the period of projection as if he were asleep. Many persons have experienced projection, that is, the extension of their psychic body and consciousness to a distant place, while in the very mundane and prosaic environment of a streetcar or subway train, and while hanging on a strap to support themselves from its swaying movement.

—X.

“A” and “B” Polarities

Naturally, the individual looking for help with his physical condition is going to give a great deal of attention, in his Rosicrucian studies, to those parts of the teachings which refer to healing and health. Most Rosicrucians know, after consulting the Manual, that the degree of study given primarily to the consideration of health and the maintenance of a healthy body is the Sixth Temple Degree. The degree is placed where it is in order to serve as a foundation for the study of certain higher psychic principles. Rosicrucians have always maintained, not only as a theory but

as an actual fact, that balance and harmony are essential for the perfection of anything, and that a healthy physical body is an important factor in the manifestation of a well developed, healthy psychic growth. This does not mean that a person not in perfect health cannot develop psychically, because when forced to do so the human being is capable of adapting itself to almost the impossible.

We all hear of instances of the blind reading, the deaf hearing, the legless walking, and so forth, through various kinds of instruction and assistance. Consequently, it is true that one not in perfect physical condition can develop psychically, but one in perfect condition is in a position to develop better psychically than one who is not. Therefore, even though we feel our health is average, we should not consider it wasted time to give some thought to the maintenance of good health. A healthy body is something that is better appreciated when we do not have it than when we do. For example, there are organs of our body of which we have no conscious knowledge, either of their existence or function, since they function as an involuntary action and never require our objective consciousness to direct them. But let something go wrong with one of them so that it creates a pain or some disturbance and we are immediately aware of its existence.

I have heard doctors state that in the case of stomach trouble one of the unfortunate things in the treatment of the condition is the fact that the average person never stops to think he has a stomach, or what the digestive process is, until a chronic ailment affects it. Then there is the opposite result and they think of it all the time and as a result are “stomach conscious.” They cannot dismiss it from their minds, and the least thing that would disturb it reacts in their minds as a recurrence of a serious condition.

Many members have requested that we give more information from time to time regarding Rosicrucian healing. Unfortunately, such broad questions can hardly be answered in the pages of this Forum, because the principles of Rosicrucian healing are contained in the monographs, and we cannot repeat them here. Therefore, we can only attempt to answer specific questions which may not be understood from the reading of the monographs themselves. One question has recently come to my attention—that of an exercise to help in the maintenance of general good health or to help a person regain energy that has been depleted due to nervous tension, over work, or the ravages of a disease or serious illness. Any kind of treatment that would answer this question might be considered in a general sense as a tonic treatment.

We might state that there are numerous kinds of tonics, possibly all of them effective, but in different ways. Tonics can be drug or drugless.

A tonic containing a drug has an immediate effect. That is, if a person needs a stimulant and the proper drug is given and the tonic taken internally, there will be an immediate feeling of well-being after a person has taken it. However, any good physician will not prescribe such a tonic except in case of emergency or extreme need. Most tonics, whether they are administered internally or are the result of manipulation, through other systems of therapy, are a means of assisting the body in doing its own work, and the results are gradual. Therefore, in suggesting a tonic treatment based upon Rosicrucian principles one must bear in mind that this treatment is not the type that will give immediate relief of any condition, but that if it is used consistently week after week and month after month it will help in breaking down any chronic condition. Of course, it should not be used independent of all other treatments, whether Rosicrucian or otherwise, which the individual has been following.

As pointed out at the beginning of these comments, the Rosicrucian principles of health maintenance and healing are a basic part of the Rosicrucian teachings and are contained throughout the monographs. The principle I am explaining here is one contained in the Fourth Degree which many members have never appreciated until it was called directly to their attention. In the Fourth Degree it is stated in the consideration of Nous that in order to bring about a perfect manifestation the positive Vital Life Force is added to the negative phase of Nous. Of course, we mean perfect manifestation here in the sense of a perfect manifestation in physical existence or on the earth plane—that is, a perfect body. A new born child in perfect condition is an example of such a combination, the breath adding the Vital Life Force to an already existent negative physical condition. In a certain sense, breathing is the very process of carrying on this activity, continually adding the positive to the negative. We well know that without that process life would cease.

However, we can increase the effectiveness of this process by occasionally increasing the amount of breathing. Therefore, for a tonic treatment try this once or twice a day: First exhale the breath from the lungs two or three times, holding the lungs empty of air for as long a period as you comfortably can. Do not force the experiment. Immediately after doing this inhale two or three times, filling the lungs as full as possible and holding the breath each time as long as it is comfortable to do so, and visualizing the positive force entering to complete the perfect manifestation of the body as it should function. You will find you are assisting nature in carrying out one of its own fundamental laws by this exercise, and it will act, as already pointed out, as a tonic treatment.—A

Fitting Individual Needs

In a recent communication a member raised the question of why there continue to be so many different schools of thought in fields of religion, philosophy, science, etc. The answer might be made simply by stating that the reason is due to human nature. In other words, as human beings we are to a certain extent individualistic, and are usually prone to set forth our own interpretations and ideals. Some persons go about this with more enthusiasm than others. Those who choose to let others do their thinking for them then follow the ones who are eager to have an audience, and as a result groups form about a leader. Without such leadership some of the greatest social, religious and political reforms that have taken place in the world's history would not exist. A leader who is in every sense a true leader, who is interested in helping those who follow him to carry out an ideal, is all too rare, for unfortunately the purposes and motives of leaders are not always altruistic and for the benefit of those who follow them.

There is no doubt that in the field of religion, for example, all sects and creeds that are founded upon sincerity fill a definite need, although all are not looked upon as orthodox or authentic. Practically all fraternal organizations are faced with the problem of pseudo-organizations using their name without authority. There are clandestine movements in this country, for example, of practically every fraternal organization that exists, and as a result some are confused or wrongly led in their seeking of the truth. But regrettable as it is that man should imitate in order to attract attention, we cannot deny that there are some followers and enthusiastic supporters of clandestine and unauthorized organizations who are deriving help from their affiliation with such groups. It would be well for all who contact groups of any kind if they would rest their decision as to the value of such groups upon an examination of the motives for their beginning, and their actual, rather than apparent, motives for continued existence. It is seldom that an organization whose beginning was made upon a foundation of revenge, greed or hate will be found to be doing constructive work. Therefore, an organization that approaches its followers and friends from a negative point of view, tearing down everything else, should be looked upon with extreme suspicion.

On the other hand, those that are a result of the conscientious desire of a few individuals, or perhaps a large group, to carry out the purposes for which they have been established, should have the respect of everyone, whether or not he is in agreement with their aims and purposes. All students of occult and metaphysical thought should, in the consideration of organizations purporting to promote this activity, bear in mind all of these

things and one other. An individual who has studied to any appreciable extent the principles of occult phenomena does not have to be told that any organization is no more nor less than a physical medium through which a group can work. As we say in Rosicrucian ritual, the purpose of a Lodge session is for work and worship—that is, where man can have an opportunity to use physical media for carrying on his activity of gaining more knowledge and putting it into effect, and at the same time, in periods of meditation and attunement reach out for the help and guidance which is beyond his physical grasp. Any Rosicrucian knows it is not the temple itself, its fixtures, or even the individuals composing its officers, which creates this condition. A temple can be the open sky, and there can be one individual sincerely desirous of contacting a source above himself. There we would have minimized the physical conditions to a point where the body of the seeker would be the only temple.

The same is true of organizations as a whole. They are shells through which the true purpose can only be found by careful investigation. The Rosicrucian Order, through ages of history, has been misinterpreted from its outside appearances. History and comments which have been written about it are very misleading, and even today it is not infrequent that comments concerning the organization will be made which are completely unfounded and to a member or one taking the time and trouble to investigate are utterly ridiculous.

To carry out its best purposes an organization must do so according to a plan. Value is not produced promiscuously. The universe is an example of law and order, and if anyone is going to gain benefits from the Cosmic forces which compose the universe, he is going to have to learn to abide by that law and order. Many members have had the opportunity in the last few months of witnessing the ritual as presented by the staff of the Rosicrucian Courier Car, which is visiting cities in the east at the present time. Many of them have repeatedly asked the lecturer why it is that the Rosicrucian ritualistic ceremony has such a profound effect upon them. There have been examples, well substantiated, of inspiration, of actual healing taking place in such ceremonies. The reason is contained in so many factors that it is hard for a student in the lower degrees of the teachings to grasp it, but the Courier Car ritual does demonstrate an important fact, that the building, the room, or even the apparatus with which you work is only secondary to the true purpose.

When members of this organization get together with a true purpose and desire for knowledge and to illustrate in their lives the principles of harmony, love and peace, and are directed along certain lines of thought that are not the

opinion of the individual directing the group but the result of the investigations and contributions of mystics over a long period of time, there is bound to be brought into existence a condition that could not exist under any other circumstances. In other words, the thoughts and attitudes of the individuals, combined with certain emotions, certain sounds, such as those used in the intonation of vowel sounds, music and instruction, all contribute toward one end. It is an example of focussing a number of forces toward one point, that of attunement.

Anyone who denies the value of ritualism is harboring a false impression. He is confusing the physical with the true purpose. Ritualism is simply a descriptive word for the law and order of the universe. We perform ritual all of the time, as has been pointed out in these pages over and over again, but just as there are certain ways to do anything we may set about doing, so there are certain forms that will assist in bringing about the attunement, inspiration and instruction we wish. Notice I have said ritual *assists* in doing this. Because elaborate ritual is not absolutely necessary to the development of Cosmic Consciousness, any more than a ladder is absolutely necessary to scale the side of a building. We have probably all seen individuals, sometimes known as "human flies," who could scale the side of a building without a ladder, but if you or I found it necessary to get to the roof of our home, we would approve using a ladder. So it is that if you and I find the desire to go to the mountain tops of inspiration we need a ladder, not a physical ladder but that which is described in our ritual as a means of uplifting us.—A

Exemplifying Practical Rosicrucianism

The word practical is used in connection with Rosicrucian teachings to the extent that I sometimes wonder if its true significance is not lost. Members are prone to accept it as a fact that Rosicrucianism is practical, because they have found it so in their own lives and have been able to demonstrate the principles that are taught, but as far as helping to make the principles they have learned even more practical, they adopt the natural human tendency of procrastination.

Rosicrucianism has practical benefit, not only for its members, but for any who wish to avail themselves of that benefit. I believe all of our members know that many of our services are available to members and non-members alike, such as the Council of Solace, which renders metaphysical assistance for problems of health, etc. When non-members write for that assistance they are given it without question or without any promise that they must in any way compensate for the help received. We also gladly send

the instructions concerning the Cathedral of the Soul to non-members, and as far as it is possible answer their correspondence and assist them.

A number of years ago the late Emperor, with the assistance of certain Fraternities and Sorores who had like ideas and purposes, established what is known now as our Sunshine Circles. These Sunshine Circles have been mentioned in our literature, in this Forum and in the "Rosicrucian Digest," and all members know that the purpose of the Sunshine Circles is to carry on work for the assistance of those less fortunate than we, to render aid to members and non-members who may be in need of help. Therefore, we would like to see more and more Sunshine Circles organized and the effectiveness of this type of work extended.

A Sunshine Circle does not take the place of a Lodge or Chapter. It consists of a group of members and interested non-members who wish to be of help to others. Its meetings are for the purpose of planning such assistance. Of course, social activities can be carried on if desired, but there is no meeting in the sense of ritual, lectures, etc. Therefore, leadership is required mainly on the basis of desire to help rather than anything else.

The Sunshine Circle puts into practical effect Rosicrucian theory. It consists of a group of persons who realize there is value in Rosicrucianism and that the benefit resulting from that value which they have received is an obligation to be passed on to others. In each Sunshine Circle there is a committee which gives metaphysical treatments. This is usually composed of high degree members of the Order, and they are subject to call night and day, and when called give absent treatments to those who are ill. There is another committee which visits those who are confined to their homes or to hospitals because of illness. Another committee investigates those in need, and to the best of their ability gives advice and material assistance when it is within their power to do so and the case warrants it.

You may think this is overlapping a great deal upon the work of other social and relief agencies. It is the attempt of the Sunshine Circles not to do this very thing, although to a certain extent there is a duplication of work. But the main thing the Rosicrucian Sunshine Circle does is to show the application of Rosicrucian principles in the giving of metaphysical assistance, in addition to and above all other assistance rendered. There would be no Sunshine Circles if members who were conscientiously interested in helping others would wait until someone else organized one. Therefore, let me make in the pages of this Forum another plea to those who have a few hours a week to devote to helping others, and would like to do so in cooperation with others of like interests, to write to the Supreme Secretary for information

on the procedure under which the Sunshine Circle can be organized and operated.—A

Will Civilization Survive?

In desperation some people ask today whether the present conflicts throughout the world may be the beginning of the disintegration of civilization. This question was brought up by a Frater who recently asked whether or not civilization can survive the present international conflict. It might be well first to consider the question in terms of history, not that history will always repeat itself, but to show a psychological consideration of the question.

This question has been asked periodically, particularly in connection with every major war or catastrophe since man began to think. In the lifetime of most of us we recall the same thing was asked during the first world war, as during the great civil war between the states, in the time of Napoleon, and in many other eras of history. The same arguments are used each time—that man, by involving himself in such conditions and using the progress made in past years to make more deadly his instruments of war, has made it impossible for civilization to survive. But it has always done so, and at least from the standpoint of the usual standards by which we judge man's progress, its forward movement has been accelerated after every such catastrophe or period of war in the past. Odd as it may seem, war frequently serves as an impetus to new industries or new modes of living. As one example, the airplane industry would never have advanced to the point it has now reached in the same length of time had it not been for the first world war.

Therefore, if we answer the question to ourselves anywhere near satisfactorily, we cannot be pessimistic merely on the basis of historical background. If we adopt a pessimistic attitude it will be mainly because it is a psychological viewpoint always adopted by mankind when it appears so many institutions and ideals he has upheld have been shattered.

The next question in connection with this discussion might very well be, what is civilization itself? It would require a book to answer that question if we presented every viewpoint; so let us limit these comments to a very short summary of one or two phases. Unfortunately, when many people ask a question regarding the survival of civilization at this moment, they do so in such a way that they define civilization at the same time as being a state of perfection. This is untrue, and every thinking man or woman, if he will stop to analyze the matter, will agree that civilization is not a perfect state, at least insofar as man has experienced it up to this point in history. If civilization were perfect, then sociological and

economic problems which lead to war would not exist.

But the fact is, and what is meant by most individuals is, that civilization as we know it is something for which we have worked, to a greater or less extent, or have simply accepted as the most favorable form of living. If we wish to preserve the civilization which man has gained, then we should stress the preservation of its best phases. Consequently, the real issue before us is not the question of whether or not civilization will survive, but what are we doing to maintain the worthy advancements of civilization and make possible the continuance of such advancement in the future. It seems there is little an isolated individual could do to contribute to the advancement of civilization, but it must constantly be born in mind that civilization is not an isolated factor removed from us as individual beings, but something of which we are component parts. It is a composite of society, and if the majority making up the population of this country, for example, believe civilization will perish, then the chances for this civilization not enduring are much better than if the majority believe in the principles of civilization and the principles under which we live, with a determination to do their little part in upholding these principles.

The duties of Rosicrucians have been pointed out from time to time in the past. Their duty is to avail themselves of the practical use of the knowledge they are receiving—not to become mere storage places of information, but to read and study and then set out as best they can to apply the principles they have gained and show the world their value. In doing this they also carry the principles to others. Civilization survives upon knowledge and creative thought. Rosicrucianism is teaching man to think creatively and to use all of his potentialities. Therefore, it has a definite value to civilization today, and while it is going to be necessary to give in various ways to the support of our country and the ideals which it upholds, as a very component part of civilization today, it is also our obligation to spread to the best of our ability, among all men, the fact that knowledge and truth are tools that will help them as individuals and help them to preserve civilization. We have repeated time after time that Rosicrucianism is of more value under such circumstances as exist today than in times when everything runs smoothly. Therefore, meet the challenge of bringing this information to those who can and will use it.—A

Publication Vultures

In the bird world, a vulture is one that lives upon carrion. It is despised because of its cowardice and lack of display of ingenuity in seeking

out and overcoming prey. It is characterized by its tendency to locate helpless, stricken, living things, victims of injury or lack of food and water, and to hover over them, coming closer as life ebbs. Upon death, it descends upon the victim and tears its carcass to shreds. There is only one saving grace in this most unpleasant picture. It is that this bird is so constructed by nature that it is consequently incapable of realizing any other kind of conduct.

It is deplorable that also in human nature there exist such characters who thrive, and who for their existence depend, upon the unfortunate circumstances and calamities which befall other men. Their livelihood is not gained by aiding the distressed, but by exploiting their predicaments. If such low moral standards and behavior constitute a stigma upon the human race when manifested by an individual, how much more does it reflect upon society when such men are permitted to establish institutions, concerns, or enterprises whose sole object is such an activity—and particularly when society has laws in which they can take refuge.

There exist in America dozens of daily newspapers whose sole circulation is established upon an appeal to the lowest basic elements and passions of mankind. They cater to the maudlin, to the sensationalist, and the scandalmonger. True, vice is news, as are corruption, moral turpitude, perfidy, licentiousness, and infidelity—but is it preferential news? By what standards can a newspaper or periodical justify the featuring and excessive display of that kind of events? Is it sufficient to say that a large portion of the reading public want to read about filth and immorality? If a large portion of the populace would want to commit adultery, would it be morally proper to allow them so to indulge? Is any newspaper or publication contributing to human welfare and progress by catering to human frailties and the foibles of character? Are the people of North America going to allow certain of the press to maintain the editorial policy that *whatever the desires of the masses, satisfy them*?

We have laws enacted and enforced compelling the arrest of purveyors of salacious and indecent pictures and literature in pamphlet and book form. But we permit certain of the American press to make statements and charges so filed or presented as to give them immunity to legal responsibility and to couch or surround them in phrases in such a bombastic manner that they make the same appeal to the lower natures of men and women. Under the guise of news, they take unproven, untried charges, and smear characters and reputations on the fronts of their yellow sheets as an enticement to those weak and frustrated humans who derive a certain satisfaction from reading of behavior in which they often

yearn for participation, although they have lacked the courage to further such desires. Every vice or crime in such periodicals and newspapers—no matter whether brutal murders, repugnant acts of degeneracy or of violent passion—is in blatant phrases and bold type, given copious and prominent space, and continues as long as the statements can be added to or so arranged as to sustain their appeal.

Are the virtuous acts of such individuals, perhaps now victims, later or before that with which they are charged, given the same prominence? Absolutely not. Does an artist's creation receive the same prominence as a scandal story? Is there an interpretation of his work published, or the recognition it received as prominently displayed in such journals? Such news is either entirely ignored, or subject to the ignominy of facetious remarks and inconsequential space. The statement is made by the publisher, "Our readers are not interested in that type of material. We can not offend them by featuring it," This insipid reply is given as an explanation of their indifference to culture or worthwhile news. It is the sort of a reply one would expect from the heads of the decadent ancient Roman State, if a protest had been made to cease throwing Christians into the arena for lions to devour—the crowd then would have been offended if there were any surcease of their "fun."

The self-respecting reading public—not snobs or prudes, but persons with a sense of decency and ethics—have their constructive newspapers whose policies are conversely different. They can read such daily newspapers as the New York Times, the New York Herald-Tribune, the San Francisco Chronicle, and the score of others which are a credit to American journalism. The fact that the average intelligent reader can turn away from the yellow sheets to clean newspapers is not sufficient. To do that alone is merely to adopt the attitude of the ostrich of putting one's head in a hole in the sand. The yellow journals do not care whether you, as a circumspect, decent citizen, do not read their sheets. They estimate that there are ten to your one who will — and circulation means dollars to them. They barter reputations, characters, integrities, and the fruits of decent labor, all for money. There is one thing they do know, however, and that is, that their readers as a whole do not boast about their papers, and that such readers have no pride in the choice of their news literature. Thus the publishers of these scandalmongering, lewd newspapers know that if they are faced by a well-organized attack by an intelligent minority, the majority of their readers will not come to the front and further stigmatize themselves by offering them defense.

If you are really sincerely desirous of aiding humanity in lifting it above the sordid, helping it to find higher levels, take part in A NEEDED CRUSADE—rid America of its yellow journals. Go to your churches, to your clubs and societies of which you are a member and which stand for moral advancement and better citizenship. Argue and demand that a protest be filed with the city authorities that the press, the newspapers, *clean their pages*. Let them state facts, but not play up and dress in lurid dramatizations and headlines all the vile hatreds of litigates and the weaknesses of human nature. Compel them to cease catering to the elemental nature of the peoples of your community. Your city and county officials, politicians though they be, whose duty it is to ingratiate themselves with the press, still fear *public opinion*. Organized protests from churches, civic clubs, and women's clubs will bring a pressure to bear upon these officials, greater than their ties of obligation to the press. Take the next story involving personalities and dealing with morals and the abasement of virtue which is spread profusely through your daily press, and show it to these club, society, and church members whom you wish to interest in this crusade. Form a little committee to get up petitions to submit to the officials of the city and county. Get prominent concerns or individuals who are large advertisers and who still can place decency above the dollar, to support you in your work. Get your clergyman, rabbi, or priest, to exhort against yellow journalism in your community. Do not be bewildered or confused by the press' cry that it is an attempt to *suppress truth*, that those guilty or charged with guilt or misconduct are endeavoring to silence the press or to conceal their acts.

The New York Times is perhaps one of the freest of all of the free presses in America. No one or thing is muzzling it. Legal charges or actual crimes are published in its pages. They are given the space that their news deserves. However, they are not featured above and beyond educational and cultural news, and current, *constructive* items and events. It is not a question of keeping news out of the press. It is, rather, to prevent the yellow journals from overexaggerating and inserting innuendos in their articles, and overemphasizing sordid, salacious news — at the expense often of helpless victims and public morals. For example, the press of Great Britain is not, in normal times, controlled. It will publish the fact that Mrs. John Jones has filed a divorce suit action against her husband for adultery, one of the very few grounds for divorce action allowed in England, but it will not permit an aggrandizement of all the lurid details as to what transpired, or the intimate, vile remarks of witnesses. It will not permit the dramatization of the details by photographs, or the sketches of

artists, frequently a product of imagination. *A happening can be news without being a canard.*

There is a Sunday magazine, one of several in the United States, included with a chain of Sunday newspapers as a "Sunday supplement," whose circulation runs into millions, and which thrives upon the breath of scandal. This *Sunday supplement* dramatizes in the most lurid, sensational, and *damaging* way, every charge or story that finds its way into the daily news columns concerning prominent individuals or organizations. With its facetious editorial remarks, just staying within the bounds of the law and avoiding libel, it seeks to and *does* often shape the opinion of its readers about matters *which have not yet appeared in court*. Against the defendant may have been hurled charges which are mendacious, and which are part of a legal complaint. He has not yet had the opportunity to vindicate himself in a court of law or justice, yet he is tried before the bar of public opinion by this yellow Sunday scandal sheet with its distorted, one-sided presentation. I say one-sided, because the editorial innuendos disqualify whatever of the other side it decides to publish. To further its ends, it surrounds characters with an atmosphere of ignominy. If the case had been tried and become a matter of court record, and the defendant was guilty even though it would not be an ethical thing to do, yet the publication afterwards of such a story, even if highly dramatized and sensational, could not possibly wound him any more than what he was responsible for by his conduct. But think of the one who may be *innocent*, and who has not yet had a chance for vindication! How can the defendant, or any individual, prevent this cruel prostitution of character, prevent them from publishing such stories, until his innocence or guilt has been established by a court of law? Today you cannot—but with your help in organizing a campaign, we can compel a change in this kind of "freedom of the press." It is within the bounds of possibility. A certain religious denomination proved that to the all-powerful and affluent motion picture industry, when it compelled a cleansing of the motion pictures but a few years ago.

Why am I so vitriolic? I speak from experience, not just of the present and its circumstances, but of the past, and with a knowledge born from the experiences of many other persons throughout this and other nations, with whom my position has put me in touch. You each know of the attack on my character, impugning my race, reputation, and integrity, as well as upon the honorable organization which I represent. Whether this matter will ever come to trial, I do not know; yet I will do all in my power to bring it there for the Order's and my own vindication. However, as yet I have not had such a trial or opportunity for legal defense. It is, of course, too

soon to expect it. But one of these *Sunday scandal supplements* has already consulted the plaintiff for all of the details of the charges, so the representative of this yellow journal has advised me directly, for the sole purpose of a sensational story to satisfy the desires of the readers to whom they appeal. Of course, such innuendos as their writers and as their editorial policy will permit and sanction, would or *will* be damaging because of the circulation which they enjoy. That, of course, is no concern to them. They, as I have said, thrive on what they crush from others. The subterfuge resorted to by the representative in his statements in soliciting me for remarks, was that I could *defend* myself and give answer to the charges *through their Sunday supplement* to our Rosicrucian members. The absurdity, the insolence of it! As if AMORC or I were obliged to contact its thousands of members for a *defense* or *trial* through the pages of a weekly journal noted for such policies. *I of course refused*. At one time AMORC tried a few conservative advertisements to test the reading response of one of these Sunday supplement scandal sheets, and found it quite unsatisfactory.

There are periodicals, other than newspapers, particularly certain picture news magazines, which resort to the same tactics, the same insidious method of scandalizing individuals and organizations by their photographs, with their false and misleading captions, and the deliberate lies which wrongly brand the character of societies and individuals, to further their circulation. One of these national picture magazines a few years ago published a photograph of the AMORC Shrine, which it had obtained in some manner. In a story which was intended as an exposé of the nudist cults and fanatic and faddist societies which are quite profuse in Southern California, but which likewise may be found in New York, Illinois, and many other states, the Shrine and AMORC were referred to as being located in *Southern California*, whereas Rosicrucian Park is hundreds of miles to the north, and in fact, in Northern California. Further, the Shrine was called the Supreme Temple of the Rosicrucian Order, AMORC, another obvious absurdity, for it is a monument, not the Supreme Temple, and a sign erected in front of it at the time it was constructed plainly so designates it, and could have been easily read if an investigation had been made before the publication of the story. Still further, in this picture magazine story, the name of the Order, or Rosicrucian, was misspelled, and yet the word can be found in any of the unabridged modern dictionaries, and the purposes of the Order were deliberately distorted. I say *deliberately*, because any large modern encyclopedia sets forth the true aim and purposes of AMORC, and such encyclopedias are almost the

working tools of any editorial department. Thousands of members from every country of the world poured protests in on the editors and publishers of this national picture magazine. So many were the protests calling attention to the geographical and spelling errors, wrong description of the Shrine, and deliberately wrongly presented facts about the Order, that the publishers had to acknowledge the letters by the means of a mimeographed form letter. Were they big enough, fair enough, to admit their error? Would they do an honorable Order such as AMORC the justice of a printed apology? THEY WOULD NOT. They published one short letter of protest which they received from a member — BUT WITH NO EDITORIAL RETRACTION. They would not admit their error, regardless of the damage which they had committed.

This same picture magazine had a representative call upon me just yesterday, for the declared purpose of writing a "story" and "publishing pictures" about the AMORC buildings and grounds. Could we rely upon them? Would not precedent and experience indicate that they would once again exploit a reputation to further their pecuniary ends? Is it not *strange* that when they wrote the captions of ridicule three years ago, and then learned in a voluminous manner of their mistake, they did not then, within a reasonable time, offer to publish a constructive story—why wait until now, if that is their purpose (and they did not designate it as their purpose) to run a constructive story? Perhaps the *real reason* is that they, like others of their type, wish to "tie in" a picture story about AMORC with the recent adverse publicity, in other words, to continue to play the part of the *vulture*. Needless to say, no comment or story or pictures were given to them by the Order or by me.

Men and women, rise up! Stop being puppets to further the ends of yellow journalism. I recommend that you see the motion picture entitled "Citizen Kane" directed by the noted playwright, Orson Welles, which constitutes an exposé of the yellow publishing racket in America. He was threatened, as were his producers, with suits, litigation, and other penalties, by a certain chain of yellow newspapers whose true history strangely parallels the events and sequence, so we are told, of the story in the motion picture, "Citizen Kane." Use that motion picture, which is good entertainment as well, as your incentive and the means of arousing others to fight for and in this crusade.—X

Rosicrucian Symbolism

Quite often, recently, fratres and sorores have asked this FORUM CIRCLE: "What does the beautiful symbolical Rose Cross which appears on

the birthday greetings folder I received from AMORC mean?"

According to our late Emperor, Dr. H. Spencer Lewis, every writer on true Rosicrucian symbolism in the past three centuries has referred to this as the "Encyclopedic Symbol," because it contains the "keys" to the most sacred truths of the Rose Cross. Our Research Librarian, Frater Orval Graves, upon request, has consulted our archives on ancient Rosicrucian source material, and gives us the following excellent description and interpretation of the symbology of this particular Rose Cross:

"It is usually called the alchemical and hermetic Rose Cross, and is a very old and mystical Rosicrucian symbol. On the four ends of the cross there are three alchemical symbols—mercury, sulphur and salt. At the top and bottom of the cross mercury is in the center, sulphur is on the left, and salt on the right. Also on the ends of each arm of the cross, but closer in, are four pentagrams. The circle at the top of the pentagram stands for spirit; the first triangle on the left, with the point downward, and a line parallel to the base, stands for earth, the other triangle with a line parallel to the base, but with the point upward, on the left, stands for air; the triangle on the right of the pentagram, with the point downward, stands for water; and the triangle on the right, with the point upward, stands for fire. The pentagram is very deep in mystical meaning, being a symbolic representation of the Rosy Cross itself. The end of the longest arm of the cross, or the lowest, is divided into four sections. Each section stands for the colors of Malkuth of the Cabalistic "Tree of Life." These four colors are lemon, olive, russet, and black. Above these four sections of the lower arm there is a six-pointed figure or hexagram, which has six planets on its points—the bottom, Moon; next to the right, Venus; Jupiter; Saturn; Mars; Mercury; and the Sun in the center. The hexagram was once considered the most powerful of all symbols. These planets are arranged in the order of certain Cabalistic rituals which they represent. The four large rays or points projecting out from behind the cross are symbolical of the rays of Divine or Cosmic light. These rays have the letters I N R I, which, according to Frater Wittemans, stand for Latin words meaning 'nature is completely renewed by fire.' The other smaller rays with letters on them represent the first letters of resonant names as used by the Greeks and Egyptians in their ancient mystery schools.

The petals of the great rose on the cross are twenty-two in number and represent the twenty-two letters of the Hebrew Cabalistic alphabet. The twelve outside letters represent the twelve signs of the Zodiac. The seven petals or letters in the middle rose stand for the seven planets and

the seven double letters of the Cabalistic alphabet; while the three inner petals, or mother letters, represent air, fire, and water. The four projections behind the small Rose Cross are the points of the Maltese Cross. It, too, is rich in symbolic meaning. Then, of course, there is the Rose Cross proper with its five petals, in the very center of the large cross. This large 'Encyclopedic' Rose Cross symbolizes all the majesty, power, beauty, and protection which the Rosicrucian Order has to offer."

Another frater asks what is the meaning of the little oval symbol that appears in the lower right-hand corner of each page in the *Rosicrucian Digest*. He is referring to the Egyptian cartouche, which is now the official seal of the Order. Such cartouches were seals giving the name of a king, queen, or god, and were impressed on papyri, or inscribed in stone, wood, or metals, and used much after the manner in which we use personal or business seals today. This particular cartouche was also the personal seal of Pharaoh Thutmose III. It was a praenomen, his first or religious name, or title. Literally translated, it reads, reading from the bottom to the top, or in other words, starting with the scarab included in the oval, and upward to the sun disc: "Men-Kheper-Ra." The little scarab is a copy of the scarabaeus, common to the lands of Egypt. To the ancient Egyptians, this little beetle symbolized *immortality* and *resurrection*, because the scarabaeus had the inherent power or means to seemingly die and remain inanimate for an indefinite time, or until certain conditions were reestablished in which it would be placed, then it would appear to resurrect, showing no ill effects from its previous "death." The Egyptians called the scarab, or this particular design as we refer to it here, "Kheper." As the Egyptians were the first of mankind to expound and teach the doctrine of immortality in their mystery and arcane schools, this little creature symbolized the great principle of living again, and *reincarnation*.

The circle at the top of the oval, with the dot in the center, is the symbol of the solar disc of Ra, namely of the sun. During the time of Amenhotep IV, in 1350 B.C., the Eighteenth Dynasty, it was taught that the sun was the medium through which the creative power of God reached down to earth and gave life to all things, brought them forth, and raised them upward to the heavens. Frequently on statuary, and on the walls of tombs and temples, we see inscribed rays descending earthward from the lower portion of the disc. At the end of each ray is a small hand representing this creative power of God reaching down to bring forth living things from earth. During this latter period, the sun of course was not worshipped as God, but merely as a symbol of His power.

The middle figure in the oval, or cartouche, is the sign of a draughts-board. The Egyptians called it "men." Actually, however, it meant to them, "to abide, to be stable, and to establish."

A short time ago, I had occasion to deliver a lecture concerning the life of Thutmose III. The following is a quotation from that lecture, and will explain how the seal of Thutmose III, or this particular cartouche, came to be adopted as the official seal of the Rosicrucian Order:

"Some five hundred years later, or in fact about 1501 B.C., there ascended to the throne of Egypt one Thutmose I. The early years of his reign are quite generally known, and are related in most of the reliable histories of Egypt. The later years are quite obscure. We are not quite sure why. He had two sons—Thutmose II and Thutmose III. By right of accession, Thutmose II would have followed him on the throne, and would have been entitled to reign. The other son, Thutmose III, we are told, concerned himself little with political aspirations, with the material power of Egypt at the time, with its conquests, or even with its religions. Nevertheless, he was a deep student and took an active part in the studies of the mystery schools, to such an extent that he gathered about himself the most advanced of these students. They met with Thutmose III in his private chambers or court for discourse, for contemplation, and for understanding. These were private sessions, but not necessarily secret, since it was generally known that he was conducting such private classes in the royal palace.

"Then history relates a very strange occurrence that is mystically important to us. We are told of a great feast which, oddly enough, if that is the term to use, occurred about on the occasion of the Spring equinox. This great festival was being held in the Temple of Amen, one of the prevailing gods of the time, in the great Temple of what is now Karnak at Thebes, Egypt, the then great capital city. We can visualize this ceremony, if we will; the magnificent colonnaded halls of this splendid edifice, the balmy air of a March evening in Egypt, the Nile nearby, swaying palm trees, the heavy shadows, the flickering light of the torches, the colorful attire of the priests and the assembly, the chanting, the soft strains of the string instruments.

"History relates that Thutmose III, as was his custom, was present at the feast. He, with his colleagues, was seated in the Northern Hall of the great Temple. The chief priests or Kheri Heb were perambulating and carrying a little image symbolic of the god Amen. As they passed the different groups of personages they were acclaimed. But, strangely, the High Priest would walk over to each group and peer into their faces as though he were searching for someone, and

then as if realizing that they were not the ones, he would shake his head in the negative, and cross over to the opposite side and repeat the process. He knew all the time that Thutmose III was present, but finally when he reached the Northern Chamber of the Temple, he acted as though he had suddenly discovered the one for whom he had been searching. He placed at the feet of Thutmose III the image of Amen which depicted, in the customs of the time, that he, Thutmose III, had been chosen instead of his brother to succeed the father upon the throne, and the great assemblage broke forth in acclamation.

"What interests us mostly, and which is recorded in history, is Thutmose III's explanation of his experience upon the occasion. He had no knowledge that he was to be chosen to become Pharaoh, because by right of accession, his brother should have been. But when the image was placed at his feet, he was seen to stand up; however, according to Thutmose III he felt "raised" as though his feet hardly touched the ground, and as though he had ascended into the heavens, and there he tells us God duly appointed him to serve his people. In fact, he felt as though he had been divinely ordained because of the mystical experience, and it became not even necessary for him to journey to Heliopolis where the Sun Temple was located, as had been the custom, to be formally coronated.

"The priests and sages of the mystery schools had wisely chosen Thutmose III. Almost immediately thereafter, he proposed to the class meeting with him in his chambers that they become a secret order and that they take certain vows to preserve and to protect the knowledge which came to them through their illumination, and to see that it be passed on to those worthy. We are told that there was no dissenting voice, and all were happy to establish the secret order. The first council was formed, consisting of but twelve men and women. Taking into consideration the various changes of the calendar, it has been estimated that this first organization of the secret order and the council of twelve occurred about March 28, in the year 1489 B. C. No name was given to the order, but an official seal was selected for the certifying of its manifestoes and its early decrees which were written on papyri, or inscribed in stone. The seal which was adopted was the personal seal or cartouche of Thutmose III, and that seal has come down to us today as the official seal of our Order, and is used in numerous ways. The most common usage of its is seen in the "Rosicrucian Digest." If you will examine each page of the "Rosicrucian Digest," on the right-hand side you will find the cartouche of Thutmose III, the seal of our Order."—X

Superstition and Truth

A frater who frequently corresponds, now asks those of our FORUM CIRCLE this morning a very interesting and thoughtful question. It is: "In what way, if any, does a superstition differ from a truth believed, but not known or understood?" We do not know whether the frater meant, "How do these two factors differ *inherently* in their substance, or how do they differ in their *effect* upon the human mind?" Consequently, we will endeavor to answer from both points of view.

Almost all of us could readily recite some superstitious practices or beliefs, if we were asked to name them. Few of us could, however, explain just what constitutes *the processes of mind* which account for a superstition—or just what a superstition is. We presume, however, to venture the following definition of our own: "Superstition is the assumption that certain realities have a causal dependency upon supernatural powers." This is not necessarily so involved as it may read. If we say the nature of a thing is understood to us, we mean, do we not, that its constituency, that of which it is made or composed, is conceivable to us, or that its function is comprehended. For example, if we declare that there is no mystery about the nature of a cherry pie to us, we imply that we have knowledge of the ingredients which it contains, and that further, we are familiar with, or possibly have actually experienced, the method by which it is prepared and baked. Therefore, on the whole, our knowledge is rooted in perception and apperception. In other words, those common empirical states of consciousness—seeing, feeling, hearing, et cetera, and finally the inner understanding of reason and judgment, based upon the actual perceptions, composing our knowledge.

Now, let us inject a supposition into this consideration. Every time there is a full moon and its light falls upon a certain area of the back fence of a residence, a pale, eerie cross becomes visible on the surface, which does not appear at other times, and which leaves no trace. Here then is an experience without apparent explanation. It is a phenomenon, the cause of which is not perceivable. It is a creditable trait in human nature that man seeks to attribute all things to a cause. If the causes can be perceived, they are accounted for as physical or natural effects or events. That which cannot be discerned, as the fanciful example given above—that is, where the cause cannot be traced directly—is *not* by the credulous person left as an unanswered occurrence. Rather, it is assigned to the realm of the supernatural. Concisely, then, all things which do not have perceivable causes are attributed to the *invisible* and *immaterial* forces and energies, thought to be

either Divine or satanic, or of their agencies. This belief is the basis of all theurgy, past and present. It is quite understandable after all. We cannot eschew or deny the existence of a thing, merely because its origin or cause is unknown to us. Therefore, the unthinking man assumes a *non-physical* or immaterial source for its existence. The truly superstitious man is not a guesser, nor is he a speculator. He will not develop a series of presuppositions, as will the philosopher and scientist, for the existence of something. If he cannot perceive a finite cause, to his mind the object or event falls into the category of having a definite *supernatural origin*. To the superstitious, the supernatural is not an imaginary state, it has as much reality to his mind as has the physical. Consequently, he is not obliged to *imagine* probable material or finite causes.

Superstition makes for fear, principally because the supernatural or invisible agents or powers are conceived capable of any kind of phenomena. Also, because they cannot be objectively perceived, they are thought of as being outside the bounds of human control or direction. Superstition, therefore, becomes a kind of *assumed knowledge*. One of the principal tendencies of superstition is to develop a *conclusive* attitude of mind. It closes the door to all inquiry and investigation, in fact all rationalism. It stops the further search for truth. It is one thing to be continually puzzled by a mystery which one seeks to solve, and still another to *assume knowledge*, as superstition does, by a belief in supernatural causes.

A *belief*, on the other hand, is a *substitution* for knowledge. It is presuming to know something, or having faith in a subject, which has not been substantiated by the actual proof of human experience. Before the time of Copernicus and Galileo, for example, the people believed that the earth was the center of the universe. There was no way, from actual observation at the time, that they could prove otherwise. Such belief was a corollary deduced from interpretations of Biblical literature and theological dogma and dissertations. When no actual knowledge of a factual matter is obtainable, a belief may stand until possible of disproof. Consequently, many of our beliefs today are posited as knowledge in this light.

The frater in his question refers to two kinds of truths—those *known* and those *believed*. The latter, or those of belief, we have just considered. Those beliefs which are not even justifiable are the ones which are clung to tenaciously, even when avenues of knowledge, such as empirical investigations, remain open to disprove them. An example of such a belief is the one had by a modern religious sect, that the earth is square and flat, in face of demonstrable truths to the contrary. On the other hand, our *known "truths,"* as the frater puts it, are often founded upon our

relative powers of observation and are later proven to be false. The X-ray disproved some of our conclusions of the functioning of live organs which had been deduced from perceiving external phenomena with the naked eye. In substance then, a *superstition* differs from a true *belief*, in that the former always has its root in supernaturalism, whereas the latter is faith in conclusions arrived at, no matter upon what they are founded.

To put it simply, every superstitious person *believes* his superstitions, but every believer is not superstitious.

As to what effects these different attitudes of mind, or the processes of our thinking may have upon us, we may answer with the single word, *identical*. That of which we are convinced, and which is a reality to us, whether for the moment or for a lifetime, while it persists, is *positive* in its influence upon our actions. Thus, beliefs, truth, and superstition all compel us. Truths are preferable because they are more enduring. They do not expose us to sudden disappointments, and are usable in pyramiding and forming a more durable foundation to stand upon to reach for further knowledge.—X

Mental Alchemy

Here is an interesting thought or idea that recently appeared in our correspondence. It was probably prompted by some of the writings in our magazines, or perhaps even some of the Rosicrucian books that are for sale in the Rosicrucian Supply Bureau. This question deals with the works of the alchemists of the past, in a way, and yet only indirectly. The question asks whether or not the members of the Rosicrucian Order will be instructed in the art of transmutation of matter, in case this country should experience a sudden devastating catastrophe that would result in a shortage of food and water, thus preventing our members from suffering along with the rest of the populace.

Now, our only interest in this question pertains to the reason for the experiments of the ancient alchemist and why he was so interested in demonstrating the transmutation of matter. Our members in the higher degrees of study know and realize that it was not because of *personal* need, or a desire for personal power and wealth, that the men of science in centuries past sought to perfect the art of changing the manifestation of matter through alchemy. Rather, their experiments were for the purpose of demonstrating knowledge and understanding of the higher laws of nature. They sought to reduce matter to its fundamentals and demonstrate the fact that all matter was primarily vibrations and that it is simply a question of changing the vibratory rate

of a substance in order to change its earthly manifestation.

The Rosicrucians of centuries ago, as we are today, were primarily interested in the transmutation of the soul through a profound understanding of Cosmic law and man's relationship to it. Their greatest interest first, as is ours, was in mental and spiritual alchemy, rather than material transmutation. Thus, we deal extensively with such subjects as the relation of soul and mind, the distinction between soul and electrical, magnetic energy, the study of the vital life force in man, the development and use of psychic centers, the explanation of the psychic self, an explanation of the doctrine of reincarnation, and how to attain Cosmic Consciousness, which lead man to an understanding of his purpose of existence and how he may derive the greatest benefit from each earthly incarnation and thus continue his progress and development along the path of Light, Life, and Love.

Naturally, there will always be those who are deeply interested in the scientific experiments and alchemical demonstrations of Rosicrucians of the past, but these members of our Order are not interested in physical transmutation for personal benefit except insofar as knowledge and wisdom are concerned. We are more interested in the principles demonstrated by an experiment in the refining of a base metal than in any monetary gain that might be possible therefrom. Anyone seeking wealth through such experiments is, we fear, doomed to disappointment, for every demonstration of a successful transmutation of a base metal to gold has proven extremely costly, thus making this phase of alchemy, at least, far from profitable. And so, we should not expend our mental and physical effort and energy toward learning and demonstrating the transmutation of matter with the thought of material gain in mind. With a desire for a better understanding of natural law, yes, for this makes for continued growth and development, which leads to spiritual progress and transmutation of the personality, an attribute of the soul.

Going back to the question of want and deprivation in case of a great catastrophe in this country, which is the thought that was especially stressed in the correspondence that prompted these comments, it seems safe to say that plans are being made for a nation-wide campaign to train men, women, and children in the art of self-protection and the steps necessary to overcome much of the suffering that usually follows in the wake of a major calamity. Not only will our citizens be taught proper conduct for safeguarding life, property, and general health, but very likely they will be educated to the benefits of concentrated foods and the use of vitamin capsules and tablets that have been made avail-

able to us, thanks to the efforts of modern chemists.

It hardly seems necessary for us to worry about the necessity of transmuting matter to foodstuff in light of the thousands of varieties of concentrated nourishment that are being manufactured daily in the great chemical laboratories of this country. In many respects, these modern chemists have carried on the work of the alchemist, though they may seem reluctant to admit it. However, just as we see the essence of foods being extracted and prepared for consumption in concentrated form, so too did the ancient alchemist extract the essences of herbs for medicinal and nourishment purposes. It may even be said that such practices were the forerunners of our modern medicines, which are largely extracts and oils taken from roots, herbs, and all varieties of plant life, as well as acids and solutions made from chemical elements.

We feel we can with confidence leave this matter of providing food and drink in the hands of the modern chemist and his elaborate equipment, devoting our attention to the problem of establishing peace, harmony, and mental consolation within those of our fellow beings who fall victims to any catastrophe, regardless of its source or the nature of its origin.

A Helpful Suggestion

One of the most helpful, and perhaps beneficial, methods of stimulating mental action is through conversation with friends and acquaintances, especially those with similar interests and hobbies. Conversation is man's method of exchanging ideas and comparing experiences in life. In fact, man's attempt to convey impressions from the mind of one to the mind of another resulted in crude pictures and symbols that developed into present-day language and writing. Our objective knowledge is obtained from early childhood through conversation and, later, through our ability to read.

A long or even a brief conversation with a fellow being can never be considered a waste of time; for even in the most casual discussion, some little thought or expression may set up a train of ideas flowing through the consciousness that will give us the key to the solution of some problem that has seemed to resist all previous effort. In our own Rosicrucian teachings there are occasions when we do not fully understand a law or principle, which may later on become perfectly clear through a discussion of the principle with some fellow student on the path. Therefore, one should, whenever possible, discuss the teachings with his friends and relatives who, of course, are also members of the Order. Affiliation with a

chapter is to be highly recommended to those who live in the cities where chapters are located.

In recent weeks the writer has had an opportunity to enter into conversation with various members of the Order living here in San Jose, and has found such discussions of the principles most refreshing. You know, there are times when one becomes mentally stale, and though realizing it, is unable to find a way out of the fog until a simple discussion of problems and thoughts with another just seems to sweep away the cobwebs, as it were, and clears his whole mental atmosphere.

Just a few days ago while in conversation with our Frater William Ray of this city, a thought was suggested by him that we feel is worth passing on to our students through the medium of "The Rosicrucian Forum." It is a thought that perhaps we have more or less taken for granted in the past, but there may be many members to whom it has never occurred.

Frater Ray suggested the importance of first "mentally tearing down before building up." He means it is important first to use the Rosicrucian principles of creating, in reverse, before building your mental picture of the thing or desire that you wish to have manifest in your life. For a simple analogy that all can understand, he refers to the procedure that is followed when building a new home or an office building. The first action on the part of the builder is to tear down and move away any old structure or half-completed building that may be on the lot or property. The lot is first cleaned off level before the setting of any foundation forms can take place.

We find a craftsman following the same procedure, and all who have worked at a workbench will be able to testify that their efforts are hampered by a cluttered bench where the tools are scattered about and half-finished projects are in the center of the bench. If in the middle of a half-finished project new work must be started or a new idea forms in the mind, the first thing that should be done is a clearing up of the workbench, removing all of the half-finished jobs, putting the tools away in their respective places, brushing away the sawdust or iron filings or any other debris that hampers one's progress. Then and only then can one work with complete ease and satisfaction.

Why not try this same procedure when mentally creating, planning, or building? With a cluttered mental workbench, one is definitely handicapped, for invariably the half-completed projects and plans get in the way and interfere with proper progress. Parts and pieces of unfinished work must be continually set aside or placed over in the corner of the mind, but they soon find their way back again right in the middle of our new picture that we are struggling to paint. This means lost time, wasted effort, and

mental fatigue. And so, it seems logical to start with a clean workbench before laying down even the first line, the first part of our new picture or plan.

Some have the ability to brush the bench clean with one sweep; others may find it a little difficult to do this, and for them it will be necessary to demolish their half-finished structures by the "mentally tearing down" process. Start with the top of the picture, and bit by bit, piece by piece, remove the picture from the canvas until nothing remains but a clear, clean screen. Then, just as the artist paints a picture, start with the foundation, adding a little at a time until you have completed your mental creation. Try not to leave it until it is finished, for otherwise it will become just another half-completed plan or structure that will have to be removed at some future time before you can start in anew. Remember, you cannot go out and buy a new canvas every time you wish to paint a mental picture; therefore, you must blot out in some satisfactory manner any and all old, unfinished plans and dreams.

Our New Research Activities

A frater states to our FORUM CIRCLE: "I am ever reading in newspaper accounts of scientific discoveries, and in science journals of new developments, found upon principles which have been expounded in our monographs, at least for the several years that I have been a member; how long before that I do not know. The fact that AMORC did not create or invent some of the new devices does not, in my opinion, detract from the credit due our Order for having had knowledge of these principles. It is, of course, not the duty of our Order to invent utilities, but rather to know the ways in which they can be evolved. To me, this shows the progressiveness of Rosicrucianism. Also I am impressed with the inclusion of Pronunziamentoes in our teachings, concerning the latest scientific findings, the result of efforts put forth by our own fraters."

Rosicrucianism has never been a decadent philosophy, but always an evolving one, and it has always kept abreast and in advance of the times, in the manner that the frater has brought forth. The Rosicrucian Order differs, for example, from the scholasticism of the Middle Ages, when the church presumed that the "revelations" of the traditional disciples and saints constituted the complete and final word in knowledge. The premise upon which the Rosicrucian philosophy is established, however, is that "knowledge begets knowledge." Enlightenment sharpens our faculties and gives us a wider perspective, develops our consciousness, and our sensitivity, deepens our reason, stimulates our intuitive powers—and, most

important, causes us to realize how much more there still is to know.

We have traditional rites and rituals, which must remain unchanged, because they are founded upon eternal and immutable principles. Our factual matter, however, or the subject matter of the teachings, is ever expanding and subject to enlargement and *change*, if errors in previous concepts are proven. The officers of the Supreme and Grand Lodge have a tutelary responsibility over the teachings, which cannot and *will not* amount to suppression of truth, or the arresting of progress, as we often see in some systems of philosophy and religion. In the early centuries of Rosicrucianism in Europe, what we now designate as a system of science was an admixture of the true scientific attitude of mind and *superstition*. Further, the "scientific world" was extremely limited. Public opinion was hostile to science because dogmatic religion and theology and ignorance opposed it. The only true support early science gained was from such liberal organizations as the Rosicrucian Order. Consequently some of the greatest scientists of the period were members of the Rosicrucian Order, and for this very reason.

In the Middle Ages particularly, the only laboratories available to most of these investigators were those that were established in the *secret sanctuaries* of the Rosicrucian Order. Sometimes such laboratories were in the garrets of buildings (see the photograph of the Cagliostro garret laboratory in the January, 1937, issue of the "Rosicrucian Digest"). Sometimes they were established in subterranean chambers in castles or private homes. At other times, they were hidden away in caves and grottoes, in the forests, or high on the sides of nearly inaccessible mountains.

The findings of these investigators were not revealed as is now done by general science. The public mind was not nearly as broad and tolerant as today. Almost all of these scientific conclusions and discoveries of natural law were diametrically opposed to the religious precepts and customs. To announce these new discoveries, these opposing principles, might have invited death and dire penalties for these early scientists, as it sometimes did. They would have been proclaimed heretics, witches, or workers in magic. Now, however, that general and profane science is looked upon nearly as a god by the masses—as the last court of appeal and as a means of solution of nearly every problem—has the usefulness of the Rosicrucian Order ceased as a contributing factor to human knowledge and welfare? Our answer must be emphatically no. Unfortunately, science itself has, to a great extent, become as dogmatic as many of the religious sects with which it was once in conflict. There are some schools of science which actually—in practice—are contrary to the purposes of science, for they insist upon their in-

fallibility, and they express reluctance to go beyond that which they have established or theorized about.

On the other hand, today, we have Rosicrucian members, chemists, physicists, engineers, biologists, psychologists, artists, and musicians, holding academic degrees in their professions, and who in their private lives are associated with commercial enterprises. In such enterprises, they are compelled to limit their investigations to the purposes of the concern. However, upon their own time and in their personal laboratories, or at odd hours in the great laboratories in which they are engaged, they do research for the *Rosicrucian Order, AMORC*. They test the AMORC principles, and they enlarge upon them. Their findings are brought to you in the form of the special *Pro-nunziamentoes* which you receive periodically. This not only keeps you abreast of what science has discovered, but often it places you considerably *in advance* of general science. Each contributor, each one of these Rosicrucian investigators, is an unquestioned authority in his particular realm of knowledge, and all are truly tolerant and broad, and have the right Rosicrucian attitude of mind toward the acquiring of knowledge. These men and women constitute a body known as the *National Research Council* of the Rosicrucian Order, AMORC. Many of their manuscripts are even not as yet published, and are in the archives of the Order awaiting a propitious time—others are being received.

Also here at Rosicrucian Park, as part of the facilities of the Rose-Croix University, are modern chemistry, physics, biology, photography, and light and color laboratories. Each is quite sufficiently equipped with the latest apparatus to instruct Rosicrucian students in the various sciences, and to do considerable research. The instructors are all Rosicrucians, each qualified and an expert in his subject. They present the laws of nature in such a fascinating and *simple manner* that even those who have never studied any physical science and who are not college or university students or graduates can gain much useful information and knowledge. Men and women, who in early life did not have the opportunity to obtain higher education, now since they are members of the Order can spend three weeks each summer here at the Rose-Croix University, and receive highly beneficial experiences and instruction, and quite within their understanding.

In addition, during other times of the year, these laboratories have been used periodically for the development of certain apparatus to *demonstrate* Rosicrucian principles, "as expressed in man and nature." However, the officers of the staff have a limited time to devote to such research because of their many other duties and obligations. It was, therefore, decided, some time past

by the Board of Directors of the Supreme Grand Lodge, that a Rosicrucian—a *qualified researcher* in certain fields of science—should be engaged to devote his entire time to specific research. He would investigate Rosicrucian principles and aid in demonstrating them in various ways. He would also investigate new theories and hypotheses of the Order. Naturally, he would need to be placed upon a salary basis. Consequently, *one hundred members* of AMORC were asked to contribute toward making the first year's salary possible. We are happy to announce that this has been done through the generosity of these hundred members, and our research will begin as of September 2nd of *this year*, in other words, this coming fall. This researcher will work continuously in our physics laboratory in the Science Building of the Rose-Croix University here at Rosicrucian Park. When the first year expires, we will then ask another hundred members of AMORC to donate another year's salary for additional research work.

The findings of the researcher will be issued periodically in bulletin form to *all members*, without cost to them, and as an added benefit and feature of membership. Factual matter, after being approved by the Emperor, will be added to the monographs, and thus become a heritage of knowledge which we shall leave to future Rosicrucians, just as we enjoy our heritage from the great thinkers, students, and profound investigators who were members of the Order of the past.

Here is something each of you fratres and sorores should think about and take pride in—we today, the Rosicrucian Order, AMORC, form *the only* mystical and metaphysical society in North and South America, as well as any that purports to be Rosicrucian, that actually maintains laboratories for the investigation of the physical laws of nature, as well as that which is defined as the esoteric. Almost all other such societies and organizations resort for their information to the findings of general and profane science, or else they *guess* and *speculate* about such principles. **TAKE PRIDE, THEREFORE, IN THE ACTIVITIES OF AMORC.** Realize as well the burden that such activities impose upon the officers and the administration, and your responsibility as a member, to see that they are maintained in the face of present adverse times.

Now a word about our new researcher, Frater Erwin Watermeyer. He has degrees of B. A. and M. A. in Science from Columbia University of New York, and has been on the teaching staff of Brooklyn College, a large institution, for several years. In fact, he has obtained a leave-of-absence from that institution, in order to conduct special research work for us. In the past, he has also taught physics during the summer at our Rose-Croix University. He is a young man, energetic, and has expressed himself sincerely as to his in-

terests in the Rosicrucian teachings and principles, and he is now *enthusiastic* about his prospects for *research for AMORC*.

There is much original research that thinking and investigating Rosicrucians can do in their own homes, or in their own localities, even without having a scientific background, by using the Rosicrucian principles, which they learned from their Rosicrucian monographs exclusively. The following is what a frater in a mid-western state of the United States is attempting. To quote his words: "We know that from the right hand come *positive*, and from the left hand *negative*, vibrations. Now, seeds planted by hand would pick up these vibrations, or such vibrations would be imparted to them. Would these vibrations change the polarity of the seed enough to make any difference in their growth? I believe so, but I am going to enlarge on my theory. I am going to conduct some home experiments of my own. This spring I am going to plant seeds two days before Full Moon and two days after, to test what was once declared to be superstition, but which may have some basic natural law behind it. Each time that I plant, I shall charge the seeds, some with positive, and some with negative vibrations. In other words, using one hand exclusively, and then the other. I shall watch for any difference in growth."—X

Rosicrucian Health Principles

Man's one big aim and purpose in this life on earth is the pursuit of happiness. Happiness is something that is measured differently in each individual. Some consider themselves happy when they are traveling through foreign lands and places. Others are on the heights of happiness when they are putting about their home gardens. There are those of us who are restless and ill at ease until indulging in our favorite hobby, whether it be study, playing music, building an article in our craft shop, or simply sitting in meditation, mentally creating.

However, we will all agree that we do not attain peace of mind and complete happiness unless we are enjoying good health and strong vitality. The question of physical health will almost seem to be the keynote to the attainment of happiness. We know that in our Rosicrucian work health plays an important part. The glands of the body and other important centers are not doing their work properly when the body is not in proper condition.

We have all had the experience of being unable to think clearly because of minor aches and pains, especially that condition we usually refer to as sick headache. Such conditions seem to prevail when our vitality is low and when we fail to follow the very fundamentals of bodily health

and hygiene. The Rosicrucian teachings are, even from the early Mandamus monographs, virtually filled with health exercises and suggestions. Actually, there is no reason whatever for a student member who has completed the Neophyte grades to be suffering from such common conditions as lack of vitality and ambition, acid indigestion, physical and mental fatigue, poor circulation, and especially poor elimination, unless, of course, these members are suffering from chronic conditions of long standing and have so suffered for many years before being accepted as members of the Rosicrucian Order.

Yet it is obvious from our correspondence that there are still members on the path who do not feel well every day, and, in fact, seldom enjoy a full day of perfect health and strength. This leads to the impression that such members do not conscientiously follow the suggestions in their lessons for health and happiness. Of course, all that we can do is to advise methods and practices that we have learned from years of experience are valuable in maintaining health and happiness. We cannot possibly follow these principles for the student member. If the member prefers to accept our advice as intelligent, sound, sensible logic and beneficial from an educational point of view, and yet something not to be actually practiced, then we are at a loss to be of real assistance. No system of health is any better than the extent to which it is practiced. If, for instance, it is suggested that a glass of water be taken before retiring and again upon arising, and the member does it for two or three days with good results and then discontinues it, of what value is this knowledge to him? He might just as well have never received the advice in the first place.

It is almost safe to wager that there are members in the high Temple grades who have discontinued the practice of many of the health exercises given in the early lessons, and yet who will advise their friends and acquaintances who are not entirely well to indulge in certain rules of diet, exercise, and deep breathing that they have learned from their Rosicrucian monographs. These members have confidence in the teachings, but seem to lack the ambition to carry out the principles. Our correspondence departments are busy each day reminding members of the Order of certain suggestions and principles that they have covered six months, a year, or even five years ago. The member will invariably write back saying that the law or principle was practiced with very good results in the early days, but gradually discontinued and eventually forgotten. I ask you frankly, is this living the life of a Rosicrucian? Is this the way to benefit from the teachings? I know you will all answer these questions in the negative, for there is no other answer.

And now for the benefit of some of our readers who may have passed over some of the health exercises or who may be among those who practiced the principles in the early grades and yet have discontinued them for some reason or other, and also for the benefit of many of our new readers who have been members of the Order for just a short time, let us review a few of the principles recommended for health, vitality, and the cure of disease. First of all, I would remind you that illness in the body is a lack of harmony in the body. Remember, man is a dual creature. His is an earthly body animated by a spiritual force. In our work, for the convenience of distinction, we refer to man as having a physical and a spiritual body. The physical is thought to be of a lesser nature than the spiritual. We call this lesser body the negative side of man. The spiritual, of course, is the negative affinity. When these two blend in perfect harmony and strength, we then enjoy perfect physical health.

We learn from our studies that the negative element for the physical body is obtained from the food and water that we take into the body through the acts of eating and drinking. The body cannot live alone on the negative element, so God has given us organs through which we can obtain a supply of positive life force. These organs are the lungs. We have been so constructed that these lungs will function whether we like it or not, and this is very fortunate indeed. The same thing is true of the digestive organs of the body. Man is so constructed that nature would keep him quite well if he would and could follow the dictates of nature, but modern civilization has changed all this, virtually leaving man stranded. He is now forced to exert mental effort to maintain health and rid his body of the effects of improper and unwholesome living.

For instance, we have learned to cook our foods and prepare soft dishes that require no mastication and hence no exercise for the teeth or the gums and nothing to excite to action the salivary glands. We have artificial light, and so we stay up late at night and do not get the proper sleep, and sleep is God's way of restoring vitality. Man is socially inclined, and food plays an important part in his social life. Does he eat enough to simply satisfy his hunger? As a rule, no, for this would be an insult to his hostess. Chances are he will eat to such an extent that he will be uncomfortable for hours afterward. He is then drowsy, unable to think clearly. He lolls about and is unable to take a little exercise to overcome the effects of too much food, not that he should exercise after eating; but even so, if he should leave the table just a little hungry or just satisfied, he could, if called upon to do so, enter into physical activity without discomfort or illness.

Another seemingly bad habit man has developed through the advance of civilization is that of eating and drinking late at night just before retiring. There are some persons who are so in the habit of doing this that they invariably become hungry around midnight. This means practically no rest whatever for the organs of the body. It has been said, and perhaps rightfully so, that modern man is steadily eating his way into the grave. He eats at certain, set times of the day or night whether he is hungry or not. He eats entirely too much at a time, and virtually gulps his food down as though he were always in a hurry to catch a train.

Speaking of trains reminds me that the average person traveling any distance on a train or a boat, and especially a train, experiences great discomfort from overeating and lack of exercise. After the monotony of two or three days on a train, he will find himself watching the clock, awaiting meal time, not because he is hungry, but because it gives him something to do with his time. A boat is a little different, for there are many ways that time can be spent to advantage, but even so, one will seldom miss a meal unless he happens to be seasick, and, incidentally, on a boat they serve food six or seven times in 24 hours. Further, if you wish, you can have something brought to your stateroom in between meals. Under such conditions, you are never really hungry. Hardly an hour will pass when the organs of the body are not at work. This obviously is not conducive to the maintenance of good health.

The food that man eats supplies the necessary negative force to the body; the air we breathe supplies the opposite force that we call positive. The negative charge of the blood cells will take up the positive charge as the blood passes through the lungs, but the cells will only take up the amount of positive energy equal to their negative charge. If, due to improper food or diet, this negative energy is low, then the entire vitality is low, regardless of the amount of deep breathing we may indulge in. If we have a sufficient negative charge in the cells of the blood, and we do not follow the rules of proper exercise and breathing, then we will have an insufficient amount of positive energy for the purpose of charging the blood cells with vitality. The vitality of the body is not just the amount of positive energy or the amount of negative, but rather a combination of the two.

If we will only follow the breathing exercises recommended in the Rosicrucian monographs, we can supply ourselves with sufficient positive energy. This leaves only the negative to worry about, and obviously this is very important for the maintenance of physical health, for after all, the body of man is essentially negative, being composed of earthly materials. Of course, in view of what has been said, the positive and negative forces are of

equal importance. Complete health cannot be enjoyed when one or the other is deficient. However, it is easier to supply the positive than it is the negative. It is not just a question of eating and drinking, but rather one of eating the proper thing that will supply the necessary elements that are required to obtain the negative force for the body. Also, we must consider the form of the food that we eat. There are some foods, a small amount of which will supply a large quantity of the negative force. Others will require the taking of a large amount and yet give only a negligible supply of the B or negative element.

In the past it has been a custom to recommend certain foods that members of the Order have found valuable. We have also recommended that food be taken in certain forms; therefore, we feel that we can mention here in the Forum the vegetable juice diet that is becoming so popular throughout the world. It is difficult to say just who started this fad that is now sweeping the country. It might have been the manufacturers of vegetable juicers that sell from \$15.00 to \$40.00 each, or it might have been the canneries that put up the juice for the convenience of the busy housewife. Regardless of how it got started, there is no doubt but what it has merit. The taking of vegetable juice is valuable in stimulating elimination and renewing energy. So, too, is the drinking of magnetized water. However, one should not try to live on a vegetable juice diet.

It is said that the fresh juice is better in taste and benefit than the canned. Perhaps this is also true of fruit juice. In the process of digestion, the stomach absorbs much of the energy or nourishment from foods through its walls, and thus juice is of more immediate benefit than vegetables or fruits in bulk. However, a complete liquid diet would soon bring on complications conducive to illnesses of various kinds. The taking of juice, either fruit or vegetable, is to be recommended as a part of one's daily diet; say, for instance, a glass of fruit juice in the morning and perhaps during the middle of the day, and then a glass of vegetable juice at night one or two hours before retiring. This is not, however, to take the place of a glass of water that should be taken the last thing at night.

Besides the fruit and vegetable juices, we must not overlook the importance of fresh greens eaten in salad form. There is perhaps nothing of greater benefit in supplying certain chemical elements to the body than a green vegetable salad or lettuce and tomatoes with fresh, uncooked peas, or a salad of grated carrots. You will recall that in our monographs we recommend the use of water cress and dandelions. These, of course, should be taken uncooked. We have also found that fresh chopped spinach is very tasty and especially

healthful, particularly in supplying the body with iron and other minerals.

In some of our monographs and special studies, we have mentioned earth currents and their effect upon all living things. Early in the Neophyte grades, we took up the subject of sleep and what simple rules should be followed to derive the greatest benefit from our periods of rest. You will recall the suggestion that the bed be placed in various directions until the particular location best suited to the individual was found. Some persons rest better with the head to the north; some find it best to have the head toward the east; some, the northeast. Some will even find it better in their particular case to sleep with the head toward the south or the west. Finding the location best suited to our individual needs is of great value in promoting sound, restful sleep.

However, there are many of us who are unable to change the position of our beds because of the manner in which the bedroom is constructed or laid out. A practice that can be followed with good results is to lie down upon the floor for a half hour or more with the head toward the north, and just relax completely. It is unimportant whether you lie on the back or the stomach, or you may prefer to lie first on the back for a half hour, then on the stomach for a half hour. When following this suggestion, be sure that you are not lying in a draft, which is to be found near the floor of the average home. Further, it is not wise to lie on the floor or the ground after some violent exercise that has stimulated the sweat glands, for there is always a possibility of taking cold if you cool off too rapidly. Many will be fortunate enough to be in smaller cities and rural districts where they can go outdoors into their gardens and lie down on the lawn. This is even more beneficial than lying on the floor inside of the home. We realize that this practice may seem foolish to some persons, but let us assure you that if you will follow it, you will be surprised to note the extent to which it renews the magnetic energy of the body.

This reminds me of an interesting visit that I enjoyed from one of our sorores living in the foothills of the Santa Cruz Mountains, about 12 or 15 miles from San Jose. She took occasion to tell me about her little cottage, beautifully located just off the highway in a more or less secluded spot. This little lady told me of the remarkable results she has obtained from a "return to nature," as it were. Living out in the country, breathing pure, fresh air, she has succeeded in building up her strength and vitality to such an extent that although a woman of 60 years of age, she never knows a moment of ill health; and yet at one time she suffered a great deal from sinus trouble and other annoying bronchial conditions.

Soror Da Camara has expressed the wish that some member of the Order who can do so and who is in need of a thorough rest from the harsh living conditions usually found in cities, especially some of those of the East, come and stay with her in her cottage in the hills. She stated that the only cost would be sharing in the general expenses, which would be extremely nominal, not more than \$30.00 or \$40.00 a month. Judging from the benefit our soror has obtained from the few months she has lived out in the open, we feel we should pass this information on to our readers. There may be someone who is seeking just this sort of proposition. It would mean plenty of fresh air, good food, a daily walk in the fields and wooded areas, with a chance to write or paint or follow any one of many hobbies that cannot be enjoyed under the stress and strain of a busy city life. Soror Da Camara enjoys many hours each day following her own particular interest, which is writing short stories. Incidentally, she has had experience in practical nursing and diet. She has stated that she would enjoy nothing more than helping some member of our Order back on the road to good health through sharing her home, her companionship, and her knowledge of nursing, as well as of the laws of diet.

We discussed at length the great benefit she has derived from her daily walks in the woods, with periods of meditation while reclining upon the surface of mother earth, bathed in the perfume of flowers, trees, and wild plant life. Her description of her location sounds ideal for six weeks or six months of convalescence and recuperation. It happens that the cottage is situated in one of the most healthful spots in Northern California, just five miles south of Los Gatos, which area is famous for its fine climate. We hope that someone will be able to take advantage of, and benefit from, this kind offer of Soror Da Camara.

We realize that not everyone is in a position to break away from his duties and take advantage of periods of rest far from the din of the city; but, nevertheless, there are laws and principles that one can follow that are beneficial in restoring the energy. Therefore, besides eating intelligently and in such a way as not to abuse the organs of the body, especially those of digestion and assimilation, we mention again the deep breathing exercises and concentrating upon the parts of the body while holding the breath. Such an exercise should be followed by five minutes of complete relaxation, as suggested in an article that appeared in the May issue of "The Rosicrucian Digest." We also highly recommend one or two daily convocations of contact with the Cathedral of the Soul. In the Cathedral, you contact the high vibratory forces of the Cosmic, as well as

the strong radiations from fellow students who are reaching out to contact all those in need of assistance and who wish to benefit by such contact.

Another Age of Materialism

A Frater recently expressed an opinion that has been quite common in the last few months. He stated that from his observations the world seems to be drifting toward another era of entirely materialistic conceptions. Some will immediately question this statement by the response that the thinking in the modern world has been primarily materialistic—that there has been no deviation away from materialism. Possibly it is a matter of opinion as to whether or not the statement is true, but there is no one in the past twenty-five years who can deny a growth in idealism as well. Thousands of people have turned away from materialistic conceptions to find help and direction in various schools of thought and principles of religion. Therefore, while possibly we can agree that materialistic conceptions have primarily been the basis of modern thought, there is no doubt but that the growth of many organizations such as the Rosicrucians is indicative of the fact that many people have found that there are values, other than those which are entirely objective, concerning which they wish information. Ten or twelve years ago financial conditions contributed to this to a certain extent. Individuals who had based their whole future upon material possessions lost faith in these material things when they were gone, and many turned toward something else.

Today pressure outside ourselves is causing us to be drawn into a network of materialism again. When industry is speeded up and when attention is directed toward objective facts at all times, such as are necessary in the present world crisis, it is easier for man to let his thinking drift along with these tendencies than it is to sit back and think for himself a part of the time. When we pick up our newspaper, we see before us items related to destruction and equal space devoted to the efforts of man to forestall destruction; both of which are material factors. We hear the same thing from the radio; so if man hears it and allows it to affect him, he will be permitting his whole outlook to be formulated for him. As a result, if he is not careful he will slip into that type of thinking. He will begin to gauge everything as being outside himself. Now, to bring this discussion to any point of value, we must ask ourselves the question, "What, as Rosicrucians, can we do about the situation?" There are a number of things that can be done. In the first place, we who have decided to make our stand in life upon the consideration of the duality of man; upon the

realization that of equal importance to man is the consideration of the immaterial as well as the material, must not only direct our thoughts toward these purposes in the form of an opinion, but we must definitely live these ideas in the form of a conviction.

The Supreme Secretary points out from month to month in "The Cathedral of the Soul," a section of "The Rosicrucian Digest," the necessity of man availing himself of the purposes of "The Cathedral of the Soul" in order to withdraw from the world about him long enough to gain some assistance from the other side of his being. This type of direction is needed, and it is difficult in a world tending towards materialistic conception to meet the man on the street and say to him "Your conceptions are all too material, you must change your ideas, you must look to your soul." Such an individual, presenting these ideas indiscriminately, would be considered a religious fanatic. Consequently, the real approach to the situation is to live the convictions represented. As Rosicrucians, in this world today, we have important obligations which we automatically assume, and which we will pay in Karma if we do not fulfill. The first of these, as pointed out here, is to live in our day-to-day life, to the fullest extent of our possibilities, and actual knowledge which we have gained; in other words, put it into practice. The second important obligation is carrying this to others. This can be done through direct contact, which is necessary, and also through illustrating in our own lives what we can do.—A

Vowel Sounds

A recent question pertains to the vowel sounds given in the monographs of the Neophyte degrees. In the Second Degree, we mention the vowel sound *oom*, and we comment upon the value of the letters in this sound. A frater has analyzed the explanation given in his monograph and has come to the conclusion that the lesson must be wrong, because the letter *o* would have an entirely different meaning or value than the *oo* in the vowel sound *oom*. Our frater bases his decision upon his knowledge of the Latin pronunciation of the vowels, *a*, *e*, *i*, *o*, and *u*.

It is an interesting fact that our good frater is correct in his statement. The letter *o* pronounced like the *o* in *oh* has a very different meaning and value than the *oo* in the vowel sound under consideration. The *oo* has practically the same sound and value as the letter *u* found in the word *true* or the name *Ruby* or the *oo* in the word *room*.

This discovery on the part of our frater is not at all surprising to us, for we naturally are well

aware of the facts he points out. He will also find as he travels along the Rosicrucian path that there is a great deal more to be learned about vowel sounds, their meanings and value. He will have pointed out to him that each sound is not only different in value but also in tone quality, and that each sound has its particular musical pitch, and that the pitch, quality, and value will be definitely changed or affected by the consonants, which sometimes change the manner in which a vowel sound is pronounced. For instance, the sound *Ho* in the name *Howard* is quite different from the sound *No* in the word *Nora*. In fact, the *Ho* in *Howard* has the same pitch and value as the sound *ah* in the word *father* or the *ar* in the word *Martha*. The sound *oh* has a very definite value and use, as is known to our high degree members, who receive an elaborate course of instruction on the vowel sounds and their uses. The vowel sound *oom* also has a very definite value and use. It is given to the student in the early Neophyte degrees for a particular purpose. The sound *oh* does not and cannot replace it or perform its work. The vowel *oom* is used to "synthesize the psychic effects of all the vibrations of the several psychic centers and cause these vibrations to harmonize in one unit of power. This sound does not affect any particular psychic center, but stimulates all of the psychic centers." Therefore, you can see the actual value of the sound *oom* in increasing the development of the young student of mysticism.

When we give you a particular vowel sound in a particular portion of the work, it is known that this sound is what you need for the work at hand. Therefore, it should not be changed to some other vowel sound simply because in your opinion it is not correct. If you feel that an error has occurred in printing your monograph, then write to us about it. But go ahead with the use of the sound given; do not change it to some other sound. If you prefer, omit the use of the sound until you receive an answer to your question. The wrong and improper use of the vowel sounds can do you more harm in deterring your progress than the entire elimination of the sounds.

Can We Help?

All thinking people, and particularly those who have any humanitarian principles which they are attempting to put into effect in their lives, cannot help but ask the question over and over again, "How can we help those who are suffering today as a result of circumstances beyond their control?" We receive this question from members of the organization, particularly those in this country, who wish to know if there is anything

they can do to help those individuals, particularly their *Fratres* and *Sorores* in war torn countries, who are victims in some cases of physical injury and in many cases of loss of property, friends, relatives, and so forth. We here in America think of the war as being across the ocean. I have had occasion a number of times to have it brought very closely home to me when word reaches us of members who have passed through transition as a result of air raids upon England and other countries. Bombs have taken the lives of a good many Rosicrucians since this war began. This brings it close to us and makes us realize that those who have the same ideals and purposes as we are subject to these conditions.

There are many ways in which we can help. It is not our purpose to recommend any agencies in this country that are carrying on work for the relief of those who suffer, because in each community there are agencies in existence for that purpose. Every member, therefore, who wishes to give material assistance to those in war torn countries should consult agencies of his own choice for ways and means of doing this. One member has asked, "Can we help these people through metaphysical means?" We can to a certain extent—in fact, the Imperator has requested several times in the "Rosicrucian Digest" that members, particularly those in the higher degrees, direct thoughts of peace, well-being and good will toward those who are suffering. There is no reason why every Rosicrucian cannot devote a few minutes each day to the giving of absent treatments, on the basis of the Rosicrucian principles, to those who may need their help. This may seem to a certain extent to be contradictory to some principles given in regard to Rosicrucian absent treatments, when it is stated they are most effectively given when the individuals themselves request help. That is true, but we know there are those who are actually members of this organization or in sympathy with its work who are in need of help and are calling for that help, possibly not objectively, but trying to reach those sources that can help them. If for a few minutes each day we will direct constructive healing vibrations toward those who may be in need of them, visualizing those members of the organization in other lands who are subject to conditions which we do not have to face, we will be rendering a service which will probably never be known to us, as far as specific results and knowing whom we have helped are concerned, but we will be contributing in a way that will bring us a certain amount of satisfaction that is in itself sufficient reason to justify our efforts.—A

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No. I

RESURGANCE

The earth is pregnant with new seeds of life!
Young stars are now ascending in the sky!
The waters over all the world are rife
With growing things . . . All exist to die
And then to be again! Can man deny
Renewal, when the sky and sea and earth
Proclaim this universal law—rebirth!

—Beth Conley.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

The little boy who takes his father's watch apart to see what makes it tick is often declared to be destructive. Adults, however, could employ such a propensity with benefit. We do not advocate mature men and women dismantling intricate and seemingly inexplicable devices merely to satisfy curiosity as to their functioning, but rather that they periodically resort to *mental dissection*. Such mental dissection we can define as the taking apart of ourselves; in other words, the careful analysis of our characters and an impartial, or nearly so, appraisal of our habits and ways of living. We all too frequently act upon the false premise that our responses to circumstances, our judgment of situations and our observations of occurrences and things are, if not infallible, at least average and quite normal. We thus, without rectitude, often reject contra-opinions and insist that we govern our relations with others as we *think* best. The fact is, that we truly do too little thinking and too much casual and habitual responding to daily circumstances, without thinking of their effects upon others and ultimately upon ourselves.

As we begin this mental dissection, we hardly get beyond the surface before we find that we are possessed of *ego*. Ego is not a contamination, it is natural to man, and no one need be reluctant to admit he has it. Like blood pressure, it is quite essential, but its beneficence depends upon its quantitative nature. The display of human ego is guised under various names, such as pride, conceit, and vanity. The ego is your consciousness of the existence of self; it is your determination that you are; the realization that you are a thinking, acting, living being. You then become to yourself a *reality*, a thing to be considered, evaluated, and contended with as are the other things of which you are aware. Obviously of an aggregate of objects or realities, none is quite as close to you as *self*. It is the most intimate thing or condition of which you can be conscious. This is so because all other things during our conscious life are evaluated in terms of their effect upon self; that is, whether it finds them agreeable or not. It is, for analogy, like a woman who makes her home the center of her interests. All efforts she expends, all articles she acquires are in their value related to how they enhance the appearance and comforts of her home. Thus ego is quite apparently closely associated with the instinct of self-preservation. While this instinct furthers life itself, ego, on the other hand, seeks to preserve

those emotional states, desires, and judgments which we have and which come about as a result of that higher development of life which is man.

Pride consequently is self-esteem, the judgment of one's own acts and conduct. It is quite natural and in accord with the characteristics of ego that we hope and want to believe that all that we do and which represents our efforts excel or be to our credit. When it is, the ego expands and gives us courage and reliance upon our capabilities. Involvement often occurs when the individual encounters exceptional success in some accomplishment, or when he receives the approbation of his fellows for some particular thing done or said. The ego expands out of proportion and mitigates the ordinary control which reason and common sense exercise over it; thereupon each thing which the individual does is habitually approved and esteemed without reference to whether it actually is deserving of merit. This kind of manifestation of ego falls into the category of conceit and vanity. Such persons make their lives miserable by continually imagining that they are the victims of personal slights. Since in their opinion each of their enterprises, and themselves as individuals are notable, failure of others to so recognize them is considered an affront. Common courtesies, the ordinary exchange of greetings, and the attention shown them, which are equally extended to others are thought to be disparaging. They expect much more. Their false pride is continually wounded. They either assume the air of an injured person, or else become extremely vindictive to others, which provokes an actual retaliation toward them, which eventually causes their further embitterment. They, therefore, come to surround themselves with either imaginary or actual enemies, which they themselves have created.

A negative effect of conceit, of which many of us are guilty and which a little *mental dissection* will expose, is *prejudice*. This assumes the form of disqualifying all accomplishments of others, or of individuals who do not conform to our standards, or who do not do such things as directly complement our own views. It is an indirect attempt to remove the competitive prominence of the acts, concepts, or opinions of others. To hold that another is right when he differs with us, or that his achievement is splendid, is to make him excel or equal us. The exaggerated ego goes beyond finding pleasure in realizing its own accomplishments. It becomes so perverted that it cannot endure other than the thought that all of its expressions are superior. Such a person is apt to

remark of another's works, when they are praised: "Oh, I don't know, I have seen better," whether he has or not. Then, again the disparagement may take the form of: "After all there wasn't anything really different about what he did; anyone could have done the same, if they devoted an equal time to it."

This prejudice, or conceit often includes not just disparaging those things which others do better than we do, or as well, but those interests which are opposed to our own. Those who adhere to certain religious or political views, have definite philosophical conceptions, or move in certain social circles are often inclined to denounce violently persons who are equally sincere in a realm of mental or physical activity which is diverse from their own. Their attitude is that a mere different interest had by others constitutes a personal attack upon their own character and intellectual preference. Such prejudices develop into a habit, whereupon the individual is no longer conscious of the evils of his way. In fact, we have all encountered persons who actually and with blind sincerity indignantly defend their own intolerance.

Bring your prejudices out into the open in your mind, then look fully upon them, without having presuppositions. Why do they exist? Why do you acrimoniously reject and object to certain views affirmed by others or their affiliations, interests, or activities? Ask yourself the questions: Is the subject of my prejudice intrinsically wrong? Is it an aberration from the commonly accepted morals of my community? Is it injurious to my—or anyone else's—health or welfare? Have those who pursue such interests the same right to do so as I have to follow mine? After all, is your prejudice founded upon a personal dislike for a person or his activities and are you merely resorting to a means of displaying your resentment? If you can conscientiously answer these questions, you will by this method of *mental dissection* be well on the way to removing an impediment from your character. One most certainly is entitled to the preferences of his own tastes. This no one will dispute. We may like apples better than oranges, and we may so state our preference, but when we bitterly criticize those who eat oranges because we do not like them, or wilfully try to justify our preference for apples by defaming the qualities of the orange, we have gone beyond the bounds of indicating preference, and are displaying *prejudice*. Such conduct amounts to saying: "what I do not like, you must not either," or "what I do not like is therefore not good."

Mental dissection will also disclose the fact that we penalize ourselves severely by our *snap judgments*. Immediate conclusions or opinions, of course, are often associated with intuition or Cosmic impressions. We have all had the experi-

ence that regardless of reasoning to the contrary an intuitive voice or command or impression, as you will, compels us to accept or reject something, and eventually we have come to find the intuitive impulse was right. There are, however, those individuals who confuse such intuitive guidance with the conclusions of their own reasoning powers. They imagine the results were due to their own keen observations and the consequent accuracy of their judgment. Thereafter they make the mistake of immediately and voluntarily forming an opinion under all circumstances which parallel those in which they were once intuitively guided. It may be that they had a "hunch" at one time, not to enter into a transaction with a certain tall, thin man, with a visage that suggested a predatory disposition. Perhaps subsequent events proved the "hunch" and the restraint to be justified. Thereafter the individual, instead of attributing the occurrence to intuition, and confining the circumstances to that one experience, takes it upon himself to hold that all tall, thin men of like appearance are unreliable. He compliments himself upon his knowledge of human nature. Obviously he comes to judge falsely many fine characters and will even go so far as to exclaim freely to others about such physical types: "I wouldn't trust that man!"

Control your habits. Try to avoid doing anything habitually unless you have at some time thoroughly analyzed the habit to determine whether or not it is innocuous. There are so many selections which we make daily which are not truly of our own volition, but are the result of habit. Where we are seated, what we eat, what statements we will accept, what acts we will perform, and what we will reject—these things usually do not represent a decision, a careful weighing of the facts, but they have become a routine with us. Upon superficial examination, many of these daily habits seem to be devoid of any ill, and we resort to them as a kind of escape from the necessity of thinking, which unfortunately is an effort for most of us. These habits, however, may become the means of stifling our personal progress. They may blind us to opportunities which careful thinking and analysis would disclose.

There are many thousands, yes, millions of persons, who do the same things each night of their lives. Is it the best routine for them? Is there something which would be more beneficial and interesting that they could do? They do not know because, for example, as soon as the dinner dishes are away and the children put to bed, they follow the inclination of their habits. Their conduct is not one really of choice. It may have been a preference at one time—perhaps years ago—now it has become the path of least resistance. Some day they may discover quite by accident how they

could have used their evenings more profitably, and also more enjoyably, and they will regret their years of diffidence. May we admonish you, therefore, to do nothing unless it represents your careful decision that it is the best and only thing to be done under the circumstances—even trivial things. Endure no habit unless it withstands the test of serving a purpose as essential today as when it was acquired.

Begin tonight to, as said in common vernacular, “pick yourself apart”—to dissect yourself mentally. Determine whether you really want to put yourself together again in exactly the same way as you now are.

Fraternally,

RALPH M. LEWIS,
Imperator.

Principles of Construction and Destruction

A frater of New York City arises to ask our FORUM CIRCLE the following questions on abstract and ethical problems about which some of our readers have been considerably puzzled. His first question is: “Why is it that mankind conceives the progress or process of good activities or conditions that are favorable, as an *upward* trend, and the opposite conception as a *downward* one?” The second question is: “Why is it that to build, to construct, and maintain a structure, or the finer concepts of society, requires a tremendous amount of force or energy, in comparison to that required to destroy that structure?”

We, mankind, establish concepts of moral progress and regress. Two factors contribute to these standards. The first, our *inner* perceptions, those moral values which we discern, and which as amorphous sensations and impulses, we fashion into *self* and *conscience*. Basically all humans experience them alike as impelling emotions and instincts. Intellectually, we are not all capable of interpreting them alike. From an intellectual point of view, we gravitate to that definite code of the good, or the interpretation of the moral that is consistent with our understanding of our personal feelings. Thus, the standard of right conduct is of our own feelings, and of those interpretations expressed as rules, laws, and ethics.

This, then, gives us a starting point. There is hardly an individual, normal in mind, who is so vain as to conceive himself as perfect in a moral sense, or as he defines the content of such moral standards. To put it otherwise, we each have an idea of moral perfection, of conduct, and of behavior, founded upon the method we have explained. Hardly any of us, however, believe that we have thoroughly acquired such perfection in every detail. We will admit, at least to ourselves, that there is room for improvement. Thus each

of us, to some extent, falls short of the ideal or is guilty of an occasional aberration. The impeccable standard then becomes that for which we reach. It is *above* us. It is above us only because we are accustomed to relegating to the heavens or the infinity above the earth that which to our minds appears as supreme, limitless, and beyond human control. That which is finite, possible of error, or immorality, is conceived as of the earth, below and *beneath* us. Thus moral and ethical progress is always *upward* and regression *downward*. They are, we can see, purely arbitrary directions. It matters not whether good is up or down. We know its qualities are contrary to that which is thought as evil, and that is the important point.

The frater's last question is also not difficult to answer. In general, *destruction* requires very little organization, planning, or method. Conversely, *construction*, as we all know from experience, requires intelligent effort, bodily and mental exertion, which is controlled so that results may conform to a purpose had in mind. Construction has a specific end, or seeks a definite result, whereas destruction is a very general effect. We may use the analogy of children's building blocks. To build with, let us say a dozen blocks, a definite design or form, requires *thought* and *organization*. One misplaced block, and the whole purpose is defeated, the design in mind is not realized. To *tear down* all one needs to do is to disrupt existing forms. It is immaterial how they are torn down, what method is used or what the appearances afterward may be, so long as the existent becomes non-existent. Construction would be necessarily as facile as destruction, if it were just a process with which we were concerned and not a particular end. In other words, if we were not particular what the design would eventually be, so long as something came about, we could just toss the blocks into a pile and be satisfied with the result. Such kind of construction as a *process* would be as simple as the process of destruction, or knocking down the blocks.

So, from this, we can see that construction is a process related to the creating or bringing into existence, not just anything, but a *specific thing*. Destruction is just a process—that of doing away with a thing or condition, regardless of what may ensue. To walk to a definite place requires more effort than just to walk, does it not? Likewise, persons who are aimless in their living, find life less demanding and more effortless than those who wish to attain and realize an ideal. To establish a concept, develop, and preserve it, requires much sacrifice in time, study, and of transient pleasures. To just take the day as it comes and drift with it makes it possible to avoid many discomfures and annoyances, but also causes one to dissipate his powers and faculties as a

human being, and to become, by his own will or *lack of it*, just an animated mass of matter. The non-thinker and non-planner is an innocuous being, as contrasted with the destructive person, but he is just as useless to society, and, in fact, often a burden to the creative and worthy minority of society.—X

Our Child Culture Accomplishments

There are modern "miracles." Their results are just as astounding to those today who do not understand their basic principles as were the miracles described in Biblical literature to the ancient peoples. Our Child Culture instructions and practices produce such "miracles" daily. However, they are not founded upon supernaturalism, but rather upon demonstrable *natural laws* and *Cosmic principles*.

The aid which the Child Culture Institute extends to parents and *prospective mothers* is twofold. First, it is devoted to prenatal care, not particularly the physical welfare of the mother, her diet or exercise, but her *psychological* and *psychical* well-being. Second, the training of the child during its early years to establish traits of character and to prevent careless or *maladroit* suppression or distortion of the child's personality, by cultivating its innate talents. The principle that the mother's thinking, her temperament, disposition and *interests* definitely influence the unborn child's talents, personality, and psychological characteristics, is a belief that is not new. During the Periclean age of ancient Greece, it was not thought sufficient that prospective mothers, during the prenatal period, give thought just to their bodies, so that they might bring forth healthy children. It was espoused that the emotions of the mother and her dominant thoughts, and the environment in which she placed herself, would likewise affect the unborn child. It was held that the unborn child is subject to *mental* as well as physical influences. Consequently, just as the average physician today lays out a program of *don'ts* and *do's* for the prospective mother as to her diet, exercise, and clothing, so the ancient Greeks established a *cultural* program for the mother, to affect the esthetic and psychical nature of the child. The prospective mother, as soon as pregnancy was determined, was obliged to conform to specific rules and regulations. They insisted upon the avoidance of situations of embarrassment, states of mind such as hatred, anxiety, or the stimulation or arousing of any of the elementary and so-called lower emotions and passions. Every talent or inclination of a creative or artistic nature which the mother possessed was encouraged by a prescribed means. She was obliged to read certain types of literature, to surround herself with music, artistic things, such

objects and conditions as appealed to her esthetic tastes and complemented her concept of beauty. Thoughts of harmony, love, and an ecstatic realization were produced continuously in the consciousness of the prospective mother. She was required to do or say certain little things which helped shape her attitude of mind and her mental environment. These prospective mothers were kept away from or isolated from sordid things and from brutal persons, and all selfish desires were suppressed. The ancient Greek State considered the prospective mother a most vital factor to society, and the prenatal period as very essential in determining the ultimate personality and character of the unborn child.

That this was not all abstraction and theory, or cogent just in word, has been shown by the success the Greeks had by the method; the noble examples of mankind and womankind which they brought forth. In no period of history, in no other such small area of the land surface of our earth, or from such a proportionately small population, have there sprung forth such great intellects, such exalted principles; nor in any other equal time were the arts, sciences, and philosophy given such great impetus, and new ones developed out of nothing. The beauty of body of the ancient Hellenes and their love of beauty is renowned.

With the decline of Greek culture, due to the inroads of barbarism, the practice of *prenatal* child culture was abolished, or rather, forgotten. In modern times, whenever attempts have been made to restore it, gynecologists, obstetricians, and other *specialists* attacked the principles and endeavored to discredit, to depreciate, the practices and results of the ancient Greeks. The following are some of the present day admissions made, and the form of attack on these doctrines as well:

"Genetics has adduced cogent evidence that despite strong influence of the environment in modifying the body as a whole, and even the protoplasm of its cells, the genes within the germ cells of that body retain their original structure without specific alterations caused by the modification of the body, so that when the modified individual reproduces, it transmits to its offspring genes unaffected by its own internal 'acquired characters'."

Here, then, is an admission that *environment* not only affects the body as a whole, but the protoplasms of the very cells. But it also states that the genes remain unaffected by any acquired character of the parent; rather, any modifications brought about in the parent by her environment are said not to be transmitted to the child, because they are not noticeable in the genes. Perhaps they may not be visible or discernible under a microscope, but because no such mutation is physically

perceivable by the means of an instrument, does not mean that the genes have not been affected by the "strong influence of the environment." It does not mean, in other words, that after birth, and as the child matures, these influences do not become apparent.

The *Child Culture Institute* has taught for years a system of *prenatal culture* based upon the ancient Greek doctrines, employing as well the experiences of modern liberal researchers, which demonstrates what effect such influences can have upon the development of the character, mentality, and personality of the child. Hundreds of mothers can testify as to the striking differences apparent in their own children, namely, those who were born under such care as advocated by the Child Culture Institute, and those who were not. To attempt to quote even one per cent of these letters would take considerably more space than this entire periodical provides. The following letter from a young mother in Arizona, however, is typical:

"All the things I had prayed for as to the physical appearance of my child have materialized, for he has a perfect body and is an exceptionally beautiful baby.

"My health is very good, and my doctor is very pleased with my condition. Being a Rosicrucian, I know the wonderful metaphysical aid given me and I am deeply grateful, for it has again proven to me the blessings one can receive from Cosmic contact. You see, two and a half years ago I was told by a doctor he did not believe I could ever have a child, but with Cosmic help now that has all been changed.

"May I say those lessons on prenatal care are truly of great benefit, and I am sure it would be of great help to our future generation if all prospective mothers could study those lectures. When my child is old enough, I shall continue with your lessons to aid me in correctly bringing up my son. Again I say I am a most happy and grateful mother."

In conclusion, therefore, may I urge all of you parents with small children from the ages of three to eight, or *prospective mothers*, to write today to the Child Culture Institute, College Heights, San Jose, California, and ask for the free prospectus or booklet telling of this exceptional work and what it offers parents. The booklet, of course, will be sent to you postpaid at once.—X

Activities at Rosicrucian Park

Our members at large are always interested in the activities of fellow students, especially those who live in the immediate vicinity of Rosicrucian Park and who take advantage of the many valuable assets here at Headquarters for following their particular interests. One such activity that

is growing with great momentum is music. Music is, of course, highly cultural in nature and an activity that is of great value in promoting spiritual development and refinement.

Sometime last fall, our enthusiastic Soror Fast of this city encouraged a number of the girl employees here at Headquarters to organize a glee club of female voices. After a few weeks of training, Soror Fast and the girls gave a recital of Christmas music that was indeed worthy of a group with far more experience. This first recital was so encouraging that the glee club has continued its activities and now has a very fine repertoire of classical and spiritual music. This glee club gave a recital for the benefit of the members attending the Rosicrucian Convention this year. We were greatly surprised and pleased by the vast improvement shown since the last public appearance of this group, and feel that they well deserve the fine reception extended to them by their audience. We must offer thanks to our "high priestess," Soror Fast, for the long hours of hard work, as well as thanks to the members of the glee club for their conscientious efforts that have resulted in a beautiful blend of female voices.

Just about the time the glee club gave its first performance, a few of us here at Headquarters expressed the thought that an orchestra would be very valuable for the purpose of self-expression and as a relief from a long week of hard work and study. And so, a group of us, including officers and members of the staff, started meeting once a week in the Francis Bacon Auditorium to play a few simple pieces of music that did not prove too difficult. Like many similar activities starting with just a thought or idea, this small group of 7 has grown to a well-blended orchestra of 20 pieces, including our director, Frater William Ray. Frater Ray has had many years of experience in musical activities throughout the Middle West, where he organized and directed several symphony orchestras. He enjoys a background of music that goes back to his early days of experience with vaudeville and stage plays. We feel fortunate indeed to have the benefit of Frater Ray's knowledge and ability.

Obviously the growth of this orchestra has encouraged us, and we are constantly in search of members of the Order who can contribute a few hours a week to this cultural activity. Unfortunately, it is easier to find musicians than it is to find instruments for them to play. Occasionally, however, members outside of the immediate vicinity of Headquarters and thus unable to donate their talent, send us an instrument that they may happen to have stored away in the basement or attic, and such contributions are always deeply appreciated. This is especially true of instruments of the brass family. Just recently one of our

members in Canada sent us a very beautiful flute that he had no further use for, and it is now being used in the orchestra to good effect. We are very hopeful for the continuance of these musical activities, because they are quite in accord with the ancient principles and traditions of this age-old fraternal organization.

Besides the arts, we still continue our interest in activities of a more material nature, such as the science of physical phenomena, electricity, light, color, and radio. A few weeks ago several of the officers and workers here at Headquarters met and organized a radio society for the purpose of studying the science of electricity, radio, and the propagation of magnetic waves into space. We have a regular meeting and study room with equipment and reading material to further our interest in this branch of science. Thanks to our very good Frater, Franklin I. Miller, in one of the eastern states, we have a very fine transmitter and other apparatus with which to engage in "amateur radio" activities.

The organization of this radio club will be of interest to many of our members throughout the United States who engage in amateur radio as their particular hobby. We expect to seek a radio license for the club, which, incidentally, will be known as the Rose-Croix Radio Club. It is our hope to engage in regular radio schedules with our members. Several years ago it was suggested to us that an amateur network of Rosicrucian radio amateurs be formed. This idea is in the embryonic stage, but, like our orchestra, we hope to see it grow and develop into a very useful activity. It has possibilities, and we hope to be able to announce it at some future time.

Our readers who are radio amateurs and all others who may be interested in the activities of the Rose-Croix Radio Club may address their communications either to the Secretary of the club, Frater Orval Graves, or to the President, Frater James Whitcomb. We will see that such expressions of interest are duly acknowledged.

We will continue this policy of announcing new and interesting activities to our members at large through the medium of this publication.

Emotions and Reason

We are often faced with the question as to the relationship of emotional reactions to sound judgment. Both reason and emotion play an important part in our lives. Convictions and opinions readily change when an intelligent person is presented with sufficient evidence or facts to supplement that which he already has. It is impossible for anyone to have a conviction that changes overnight like opinions. I remember a professor I had in the university who defined an opinion as something one carries around, and a conviction as

something that carries one around. There is a distinct difference. Convictions do not change with our fads and fancies, but they are subject to basic change when knowledge and experience are added together to bring into our consciousness a different conception. What goes into the modification of convictions? Fact alone is not enough; experience is not enough, because those two things can be a part of anyone's life, and regardless of the facts that are presented, you cannot argue a person out of a conviction.

Did you ever try to argue on a matter of politics or religion? You cannot argue a person out of his convictions, regardless of how rational may be your concepts. I have my own religious beliefs, beliefs which I think are adequate. However, you would find something in my religious concept that is not what you believe it should be. In fact, some of you might be very much opposed to it. Yet, to me my system is logical, orderly and worthwhile. That conviction, then, is a part of my viewpoint, a part of my philosophy of life. How can it be modified? Even though you could prove to me from your own experience that something else would be better, I would still have my conviction. You would do the same if the procedure should be reversed.

When emotional experience enters into the situation, it is entirely different. We are faced at times in our lives with emotional factors that supplant all previous reasoning. We judge our fellow men frequently by their actions and reactions to certain things, particularly when those actions are completely out of line with socially accepted procedure, such as a man who abandoned his family, or someone who committed a social crime. We who are trying to live according to the laws of God and Nature and the principles of ethics and social practice are immediately in a position to want to criticize such an action. However, what would we do in a similar emotional situation? Have you ever done anything under emotion that you would not have done if you had stopped to reason? You must all acknowledge that this is true. The emotional reaction within the individual is a factor which molds our whole life. Emotions are not strictly a physical factor, although they have reactions within the physical body. We know that, because an emotional experience can break us down physically, or it may build us up.

True emotional reaction brings about a modification of our whole behavior. Sometimes that emotional experience must be on a very high scale or something of a very drastic nature, such as the sudden transition of one of our family, the losing of a close relative, particularly a parent or a child. You who have shared with me that experience of losing a parent or child know the terrific change that goes into our own mental makeup. Anyone

who has contacted church activities knows what type of conversion takes place under emotional pressure, sometimes after an experience such as I have mentioned. Those things must be faced. We like to be more solid in our reasoning; we like to say we make our own decisions on the basis of reason, that we study and decide upon the courses we must take. However, unfortunately all human beings do not do that exclusively. We study and decide on the courses we *should* take. We know the steps we *should* take when we do not. Yet we do something under emotional tension that we would possibly ridicule in another individual. My whole point is to try to have you adopt a little different outlook toward these emotional reactions.

It seems to me there was a time in psychological literature, and in ethics, when humanity as a whole tried to cover up those phases of psychological, physiological and biological reactions and behavior with which they did not want to concern themselves. We like to belittle a person's decision upon emotional impulse, because we do not want to acknowledge that weakness in ourselves. The fact is, emotional conditions can be used constructively, and we must take advantage of this. One of the basic ways of constructive use of emotion is in initiation. True initiation changes a person's viewpoint. It changes his concept and gives him new knowledge.

When you conscientiously and sincerely go through an AMORC initiation, you are creating an emotional reaction in your own life. You cannot learn a great deal by *reading* an average Rosicrucian initiation, because what can be contained in four, six or eight pages of typewritten material in relation to experience? You may find some well-worded phrases or some interesting information, but it will not change your life unless you experience it. As a result of following initiation ritual there will be a mild emotional reaction take place in you. Emotional factors react and affect your life all the time, and you are merely utilizing this power, this force within you, in a positive constructive manner when you are participating in a ritual or exercise which brings about an emotional reaction that constructively changes your viewpoint. If you can couple with fact, reason and knowledge an emotional experience which meets the response of your inner being, your convictions will change, because they are like anything else—they are never perfect, but always moving toward a perfect point. It will take that type of experience to assist you in reaching that perfect point or that point of perfection.

Therefore, the Rosicrucian teachings constitute a consideration of the actual intellectual and experimental part of our existence coupled with those emotional reactions which bring into play the fullest capacities of our organism, both physical and psychic. When we stop to consider we

think that it is a tremendous load and that we are incapable of assuming it in any way. However, once we have taken the step of attempting such an assumption, we can never turn. Did you ever do anything you wished you had not done, perhaps some minor act, and then you reason back that if you had only done some other thing nothing would have happened? Regardless of how much you reason, and how much you would like to visualize in your own mind the existence of the thing which no longer exists, you cannot change it. We cannot go back. When man takes a step he is going into a new world. Regardless of whether or not we consider it from a social viewpoint as being up or down, he has still entered that step, and he can never go completely back.

I regret more than anything else the individuals who affiliate with this organization and for no legitimate reason drop out. These people do not realize the step they have taken. The point is, they have taken a step into a new consideration of their existence, into a field from which there is no turning. They must go on. We have assumed obligations when we assume to understand these types of things, and our reactions as individuals will be different. We have to look ahead. As I have already pointed out, reason does not change conviction. Everything of importance you have done in your life has an emotional factor. Birth and death are outstanding factors. All important changes in our lives are closely tied up with emotional experience, which is the difference between being able to select on the basis of reasoning and something we cannot objectively describe. It is commonly said that "love is blind." This is because it is impossible for one to understand the emotional experience of another. We could go on in the consideration of emotion unceasingly, because it never has been pretended that the subject has been fully discussed. Every psychological textbook tends to leave you lost at the end of the chapter on emotion, because it is something that is not localized insofar as physical existence is concerned.

Some years ago the theory known as the James-Land theory was advanced, in which there was described a close relationship between the body and the mind. The theory upon which it is based is that when we are happy it is the laughing which brings the emotion, and when we cry it causes us to be sad. In other words, it is the physical condition which brings about the emotional condition. That theory is not favored in psychological circles at present. As Rosicrucians we cannot accept this theory, because we cannot attribute to a physical condition the complete cause of a psychic response. They are two different things. You cannot consider laughing, for example, as bringing on a state of ecstasy in your soul, because there is no connection. The physical

reaction to an emotion is entirely within the individual makeup, and one of the proofs of the falsity of that theory is that we have seen people cry when they have been happy. Consequently, if a physical reaction brings about a certain emotional experience, it would always be the same. A person in the very throes of grief and sorrow may hysterically laugh, which does not bring a state of happiness by any means. Our emotions cannot be localized to any one physical organ. We have to consider the makeup of the individual. The individual is composed of such factors that it is hard to analyze and get down to the basis of all those involved, and after all, that is the reason why the subject of psychology exists.

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Asking Cosmic for Material Assistance

Here is a question that I would like to place before the Forum this morning because it deals with important laws that must be thoroughly understood before one can truly enjoy the peace and harmony of the Cosmic. This question is: "As you progress on the path, in order to correlate your objective life with your spiritual life, is it necessary to take up all your desires with the Cosmic, or do all the changes for the better come about gradually and as a result of your better understanding with the Cosmic? It seems to me rather selfish to ask for material things for yourself, which you really could do without. I would like a little more enlightenment on this question."

It will be obvious to many of you that the question is answered completely, though in brief, by the phrase, "or do all the changes for the better come about gradually and as a result of your better understanding with the Cosmic?" After all, why do we seek Cosmic attunement when we are in need of a new car, a new fur coat, or a new home? It is not because we feel that the Cosmic will place these material necessities, or perhaps luxuries, in our laps, but rather we seek attunement that we may bring about a harmonious relationship between ourselves and the Cosmic forces. Such attunement, such harmony and peace of mind make possible a careful analysis of ourselves and our needs. We are better equipped mentally and physically to cope with the material problems confronting us and which we have taken with us in our search for Cosmic guidance. Therefore, you must realize that it is guidance and nothing more that we seek from the Cosmic. If you say to the Cosmic, "I want a new car, and I want you to give it to me," then you are making a serious mistake in your effort to use the Rosicrucian principles. However, if you plan to buy a car and you are not sure what car would best suit your needs, then a proper petition to the divine forces within will help to make a decision favorable to

you. Thus you receive the guidance of the Cosmic, and not just a Cosmic gift which perhaps you do not deserve, or, at least, have done little to bring into materialization.

Our question suggests that it is wrong and selfish to ask the Cosmic for material gifts and blessings that we could either do without or obtain through our own efforts without asking the Cosmic for aid. Now, on the subject of selfishness, actually there is very little that we can desire or wish for that is not selfish to some extent. Even if a request or wish is entirely for the benefit of another, we will find that it gives us happiness and, therefore, is in some respects selfish. But this is quite in accord with the Cosmic scheme of things, and we can expect help or guidance if we are satisfied that our desire is fifty per cent or more altruistic.

There is one important point that must always be remembered when seeking help from the Cosmic. It is that "God helps those who help themselves." Therefore, after seeking and requesting the guidance of the Cosmic, it is necessary to set out and exert the material body as well as the mind to help bring into materialization that of which we are in need. After all, we must be quite willing to do something for ourselves if we hope to continue to enjoy the confidence of the Cosmic. Suppose someone came to you and asked if you knew where he could obtain a job, and you gave him the information he requested; and then he did nothing more about it. You would be quite disgusted with him and probably would do little or nothing more to help him. If we react in this manner, why should we assume that the Cosmic is any different? If you should see someone straining his every muscle to lift a heavy load onto a truck and you realized he needed help, you would very likely give him assistance. You would be happy and willing to do so. However, if you passed a man on the street who was sitting alongside his truck and load, and he asked you to put the load on his truck for him, you would, if he were an able-bodied man, be quite indignant and suggest that he do it himself. Now, the Cosmic works in quite the same way. If you are willing to put forth effort in your own behalf and act upon the guidance extended to you, you can, with complete freedom of mind, approach the Cosmic for assistance with your material problems. Nevertheless, the Cosmic expects you to do everything you possibly can for yourself before seeking its help. Our late Emperor, Dr. H. Spencer Lewis, often stated that Cosmic assistance should not be sought until one had exhausted his every outlet, his every material channel through which his material problem could be solved.

Many may wonder, in the light of what has been stated here, why our early monographs set forth instructions for seeking divine aid with our

simple problems of life, such as telling time intuitively, and similar experiments. But let me hasten to assure you that these exercises and practices play a most important part in our system of instruction and unfoldment. Such experiments help us to develop technique in applying the principles. They aid in stimulating and awakening areas of the mind and brain. They set into action subtle psychic functions of the glands and centers. They develop the memory and, most important of all, the ability to concentrate and attune the objective consciousness with the subjective, the divine inner man. All such development leads to a better understanding and a close relationship with the Cosmic forces, and thus we correlate the objective life with the spiritual.

Meditation and Visual Phenomena

Many of the exercises and experiments given in the weekly monographs that are sent to student members of the Order require deep and careful meditation. So often before the experimenter has reached a state of perfection in his technique or abilities, he experiences unusual impressions through the sense of sight. As a result, we are often asked such questions as: "What are these pin points of light that flash across my consciousness during meditation? Why do I so often when concentrating see hazy, cloudy formations accompanied by black spots in front of the eyes? Is this a natural result of psychic or mystical unfoldment?"

The students who have such experiences are generally puzzled by them and invariably explain that these impressions are very real and not due to an illusion of any kind; and, of course, they are quite correct, for such impressions are not due to illusions. For instance, when you close the eyes and place the tips of the fingers upon the closed eyelids and press them, various colorful impressions will register upon the consciousness through the sense of sight. Very often an athletically inclined person will have similar experiences, such as dancing dots before the eyes when he has become exhausted after running for some distance, or even a short distance at his most rapid speed. This is caused by the blood rushing through the body and particularly to the head, causing a pressure upon the nerves in and about the eyes. Sometimes such experiences will be noted when one is suffering from a serious head cold, particularly when clearing the channels of the nose and sinus through the act of blowing the nose. These sensations are all the result of external stimuli; in other words, they have perfectly natural causes and, obviously enough, are not due to psychic development or impressions, the result of the awakening of the psychic glands and centers.

It is realized that no obvious external condition has brought forth the impressions in the cases where they occur while in concentration or meditation. However, this pressure takes place nevertheless. The individual so often unconsciously closes the eyes very tightly when sitting in meditation striving to attune to the divine inner being. Thus, pressure is brought to bear upon the closed eyes by the muscles of the eyelids. This, of course, should be avoided when sitting in meditation or attunement. When it does occur, it is obvious that physical effort is being put forth in an attempt to force a manifestation or a psychic experience. We stress throughout our teachings the importance of relaxation. This means physical as well as mental relaxation. If we sit in meditation with the eyes closed to shut out impressions around us and we permit a frown to come over the features, it is apparent that we are straining physically to attain that which we seek through meditation. Such will cause the pin points of light, the murky, cloud-like effects and black spots before the eyes. The more completely relaxed we are, the greater will be our state of attunement. It is then that a harmonious attunement will occur between the objective and subjective minds. Under such conditions, the impressions that may register upon the objective consciousness from the subjective can be recognized in their proper light, and such impressions are always so definite that they are never misunderstood.

In explaining these pin points of light and dark spots away as the result of pressure, we are, of course, not referring to the murky, cloud-like formations that will at times be noticed in the sanctum and which our high degree members understand as stressed atmospheric conditions and nuclei formed by high vibratory rates; but such impressions are only noticed under certain ideal conditions when the eyes are open and the member is fully conscious of his surroundings and the work that he is performing at the time.

We cannot place all such experiences in the same classification, for there are certain conditions that will bring about similar results which will not be due to pressure upon the optic nerves. In the majority of cases, however, it can be shown that these darting lights and dark spots are due to an external condition of which the experimenter may be fully unconscious.

How To Receive Cosmic Impressions

A Frater from the Northwest rises in our Forum circle to ask, "I of course do not question the vital importance and value of Cosmic impressions, but must we be dependent upon their casual occurrence? Can we not bring them forth when we need them, and how could this be accomplished?"

I recently had occasion to discourse upon this subject in relation to other topics, so the principles are very definitely impressed in my mind, and I offer them here as an answer to the Frater.

We have, as we know, a *duality* of consciousness. First, there is the psychic consciousness, or rather the consciousness of the soul; or to put it more simply, the Divine Mind which is taken into our being with the first breath of life. It is this Divine Mind which is the consciousness of each cell. It is the universal order of our very being. It is that which maintains the functions and plan of our physical existence, and which governs our involuntary actions and the functions of our organs and digestive, circulatory, and nervous systems. It is an intelligence over which we have absolutely no direction. Then, there is that common or *objective* consciousness by which we are sentient. For simplicity's sake we may refer to it as the consciousness of the organ of brain, because it has its seat of registration there. For analogy, we may liken it unto the light on a miner's cap which radiates from him as a beam into the darkness. Only that on which it falls becomes visible or is made known to the miner. Likewise, this objective consciousness when directed outwardly makes us aware, through our five sensory faculties, of the external world. All impulses which it detects and conveys to the brain become "knowable" to us. All things upon which it is focused like a great searchlight stand out apart from us, and are thus given an actual existence equivalent to our own. The various sensory impressions which this consciousness receives are recorded in certain association areas of the brain. For example, visual impressions and their subsequent sensations are registered in the occipital region of the brain, and the auditory impressions or sound impulses are said to be recorded in the temporal lobe area. We, of course, quite understand the psychological process where, by association, whenever there is a recurrence of the impressions externally, the elements of the previous experiences are released from their respective areas and reassembled in the consciousness. However, this consciousness which, for analogy, we have likened unto a beam of light, is not confined to focusing on external things. It can also be inverted, *turned inward*. It is as though the miner's light were turned about on his cap and focused in toward his forehead. This inverting of the consciousness is called *introversion*. The consciousness can then become aware or perceive the impulses of things which exist within the brain, or within our being itself.

We have explained how the consciousness registers impressions which it receives in certain areas of the brain. Such sections are said by psychologists to constitute the objective mind, because they are concerned with objective or empirical things.

However, the same brain registers in another area entirely different impressions, and they are recorded not through our volition, that is, not by means of our will, for we have no control over them. Such areas of the cerebrum and cerebellum are known as the subjective or subconscious mind. This means that consciousness which is in or behind or beneath our ordinary thinking, objective consciousness. What is recorded in the subjective mind? Just as the areas of the brain related to our objective consciousness are the seat of the peripheral sense faculties such as sight, hearing, etc., so the subjective areas are contiguous to the Divine Mind or consciousness within our being. As we have said, the Divine Consciousness permeates every fibre of our structure, but the subjective area of our brain is the only place where its impressions register and some become permanently recorded there. In that area they become integrated into a useful knowledge. When we meditate and practice introspection, that is, turn our objective consciousness inward to inspect ourselves, we enter the subjective state. That is, we begin to become conscious of the impressions which the Divine or Cosmic Mind has recorded there. Some of them may become very useful to us; others are not comprehensible. The knowledge which registers in the subjective, or which is taken from the Divine Intelligence that flows through us, is governed by our thoughts and conduct though we may not fully realize this.

We often make the mistake of giving our material problems over entirely to our powers of reason and analysis: in other words, to our objective consciousness. Now of course we must be realistic and practical enough to admit that material problems, insofar as their performance, their function, is concerned, should be dealt with materially and objectively. But advice on the technique of concerning ourselves with such problems and the laws and principles of the Cosmic and of nature and self which should be used in their solution, can come to us through the subjective consciousness. When we rely upon our reason exclusively, our own judgment and objective experience, we labor long and wearily at times without success. This concentration objectively on some plan or problem or circumstance causes the subjective mind or areas of the brain related thereto to *attract* from the Divine Mind, with which it is in close attunement, those elements of inspired wisdom which we need. Such wisdom remains there, that is, in the subjective, until we turn the consciousness inward and attune ourselves to the subjective state when it is released to us, perhaps in the form of a picture, such as a *visual image*, or sometimes as an inaudible *word* or *message*.

Frequently, those who never resort to this meditation and introspection are rewarded by a

forceful and sudden *hunch*. These hunches force their way into the objective consciousness and make themselves known as useful ideas. They are the *Cosmic impressions* drawn into the subjective by our own interests and pursuits, if such interests are of the proper nature. However, such hunches, as they are popularly called, are all too infrequent to be of any real benefit to us. The knowledge of the Cosmic, the intelligence of the Divine, which can aid us with our mortal affairs, is of such an ethereal and fine vibratory rate that it is with the utmost difficulty that it can penetrate the gross objective consciousness, and so disrupt the coarser vibrations of our physical senses as to make us aware of it. The difference between the rates of vibration of the Cosmic Intelligence and those of our perceptive senses is far more extreme than, for example, the delicate notes of the violin and the raucous sounds of a boiler factory. We can certainly realize that if one were employed in the latter place, it would be difficult for him to hear the beautiful strains of a violin being played nearby. For the individual to wait to hear the chance notes would mean that he would deprive himself of musical enjoyment. He would need to leave the factory and go to where the music, in all of its grandeur and harmony, could be distinctly and easily heard.

The intense concentration upon a problem, that is, striving to accomplish something objectively, thinking, planning, putting forth effort, is what attracts that Cosmic wisdom which is most needed, and which causes it to be implanted in the subjective mind. Even if it is not capable of forcing itself into our outer minds as an idea or as a hunch, perhaps days later, or even weeks, when during a leisure period we resort to cogitation, and go within ourselves, the consciousness through the process of introspection becomes attuned to the subjective mind and suddenly there is released, as said, a visual image, scene, word, or sentence which is needed to aid our problem. Originally, such an impression was drawn from the Cosmic into the subjective to await a propitious time, such as a period of meditation, for the objective consciousness to be able to perceive it. However, all of these Cosmic impressions do not immediately appear, in themselves, quite relevant to our problems or difficulties. In other words, we may become conscious, have a clear Cosmic impression of an object, distinct in all details, and yet it will not be shown in what manner that object is to be used, what its significance is. We may, in fact, puzzle over it.

To use an analogy, a chemist may have been working with some technical problem such as making a certain metal become more heat-resisting. He may have labored weeks, perhaps months, without coming any nearer to a solution. Then one day after having almost abandoned his prob-

lem, at least not thinking of it, and while relaxed and musing, he gradually enters a subjective mood. Then there appears in his consciousness, as if out of nowhere, the symbols of a chemical compound with which he is quite familiar, in fact, maybe a compound that he has used commonly for many things. There is no message as to its significance or its relation to anything. He is apt, like many persons, to be inclined to dismiss it from his mind as a fleeting mental impression, a casual recollection. If he does this, he is guilty of a sin of omission. If, however, he realizes that it is a Cosmic impression, and that it must have a relevancy to something in his life, some incident, some problem or circumstance, something he should know, he will then soon be apprised of its purpose. Under such circumstances, the chemist would need say to himself, "Now what has this mental image or Cosmic impression to do with what I have been thinking about, or have been occupied with?" His best approach would be to try to relate it to any baffling or engaging problem, not only of the immediate but of the past. He would soon find by association for what it was intended. In this particular analogy he would have the solution to his problem of increasing the resistance to heat of the metal, by the inclusion of the compound, knowledge of which was given to him Cosmically, in his formula.

There is, in the *all-inclusive* wisdom of the Cosmic, aid for every human problem in which man becomes interested or involved, unless it is of a nature contrary to Cosmic law. This intelligence of the Cosmic flows continuously through man in all of its *perfection*, in all of its absoluteness. We may liken it unto a stupendous conveyor belt in some great automobile or other manufacturing assembly plant. Upon it are all the elements, the parts needed to complete any enterprise. Once the impression has gone on, passed through the consciousness of man, if it is not seized by him it may never return, and the success of a venture, or the greatness of one with which man may be engaged, and for which the impression could be used, may fail, or not be what it should be. In big assembly plants, the parts of the machine which is being constructed are arranged either to fall off through an aperture in the conveyor belt constructed to accommodate them at just the right point—that is, where they are to be assembled—or are removed at that point by a workman whose duty it is to fasten them on the object being constructed. The conveyor of Cosmic knowledge in our being is also like this. If we take our problems into the subjective mind periodically, instead of continuously trying to cope with them objectively, we create an attraction sphere in our objective mind by holding the thought there, even if but for a few seconds. This attraction sphere draws to itself, from the ever-constant flow of

Cosmic impressions which pass through the subjective mind, the right answer or the immediate advice, counsel, or suggestion. We then become aware of it as a *Cosmic impression*.

Learning how to hold in mind properly and concentrate on just the right things needed for our problem makes it possible when many Cosmic impressions pass through our consciousness, and when we are in a subjective state, to select immediately just what is needed. Remember, you cannot help a person who himself does not know what he wants or needs. Have you ever seen a skilled mechanic at work on a complicated piece of machinery which he is either constructing or repairing? Perhaps he tries to connect a certain gear to a shaft, but some little thing is needed to make this possible, which he does not have. He walks from his work to his parts supply bench, and he studies various little devices for a few minutes; then he picks one up and returns to his work. Invariably whatever he has selected will help him accomplish his purpose. He knew what he wanted when he walked to the bench to get the part. You should approach the Cosmic for impressions in the same manner. Turn to the subjective mind with your needs well defined in your consciousness. Concentrate carefully while in the subjective state, upon the flow of Cosmic impressions to which you will be susceptible, and then make your choice. *Learn to go to the Cosmic*. Do not wait for hunches to flow in upon you occasionally or break through into your consciousness.—X

Rosicrucian Psychology

There exists today considerable confusion in the minds of the general public regarding what constitutes psychology. The question which confronts us, and which is frequently asked by members, is, "What constitutes a Rosicrucian interpretation of the various phases of popular and academic psychology?" Probably volumes could be written on this subject, but it might be well for us in these pages to consider a few of the fundamental principles of psychological subjects and their relationship to Rosicrucian interpretation.

Psychology, on one hand, has been confused in a sense with being a system of miracles—that is, something not in the ordinary accepted daily existence which we use or have to meet. On the other hand, there is the strictly academic psychology as taught in our universities and colleges today, which is attempting to become a science in order to stand among other sciences. There is in addition to these two theories a typical Rosicrucian psychology, and I am going to attempt to point out some of the fundamental principles of psychology as academically and popularly considered in the world today, and at the same

time help you gain a psychological conception, as I will call it, that will assist you in adapting the fundamental theories, principles and practices of Rosicrucianism to your daily life, as well as opening up avenues of investigation and study to you.

General psychology as seen in the thinking of the masses today is either disregarded, or, as I pointed out, thought to be something that will accomplish actions or purposes that no other processes will do. Many individuals seek psychology with the one viewpoint of eliminating effort—that is, by a psychological process perform what otherwise would take physical effort, or, in other words, avoid work. Psychology is not a miracle, nor a method of teaching people to perform miracles. In fact, it is very much down to earth, and we must consider it in that sense. We often hear people refer to a thing they do not understand as being psychological, or someone will speak of a process of a person's physical and mental condition and say he has not the right psychological approach, or they do not see the psychological phases involved.

The phase of psychology with which we are primarily interested has to do with man, although there are other fields of psychology also. Anything that lives, lives for the two fundamental purposes, and I am not attempting to reveal something new here, but trying to present the fundamental purposes of life. Nevertheless, man searches to adjust himself to his environment and to the will of his Creator. He may do one or both intentionally or unintentionally. Many people would deny trying to adapt their environment to the will of their Creator. Man, in attempting to adjust himself to environment, is working to further himself best under the physical circumstances—that is, where he lives.

We all like to be in harmony to our environment, because it indicates a number of things. It indicates health, which is something we all strive to obtain. It indicates peace in the sense that we are not in friction or conflict with things around us. It indicates a certain amount of happiness, because we have peace, health and happiness, and we also add to these possessions. If we are in perfect harmony we feel we have control over certain phases of our environment. The farmer finds satisfaction in ownership of land. We may not want to own land, but we find satisfaction in having something which we own or have acquired. Now, this deviates from Rosicrucian theory, or I might say Rosicrucian principles, since we are taught in the early degrees of Rosicrucianism that possession is merely an objective illusion. We cannot possess anything. Possession amounts only to the use of those things to which we can adapt ourselves in our environment, and because we are either fortunate or intelligent enough to bring

them into our environment for our own purposeful intention. Then where does that feeling of possession and security of possession come from? It does not come from any Cosmic source. It is not a part of our adjustment to the will of our Creator. It is forced upon us. Man probably did not prefer possessions in the sense of withholding goods of value from others. He gained the idea of wanting those possessions in order to compete with others; in order to hold up his head among his fellow men. In possession we gain that outlook of superiority, confidence and, to a certain extent, happiness that makes us feel more adjusted to our environment. That is definitely contrary to many evidences of the fact that those possessing the least are sometimes the happiest. However, proof of that has come through happiness.

I read an article in a recent issue of "The Reader's Digest" which presented a case of a former author of Austria who told of the psychological effect that the money inflation following the first World War had in Germany and Austria; how prices rose in terms of the money system, and how he lost the money value he previously had. It is quite interesting to study this adjustment to environment. Man's attempts to adjust himself to his Creator are varied. The average individual seeks harmony not only in environment, but in his whole life, and finds that adjustment to a perfect state in environment is not enough. There is another factor which enters into the thinking and is forced upon man, and this is to harmonize himself with others. We have all failed time and time again in adjustments to environment, and those failures can either make or break us. In a sense man is scarred by failure to adjust himself to environment, and his present status is sometimes indicative of the results he has had with conflicts in adjustment in the past. We all take some hard knocks from time to time. We are prone under such conditions to lay the cause of those difficulties outside ourselves, because in our thinking we are trying to acquire something outside ourselves. It is remarkable that man has not attempted to look within for an explanation of failure.

The average individual, you and I included, has to be hit on the head occasionally to make us utilize facts that are apparent, that are right before us. How many things do we do from month to month in our daily lives, and wonder why we did not see the possibility of doing them before? We make adjustments constantly. We make changes which are beneficial, and the beneficial qualities are so apparent to us that we feel ridiculous that we did not see them before. If man is going to understand the real psychology of being, and if he is going to make an adjustment to his true purpose of life, he will have to look to his Creator and find out what can help. Maladjust-

ment is usually blamed on organizations, churches, fraternal orders, or on the intent of others. Man's tendency to project his difficulties outside himself has brought many attacks upon established institutions that are doing good. The one who says the church is not worthwhile in the world today is one who has projected his failures to that point. There are also those who state that persons who join fraternal orders are doing wrong. The *intent* of others is also blamed. Those are factors of human reasoning of the most elementary type that bring us to the question of whether or not there exists a science that will help man to make these adjustments better, to consider himself better as a whole physically and mentally in relationship to his environment.

Psychology, as a science, and I mean by science something that is definitely fixed in procedure and subject matter, is open to considerable question. Psychology among sciences is literally an orphan, because it has been accepted and rejected by all. First it was apparently a part of philosophy, closely related with religion. Then in the past twenty years there was an extreme swing of the pendulum and psychology was associated with biology. Now we find that that materialism, or that materialistic viewpoint, in such an extreme sense is gradually being tempered. We find that in modern textbooks on psychology, education and those things which bring man to understand his relationship to environment, there is a more tempering quality, a desire upon the part of those studying the subject to present a more literal science. Man, after all, is the subject matter of all sciences, and psychology is the science which particularly treats on man as a whole—his life, his actions and his reactions—and therefore we are arriving at a point where serious-minded people and those capable of so doing are acknowledging a so-called orphan science to be possibly the only science that is worthwhile today and that is fundamental to all other things.

The study of man as a unit is, after all, the very thing we are doing all the time in Rosicrucianism. Rosicrucian psychology is based upon the philosophical system of idealism—that is, the conception that man is aware of the outside world only through his ability to perceive that which is actuality, that which exists only to him in proof of reality. I am not going to try to present to you here the Third and Fourth Temple Degrees of the Rosicrucian graded studies, but fundamentally, as the illustrations are given in our monographs themselves, a sense impression does not exist unless the sense is there to register the impression. If a tree falls in the forest miles from any human being or animal, it does not make a noise, because no noise may exist unless it is registered by a human or animal ear. Only vibrations exist. There are vibrations in this room of which we are not

aware. Why do we not know them? Simply because we cannot attune ourselves to them. We are not in a position to reach out and grasp them and bring them to our senses.

When we question the placing of psychology in the category of science, we are answered that a science which includes the scope of psychology, the study of man—how can it be a science? How can it be perfect? The answer is, "Is any science perfect?" What is perfection in science? Perfection would be stagnation. It would be the end. There are two types, or two phases, of the consideration of our reaction to environment that primarily come under the subject of psychology, and these are the perception and interpretation of all stimuli that affect us. In other words, we, as human beings, are receivers of stimuli that enter our beings. We are the subject matter upon which certain objects play. In rules of grammar we learn that a sentence has a subject and a predicate. We define a subject as being what the sentence is about and a predicate as telling something about the subject. We are the subject matter; the objects are playing on us all the time. They are constantly coming in and being interpreted on the basis of our experience, on the basis of our own sense perception, and that sense perception differs.

For example, your attention is not focused upon an unexpected occurrence, and when one happens you miss much that actually occurs. Consequently, the unexpected is something that occurs almost before you realize it, and you immediately, from what you saw or what you heard, set up in your own thinking a chain of thought which you come to believe. The amazing thing is that such explanations are often entirely false. Those who study legal psychology and go into the serious study of criminal tendencies realize that many perjurers tell their stories and really believe they are true. They will tell their stories as they interpret them. That is why you can never get two people to tell a story the same way. That is what causes the story to be changed by the individual unintentionally, adding his own experience and retelling it in terms of his own experience.

Where is the subject matter to which I referred? The subject matter is the internal man. There have been so many terms assigned to it that it makes little difference what we call it. The psychological term is usually "ego" or "mind." As Rosicrucians, we also define mind in a similar way. However, the material psychologists would make no definition between mind and brain.

Consciousness itself is a state which evades definition, and it must be the subject matter to a certain extent of anything considered as a part of man. Consciousness is a world of being, which is about as far as we can define it. Descartes said:

"I think; therefore I am." He proved to himself the existence of a state of consciousness. Self-consciousness is a realization in ourselves that we are doing what I have just said we have done. In other words, when we analyze self-consciousness we do a most unusual thing. We define ourselves as the object of consciousness. The subject becomes an object to be analyzed by itself, and unrealized by most of us, that analysis is one of the most unique facts in the universe—the ability to make our self-consciousness the object of our own self-conscious analysis. That is what makes possible the perception of soul. The material psychologists state that the soul cannot be perceived, that it evades the physical senses. It does insofar as objective realization is concerned. We cannot perceive soul in the same way we perceive a table with an object lying on it. You have to perceive it through self-consciousness.

Self-consciousness matters little until it establishes symbolism. If it were possible to contact an adult who was raised by himself on a desert island, and we could by some process teach that individual to express his ideas in words, we would learn a lot about psychology that we do not know now. Self-consciousness is the one factor of man's existence outside his physical being that we can positively be conscious of. We must define self-consciousness as an attribute of some factor other than the body, because it cannot be tied up with the physical. In the first place, I have given one proof. No physical thing can be the object of its own perception—that is, a desk cannot perceive a desk; your glasses cannot perceive the lens within them. Only self-consciousness can be the object of its own perception. Consequently, it is an attribute of something other than physical.

I am presenting conclusions and theories which are to the best of my knowledge somewhat in conformity to psychological science today, and in conformity with Rosicrucian doctrine. In the world today psychology plays a part in helping man to understand the adjustments which are necessary, and man must deal with psychological factors in the same manner he must deal with physical factors.—A

Living In the Past

All too often man is inclined to bemoan the passing of time and object to natural changes in ways of living, methods of government, and systems of business, crying aloud: "That is not the way we used to do it. My father and grandfather had a different system. Would that we could go back to the good old days." But, Fraternes and Sorores, we are living in a world of change, a world of action—restless action, perhaps, but evolution nevertheless. There is nothing that we can do to prevent such change, and, in fact, we

should not wish to do so. One cannot grow, evolve, and develop and at the same time live either mentally or physically in the past, surrounded by the customs and practices of fifty, seventy-five, or one hundred years ago. This continual movement onward and upward is natural. It is a very necessary law in the entire Cosmic scheme of things. We find this changing world of ours following an orderly, systematic plan that is advantageous to all as a whole. At times we, as individuals, find changes not to our personal advantage, especially if we have made no effort to keep up with modern methods and practices.

For example, suppose a doctor or physician, after completion of his medical course and internship, was satisfied that he knew everything necessary and, therefore, discontinued further study and refused to keep up with modern practices, new discoveries, new uses for old remedies, and latest developments in the art of surgery. Such a one would soon find what little business he did have falling away from him, and he probably would even lose his original ability and technique as a healer.

What of the automobile mechanic who fails to keep pace with modern design? He will wind up with a few customers who, like himself, are satisfied with the old-style gasoline engines and Model T accessories.

Fratres and Sorores, we cannot return to the past, and even if we could, we would be much dissatisfied. The average person who is born and reared in a small town or community and then seeks his future in the big city often expresses his dislike for the cold, unfriendly atmosphere, the hustle and bustle of big business and competition. He dreams of the day when he can return to the place of his birth, meet once again his old friends in surroundings once loved. Invariably, however, he thinks of the old home town as when he left it. He forgets that he personally has changed, especially insofar as his habits and tastes are concerned. He always visualizes the corner drug store as it used to be, with its bevy of friends and familiar faces lined up at the soda fountain. When he returns, what does he find? The familiar faces no longer there, the personnel changed, the ice cream soda not nearly as good as it used to be. His taste for ice cream sodas has changed, but he does not realize it. He thinks he has remained the same and everything else has changed when, in fact, complete evolution has taken place with the passing of the years. And so, our hypothetical one goes away disappointed in the old home town. He is anxious now to return to the environment of the big city where he has made new friends, where he has become accustomed to an entirely new routine of life. His entire system, meaning physical anatomy, and his mental faculties are geared to the fast-moving pace of the big city,

where physical, material changes occur at a greater tempo than they do in his old home town.

The part of interest in connection with this matter is whether or not man is benefited by all of this change. Would he be better off spiritually and materially if he could recall the past, not simply through bringing back memory impressions, but in actuality? Would it be helpful if one could mark time for a while instead of traveling along with the rest of humanity and, in fact, all of God's creatures? Now it has been implied that change means evolution, and even when it appears to be devolution, it is actually progress and development. Certainly we all desire to progress, and this results from experiences in this life. Our material experiences add to our knowledge of material circumstances and surroundings; spiritual experiences add to our inner development, expand our personality and character, taking us a little nearer our goal of attunement with the infinite. The experiences of the past and of the present are merely stepping-stones to a brighter, more progressive future. Each experience results in a change within us, subtle, perhaps, but a step forward nevertheless. We change physically and spiritually through experiences that change our conception of the world within and without. This is progress, evolution, development, and quite in accord with the Cosmic scheme of a changing universe.

Why Should I Be Thankful?

During the entire year I receive, by appointment for interviews in my office, many fratres and sorores from nearly every part of the world. Some live nearby, while others may be from Australia, South Africa, or Europe, and when they arrive in California they think little of the extra distance or time required to come to San Jose when relatively so adjacent to it. However, during the annual Rosicrucian Convention held here in Rosicrucian Park, I sometimes have as many as two hundred ten-minute interviews with Rosicrucians in six days' time. Such interviews are most stimulating to me. It is a pleasure not only to be able to meet personally so many with whom I have been in correspondence, but to learn of their ideals, and to know what our beloved Rosicrucian teachings have done for them. Equally important is it to hear them express their views upon many philosophical questions and problems.

Such opinions, sometimes erroneous and at other times highly enlightening, become the incentive for many Forum discussions. At this time, I am particularly reminded of a question put to me by a soror during one of these interviews. She was very apparently a cultured woman, and her remarks indicated she had no proclivity toward posing meaningless or paradoxical questions. She

prefaced her statement by saying: "The question that I am about to ask has been given serious thought by me, and I hope it will not be construed as being sacrilegious or facetious." Then she queried: "Why should I be thankful for the benefits I receive?" Possibly my face revealed my perplexity, for she followed, before I could reply, with an elaboration: "If I am to be grateful to some source or being for the so-called blessings I receive, such as good health, or at least freedom from pain and suffering, freedom of my person and thoughts, and the welfare of my family and friends, then by the same token, should I not be condemnatory or reproving to the same powers for my misfortunes? In other words," she continued, "Why should I express gratitude for those things which I enjoy?"

By habit and tradition, we could marshal many platitudes and trite sayings intended to point out to the soror how false her reasoning was, and how shocked she ought to be for saying such a thing. A number of them would be hypocritical and not explanatory. Actually such statements would not suffice. This soror was not an ingrate; she was not an atheist, nor even an agnostic in the broadest sense of the word. She was a profound thinker. She wanted to know why she should be grateful for the beneficial things of life, which either came as an apparent direct result of efforts she personally expended, or which came to her by virtue of her living.

Such a question cannot be brushed aside verbally, nor in our consciousness, by the mere affirmation that it is our "duty" to be grateful for bounties received, or that we must show our appreciation, et cetera. This would amount to requesting one to have an unintelligible devotion. If we love a person and are loyal to him, or to a precept, we should as well have the knowledge of *why* we are. Usually the insincere person who feels no gratitude towards anyone or anything for such bounties as life may afford him, contends that he did not ask for life; that it was thrust upon him with all of its vicissitudes. Since he had no choice in this existence, he likewise has no obligations because of it. Such an individual (in which category this soror could not be placed) has failed to distinguish between *arbitration* and the law of necessity. By arbitration, it would be presumed that man before birth would and could have the choice of arbitrating with his God, with the Divine Mind, or with some purely physical or mechanistic powers of the universe, whichever he may conceive to be the initial cause of all, as to whether he should accept a mortal existence. If man were disinclined toward life before birth, and so expressed himself, and the decision was arbitrarily made by a power beyond his control that he should be born against or in defiance of his will, it would follow then that he would have incurred no obligation for that

which he did not desire, regardless of whether its effects were salutary or otherwise. However, even in this sense, such reasoning would be quite exaggerated, for it places the opinion and judgment of man, as to whether he should be born, on a parity with a God, Cosmic Intelligence, or at least a universal system of natural law. However, since man is not afforded such an opportunity for consultation and decision as to life before he is born, and, further, since he could not be capable of such a decision until after he has a physical existence, his birth then is one of *necessity*, and not of arbitration.

The faculty of choice does not exist until man is born. His birth is an inescapable necessity, it is part of an immutable concatenation of causes and effects, from which his life must follow, just as three sides follow from the geometrical form of a triangle. At no time was his life ordained. There is a law that life shall be, and his follows from that decree. How he shall evolve, what he shall learn, suffer, or experience are not individual judgments. These, too, are the links in a chain of inescapable Cosmic laws. This does not connote that the experiences of life are a fatalistic decree and are predestined for each individual. The effects we experience in our living are greatly the result of our own doing, either in this life or another, but the causes which produced them, we cannot evade. Each time we think or act, we consciously or unconsciously put them into effect. We did not, it is quite true, ask to be born a John Jones, or whatever our name may be, but if we had not been born thus, it might have been a Mary Smith or some other personality, and if not in this age, perhaps a thousand years hence. That man shall be born is not a decision which he can oppose, or with which he can intervene.

Man has no existence, such as he now experiences, *until he is*. Consequently his present existence is merely a transition from one kind to another. It is not a state of which one may have advance knowledge and so be able to make comparisons. Man's present existence is not separate from what has gone before. Our present life is like a bud unfolding into a flower, a continuation of a process of development, like a spiral consisting of concentric rings, each higher than the other and yet without any visible beginning or end. It is not as though a bud could say, "I do not want to be a flower," for the seed, the little green stalk, the bud, and then the bloom are all part of a cycle; one cannot be separated from the other. They are various manifestations of but one single nature. Probably when the flower reached the bloom stage, if it could become self-conscious and could look out upon its environment and be aware of its struggle for existence, it might not prefer that aspect of its life, but it could not ever hope to prevent blooming, for the flower has to be, not

that day perhaps, but some day. The flower cannot detach itself from the laws of life. That which gives it existence is *all existence*, is part of the entire Cosmic.

For further analogy, man did not ask for two arms, yet he has them, and they, too, follow from the necessity of his physical being. In his opinion, he may owe no particular obligation to any power, divine or otherwise, for them. He cannot help, however, but have a sense of gratitude for what they make possible in his existence. When he loses an arm he is aware of what it has afforded him. If all men had been born without them, the individual would never know, it is true, what he could accomplish or enjoy with them, but he does have them and he is in that state of development, and has those powers of perception and apperception by which he can evaluate the functions of his arms, in comparison to what life might be like for him without them. Each time he experiences a pleasure, mental or physical, because of his arms, there should well up within him the thought that by the majesty of the Cosmic plan alone, he has been given those arms as a necessity. We should indeed be grateful, therefore, that the Cosmic Intelligence, through the necessity of its own nature, has made it possible for man to conceive certain human experiences as enjoyable, or as conducive to his own happiness. We should be thankful that such states of mind exist, by which we can be conscious of a benefit and that we can evaluate our environment and call some things good. When we are happy, we are in *harmony* with the essence of our being, in rhythm with the universe as a whole. We are thus given an insight into the Cosmic Order, which might not have been afforded us, and, in fact, which we know other beings cannot perceive. True, we did not ask for them, and these faculties have not been especially assigned to us, they follow from the fact of the kind of beings we are. However, we are not amoebas, insects, or reptiles, and how magnificent is the thought that we are not. As an inferior species, we might not encounter mental anguish, that is true, and we could possibly live a life of oblivion, but since by necessity all things living and inanimate are made part of the game of life, how much more gratifying it is to be aware of the game and to be grateful that the Cosmic order has made this possible.—X

Dangerous Misbeliefs

I have a telegram, just received, which I wish to bring to the attention of this Forum, because it illustrates a point for our consideration at this time. So as not to violate the confidence of the sender and the privacy of the message, I will delete the full names of the parties, and certain other unimportant details. The communication

was sent me by a soror who resides in a South-western state of this country. The telegram reads: "Please try treat my son John. He is in Hawaii. A fortune teller told him he would die before August 5, 1941, his thirty-fourth birthday. Johnnie is frantic with fear that it may happen."

It would seem from first blush that such a fear or obsession could be easily extirpated by realizing that there is no foundation for such a prediction, other than the mere verbal statement of the fortune teller. Such a prognostication would be quite ineffectual where no confidence had already been established in the source of the information. However, it must be realized that this young man consulted the "oracle" for his or her advice. It was not just proffered him—he solicited it.

There are three kinds of persons who patronize seers, fortune tellers, soothsayers, and diviners. First, those who do so for entertainment, who consider it amusing, who are skeptical, and who have no interest in the method or alleged system of prognostication which is used. Second, those who are students of psychical phenomena, or psychical research, and who are not so naive as to accept all that is said. They are intelligent and informed investigators, and they are more concerned with the psychical, telepathic, or powers of hyperesthesia which the medium or operator may possess. They are likewise not prejudiced or possessed of presuppositions. They conduct their tasks of investigation in no perfunctory manner.

Third, there are those who believe *sincerely* that certain individuals command faculties, not only possible of discovering what exists in another's mind, but being able to reveal in almost minute detail *the future events* of another's life. Such believers are not seeking entertainment. It is a serious venture with them when they consult "seers." Further, they are not students. Most have not even a knowledge of the most rudimentary facts of general psychology, and they know nothing of hyperesthesia, or extra-sensory powers. They are convinced that the seer is endowed with a *supernatural* power. In other words, that he or she is an agent for some force or intelligence which the average man could not even experience. Consequently they will not concede that if the future could be so revealed that such a faculty and its function could and would need be explained by natural laws and causes. In fact, the phenomenon alone is all in which they are interested, and in which they place implicit faith. Their desire for the predictions adumbrates all else.

Patently this young man, now terror-stricken on what he imagines is the eve of his transition, is of this third or latter kind of persons. Since he is *convinced* of the reliability of this type of divination, it is quite comprehensible that he will also believe what is told him by such seers, no

matter how bold their predictions. The thought of his approaching death is as much a certainty to him as if he had been sentenced to be executed on that date by a military court-martial. There is unfortunately no persuasion, no dialectics, or reasoning which can disabuse his mind of its present inhibition. All who extend aid, or attempt to rationalize the circumstances to him are at a very decided disadvantage. They are put in the position of positing what, to the believer, consists of but a personal opinion, against one who is thought to have access to supernatural revelations. In other words, the statements of a mortal and ordinary man, opposed to another who has, or is believed to have, traffic with a source of omnipotent wisdom. We may, through Cosmic assistance, be able to reach the subjective mind of this individual, and there try to mitigate the fear which has been implanted, and thus ease his torment. The belief in the efficaciousness of the prediction, however, can only be shattered through a personal experience to the contrary. The young man will need, perhaps on several occasions, to have disclosed the fallacy of some of the seer's divinations before he becomes finally convinced that all of the predictions are not infallible. By the time this FORUM reaches our members' hands, the young man will have his faith quite shaken, and will be inclined to listen to the advice of his friends.

What concerns us most at this time is, what accounts for these *dangerous misbeliefs*? Why do some people have such implicit faith in fortune tellers? Sometimes their faith is founded upon knowledge, an actual experience, and not an opinion which merely develops into disbelief. Thus, for example, out of sheer curiosity, an individual may consult a fortune teller. He may be absolutely ignorant of psychic phenomena or psychology, and to his utter amazement, upon his first visit he is told his name, his fondest hopes, and there also may be recounted to him incidents of his life. He believes these things could not be possible, could not have been the knowledge of the seer, unless he or she actually was possessed of some supernatural powers. It is admitted that such an experience makes a profound impression, and especially upon those unfamiliar with such occurrences. The seer may have been a very clever charlatan, well-versed in deceptive methods, and by leading questions, a well arranged interrogation, and by careful deductions arrived at the information without her subject being aware that he inadvertently contributed the information. This method is well known to psychical researchers; however, only very naive persons are susceptible to it. On the other hand, some prognosticators resort to no perfidy. They actually have telesthetic powers and are able to attune themselves with the subjective minds of their patrons

and receive as impressions their dominant thoughts, which, in a startling manner, they easily interpret and relate as actual facts. This is just as one can experience a sensation of coldness, and then by association of ideas, explain it in terms of things which have similar qualities of coldness.

It is, however, quite surprising to discover that some individuals are not able to differentiate between a disclosure of past events or facts known to them, and that which would amount to prediction. For example, if intimate facts, of which they have no knowledge, are related to them by fortune tellers, they accept this then as a token of powers of prognostication. I have listened to many persons extol the virtues of such "prophets," in terms of having been told things about themselves, with which they were already quite familiar. I ask repeatedly, "What were you told that you did not know, and which was in a future tense, and which has since come to pass?" Perhaps my experience is limited, but I have never had a person relate that there were future events revealed to him—events which have actually come to materialize. Generalities, yes—that he might travel, that he would experience financial difficulties, that he would lose a friend, that he would receive news that would gladden him, et cetera. Actual dates, specific amounts, complete names of unknown persons, and definite places—*no!* Be that as it may, one who is not inclined to be realistic about such matters as these, accepts even the generalities as proof of the powers of the diviner, and the experience of telepathy seems to confirm to him the ability of such "seers" to tear aside the veil of tomorrow. On the other hand, if you were to tell such a subject that you knew where there was a person who had the faculty of telepathy, and could, as is popularly said, *read his mind*, he would display no interest—it is the future that interests him. But when actually a fortune teller, under such a pretense, does no more than recite to him his own past experiences, he naively accepts the statements as predictions.

Unfortunately some persons who command such telepathic powers, themselves believe that they are seers, and that their developed psychic sense makes it also possible for them to predict events, the causes of which are non-existent. They come to accept every passing impression of their own minds, every suggestion that enters their consciousness, as auguring a future event. Each thought becomes a *symbol*, a sign of what is to happen. They vend these impressions of their own minds as predictions, not mindful of the consequences upon their patrons, who are apt to be so credulous as to shape their lives by them, as did the young man in the case to which we have referred.

It is dangerous to believe, unless there is some rational foundation for your belief. Belief is an

assumed knowledge. In some realms it is quite harmless. In others, it is disastrous. Where a belief is beyond the test of experience and the retaining of it is detrimental to our peace of mind or personal welfare, it is better that we abandon it. In such an instance, the risk of abandoning what might eventually prove to be fact is far less than suffering continually and finding that it was not necessary. In other words, it is far better to discard a probability than endure suffering for an uncertainty—and belief without knowledge is that. Ask yourself not just what do you believe, but *why do you believe it*. If any of your beliefs are fraught with danger, and if you cannot substantiate them, other than with the conviction that you like them or they appeal to you, *cease them* before it is too late. Don't harbor what might be a serious misbelief.—X.

Reincarnation Fully Presented

Here are several of many questions on the subject of reincarnation which have been asked of this Forum circle again. "What happens to the soul of the stillborn child?" "How are our lives decided upon, that is, what body should the soul again inhabit?" "What experiences or lessons are learned by the soul which is confined from birth in a body having an imbecilic mind?" "Do we in the after-life know who we are, that is, do we have the same identity as here on earth?" "Why must a little child, perhaps two years of age, pass through transition?" "What is gained by the soul residing on the earth plane so short a period?"

I could go on and list hundreds of such questions which are brought to the attention of this Forum each month. If we were to answer them all, we would need devote each issue of the Rosicrucian Forum entirely to these topics. We have been quite generous in our answers and in our consideration of the subject of reincarnation. One needs only to refer to the annual index of the Forum to see how much space under such topic headings as Soul, Reincarnation, 144-Year Cycles, incarnations, etc., has been devoted to it. Furthermore, each time we answer one of the questions, next month the same question, worded a little differently, is submitted by another Frater or Soror. Consequently, it cannot be answered again immediately, as we are obligated to think of the diversity of interests of our Forum readers.

The number of questions on reincarnation indicates that there is a tremendous interest in the doctrine on the part of at least a good majority of our fellow Rosicrucians. Reincarnation, of course, is but one of the many doctrines which are expounded in the Rosicrucian teachings, and it is by no means a central or pivotal principle about which the teachings of the Order revolve.

However, what puzzles me is how many members who are obviously sincerely interested in the subject, and wish to examine its principles thoroughly, as is indicated by the numerous questions they ask, have not obtained or read the most comprehensive work on this subject, namely, "*Mansions of the Soul, The Cosmic Conception*," written by our late Emperor, Dr. H. Spencer Lewis. The book is the most simply worded and logically presented thesis on reincarnation that I have ever had the opportunity of reading, and I have examined many such works. The fact that most of the questions which are repeated by Frates and Sorores on reincarnation, such as the examples given above, are of a nature most thoroughly answered in "*Mansions of the Soul*," *proves that* those members have never read the book. Time and time again they write, "We enjoy the articles on reincarnation in 'The Rosicrucian Forum,' but can we not have much more than what is written there?" And then they ask questions which are superbly delineated in the "*Mansions of the Soul*."

On numerous occasions this book has been advertised in the "Rosicrucian Digest" and even on the back cover of the Forum itself, but apparently it has been overlooked by these reincarnation enthusiasts. Look at the following titles of the large *Chapters* of this book, which are *all-inclusive* in their information:

- "I Go to Prepare a Place for You"
- Why Are We Here?
- The Ancient Beliefs
- The Quest
- The Cosmic Conception of the Soul
- The Personality of the Soul
- Does Personality Survive Transition?
- Heredity and Inheritance
- Karma and Personal Evolution
- The Aggregation of Personalities
- The Religious and Biblical Viewpoint
- Christian References
- The Over-Soul and Cycles of Incarnations
- Between Incarnations
- Multiple and Secondary Personalities
- Souls of Animals and "The Unborn"
- Recollections of the Past
- The Fear of Death
- Questions and Answers

It will be noted that the last Chapter is devoted to answering questions, the very same kind of questions which are submitted to this Forum on reincarnation, but to which no such great space could be devoted. Just a few of the questions which are fully covered in that last Chapter alone, are: "What about twins? If two bodies are born at practically the same minute are there two segments of the Soul or two personalities in the bodies, or just one?" "What effect has suicide

on the evolution of the Soul?" "What determines the nature of the Soul for any specific body that is to be born?"

Furthermore, "Mansions of the Soul" contains many most elucidating diagrams and illustrations upon this subject which could not be included in "The Rosicrucian Forum." The book, of course, must be purchased separately, but it contains nearly three hundred and fifty pages of subject matter, and it would be a saving to the member who is greatly interested in reincarnation, because he is given all the needed information on the topic in a very condensed and interesting form, to which he can immediately and frequently refer. The book was written by the late Emperor after years of study and preparation, and intensive research, and it has had several editions, with a wide circulation. It is so comprehensive that hardly anything more could be written in "The Rosicrucian Forum" on this subject, that is not already adequately treated in the work.

To make it possible for many of our Forum readers to possess this most valuable and instructive book, we are happy to announce a reduced price to *them only* of \$1.95 per copy, order and remittance to be sent to the Rosicrucian Supply Bureau. This, of course, constitutes a material saving to our Forum members. The price is extended at this time, we repeat, just to *Rosicrucian Forum subscribers*. The special offer will expire and cannot be granted beyond October 5, 1941. I hope that our Forum members will realize that this offer is being made not for the purpose of just selling the book, which as said, has already had several editions, but of bringing those members who are continually desirous of more complete information on reincarnation and the book of full explanation together.—X.

"A" Element at High Altitudes

An interesting thought for consideration this morning comes from one of our sorores living just outside of Johannesburg in the Union of South Africa. This soror has asked whether or not the life-giving force known to Rosicrucians as the A element is more abundant at low altitudes or levels, such as at sea level, than it is high up in the mountains.

It is a noticeable fact that one has more difficulty breathing at high altitudes than near the seashore. Mountain climbers experience shortness of breath and early exhaustion when they climb high mountain peaks where the air conditions are rarefied. This would seem to indicate that the A or positive element that we take into the system through breathing is in insufficient quantities in the upper regions. However, knowing the source of this all-important energy, we must realize that it is just as abundant in high altitudes

as it is near sea level. Our teachings tell us that it is not just the air or oxygen that we breathe that is important in sustaining life, but rather this positive element emanating from the sun that is taken into the body through the act of breathing. If this element is just as plentiful in high altitudes as in low places, then it would seem that no exhaustion or shortness of breath would be noticed by the mountain climber or by the passengers taking transcontinental flights in airplanes. The fact of the matter is that there is just as much A element high up in the mountains or at high altitudes as there is at sea level, but there is a condition that is just as damaging to the individual as a lack of A element would be. This condition is light or thin air. The air we breathe at lower levels has considerable moisture in it. It contains sufficient oxygen and other gases. At high altitudes, little or no oxygen is to be found. This makes it necessary to breathe much more rapidly than we may take into the lungs the amount of air we are accustomed to. It is this air with its moisture, oxygen, and other gases that acts as a medium of transfer to the lungs and hence to the blood of the A element so necessary to life. Without this medium of transfer, we cannot enjoy the benefit of the A element, even though it may be all around us in great abundance. We, of course, cannot see it, nor can we benefit by it unless we have air to breathe that brings the A element into the body. It is just like the presence of dust particles in a room. We are seldom conscious of them, yet they are there just the same. We can see them plainly if we darken the room and then allow a bit of sunlight to stream into the room through a small aperture cut through the window shade. The stream of light becomes the medium of transfer of the existing dust particles to our consciousness through the sense of sight.

The two vital elements that join, unite, and blend one into the other to form life must have carriers that they may manifest in the body as the body's vitality. The carrier of the A element is the air we breathe. The carrier of the B element is food and water. You may cut off the carrier or attain an altitude where the carrier of the A element is hardly perceptible, but you cannot cut off or shut out or find a location on the earth plane where the two great vibratory forces no longer exist.

Let us use still another analogy to make clear this point under discussion. You perhaps know that sound vibrations will not travel through a vacuum. There is a laboratory instrument in the physics laboratory of the Rose-Croix Science Building that demonstrates this fact to us. This instrument consists of a large glass or jar within which we can fasten a little dinner bell with a

means of ringing it from the outside. The jar is so fixed that the air can be pumped out of it. Now, before turning on the motor that runs the vacuum pump, we can ring the bell and hear it ring quite loudly. The medium of the sound vibrations is the air in the jar and the jar itself, for a solid carries sound vibrations very well. Now when we start to pump out the air, the ringing sound becomes fainter and fainter until finally it can no longer be heard. We have removed the medium through which the vibrations travel from the bell to the inner sides of the jar. We have not changed the sound vibrations one iota. We can see the clapper striking the insides of the bell, and thus we know that vibrations are being set up in the metal of the bell. They cannot travel, however, for their carrier has been removed. Liken the A element to the sound vibrations and the rarefied atmosphere to the condition of vacuum within the jar, and you can appreciate what it is that is missing in the upper regions and high, mountainous areas.

Interesting Personalities

A convention is like a family reunion. We renew old friendships and discuss Rosicrucian events of the past and present which are close to our hearts. We meet the new members of our Rosicrucian family and take pride in them. There are so many worthy things that could be said about these hundreds of fine men and women who compose these annual happy conclaves, many of whom have come for the first time. There is so much that is notable about their lives and characters, no matter what their social or economic status in the outside world. At this time I want to discourse upon but a few of these personalities who were present at our recent Convention. I hope that these Fratres and Sorores will forgive me for bringing them to the fore in this manner.

During the early part of the year 1925, I believe it was, in San Francisco where the Supreme Grand Lodge was then established, one afternoon a man and woman entered our Rosicrucian reception room. I had been duly elected Supreme Secretary but a year before, and was a very young man. I stepped out of my office to greet these visitors personally. Their bearing immediately impressed me. The man was dignified, cultured, striking in his appearance. His face was a mirror; that is, it seemed truly to reflect the character of the individual, namely, open, frank, kind, intelligent. The lady with him, his wife, somewhat more retiring, soft-spoken, was equally cultured and personable. Neither was a Rosicrucian. In a straightforward, simple manner, they explained that they sought Rosicrucian membership. They had discussed the Order with members, and they

expressed a sincere desire to tender their applications for membership immediately. The man was by profession a professor of music, a real artist. He had his own conservatory in the Middle West, and later became affiliated with the faculty of a large university in that section of the country. These two persons have been Rosicrucian members continually since that time, loyal to the precepts of the Order, inconspicuous in their efforts to further it, yet never hesitant to speak or act publicly in behalf of it. They have been instrumental in bringing into AMORC, as students and members, many other persons. In any crisis which has ever arisen, whenever the Order was subject to attacks by enemies, they stalwartly lent their defense. They have not sought honors or titles. On the other hand, the Frater has often served as Chapter Master and as a special delegate for the Order. He has weathered all the various vicissitudes of our times and made sacrifices to remain a member. He has taught for the past two years on the staff of our Rose-Croix University, and was accompanied each time by his charming wife. To me it is amazing how little time has affected their personal appearance. It seems as if it was just yesterday that I first met them. These two members, our Frater and Soror, are Mr. and Mrs. F. H. Ingersoll of Indiana.

Another who has been a member for several years is a Frater who is an official of a midwestern city, and also a lieutenant colonel of the United States Army. He is a man of few words. Though not loquacious, each time he speaks he has a constructive remark to make, and one that is worth of listening to. Having a love of the mystical precepts of the Order, and being a devoted student of the teachings, he is *nevertheless* down to earth, practical, and ready to meet material affairs on their own plane, and his counsel reflects his good judgment. He is not given to approbation or forwardness, yet he has accepted upon a number of occasions the Chairmanship of the Rosicrucian Convention, and made a great number of friends, and he has frequently lent his services to committees voluntarily formed at our Convention. He inspires confidence in all who know him. I refer to our good Frater, Orlando Hughes, of Kansas.

An ardent worker, a jovial spirit, and one who likewise places upon a pedestal the ideals of the Rosicrucian Order and his membership, and who has made many personal sacrifices of time to further the Order, is a Frater of Texas. He frequently visits AMORC Chapters to aid them with their problems and to give them the benefit of his advice and long association with AMORC. Year after year, he and his good wife, sometimes accompanied by their sons and daughter, attend the Rosicrucian Convention. At such conclaves

he has served as sergeant-at-arms, and as a voluntary committee member. I refer to Frater James Blaydes, and to Soror Blaydes.

With us also this year was a Soror from Southern California, who has given much of her personal spare time to serve the Order. When there are matters to be investigated concerning the welfare or promotion of AMORC, or when it is necessary to call upon a member who is ill or distressed or to assist with their personal problems when that is possible, or to acquire something of which the Order is in need, she always graciously and willingly complies with such requests. For years she has been associated as a member and as an officer of the Order with Hermes Lodge of AMORC in Los Angeles. I refer to Soror Blanche Whipple.

And then there is Frater Earl Braga, who recently made a very valuable contribution to the Order in the filming of historical sites of the Order in America, which films were exhibited at the Rosicrucian Convention banquet, to the pleasure of all members attending; and Frater E. H. Twilight, a master of several languages, who assists in translations and who is also a chemist of note, and who sometime this forthcoming year will kindly do special research for us in our laboratories. There are numerous others—Frater and Soror Jesse Freeman who flew to the Convention from New York City, and who have served the Order so well in that city in the past and have performed many special duties for AMORC; Soror Anna Johnson, the wife of the present Master of the New York Chapter; Dr. Arvis Talley, Master of the Chicago Chapter; Dr. Gisbert L. Bossard, Master of the Dayton Chapter, who served so admirably as Convention Chairman; and other officers and delegates, including Frater Atherton Whaley, a young man of most admirable character, a qualified professor of chemistry who has been on our Rose-Croix University faculty in that capacity for two terms; Dr. Mayo Louis Hotten, professor of biology, a prominent physician of Southern California who leaves his personal practice each year to teach on our staff of the Rose-Croix University; Frater Erwin Watermeyer, our physicist, who for the next year, beginning with September first, will devote his entire time to research here in our physics laboratory; Frater William Popper of Sacramento, who lends his administrative experience to help make the Convention activities a success.

I have made particular reference to these few persons because they typify the spirit and type of members who attend our Rosicrucian Conventions, and who likewise constitute, we are proud to say, the great majority of the Rosicrucian membership throughout the North and South

American Jurisdiction, including of course those thousands who have not yet attended the Convention.—X.

Contacting the Cosmic Masters

A Soror who has not previously propounded a question to our FORUM CIRCLE arises to ask: "Is there any specific time recommended for communion with or contacting the Cosmic Masters?"

Let us first again define what is meant by the Cosmic Masters, and why we should commune with them. According to mystical traditions and Cosmic law, there is what is known as a Celestial Hierarchy. At least in ancient times, it was so named. Today we Rosicrucians refer to that same mystical body as *The Holy Assembly*. We are told in the arcane writings of the Order, and in sacred, mystical literature, that this Celestial Hierarchy consisted of a group or assembly, if you will, of enlightened personalities, not resident in physical bodies, and who, as a part of the great Cosmic Mind, were arranged according to their rank of personal development and enlightenment. The Hierarchy consisted of nine spiritual orders, each of three ranks or degrees of development. We must not confuse the term "order" with the one that we generally use with reference to fraternal associations or bodies, rather we must think of these orders as being invisible concentric rings, each spreading out throughout the universe, beyond the other, like circular waves on the surface of a pool into which a stone has been dropped. The center ring containing the minds of those disembodied personalities or souls who are of the highest order in spiritual unfoldment and illumination. They are those who are closer to the Cosmic Intelligence; that is, they most nearly approach a complete absorption into the Universal Soul and Consciousness.

In this order or circle, these minds are also arranged by ranks of three. This, of course, is according to the mystical law of the triangle. The first rank consists of those who are most perfect in the sense of attainment, the next less, and so on. Thus we are told that the entire assembly is graduated according to their attainment throughout the whole nine orders, of which this Celestial Hierarchy consists. In the omniscience of the Cosmic, these enlightened beings become mediators for man; that is, acting between the Divine Mind, or God, and the mortals of earth. Man communes with them and then becomes a recipient of an influx of knowledge, which he may utilize in coping with the material affairs of his earthly existence.

This Hierarchy then really amounts to man's mentor and preceptor in the spiritual realm.

This may appear somewhat ambiguous, or at least inconsistent with what we have said or you have studied previously, for, are we not told by almost all of the traditional and evolved religions and mystical doctrines that man may directly and personally approach his God? Are we not also told that man is not required to negotiate through any priest, minister, rabbi, or potentate for communion with the Divine Mind, that, in fact, all men stand as equal in His presence? For one to commune with his God through an intermediate agency would seem to presuppose the inequality of man's soul qualities. Have some men a more Divine Soul than others? Are there some humans whose virtue of soul efficacy or fortuitous birth affords them closer proximity to the Divine Intelligence? Are there spiritual preferences, a designation that some men shall have a closer bond with the Divine than others? To all of this we emphatically postulate the answer—no. Each human, no matter how humble his station in life, no matter how inferior his social standing or education, or how menial his occupation, is by virtue of his soul given the Divine privilege of direct personal communion with the Cosmic Intelligence. His periods of attunement will, if successful, bring into his objective mortal consciousness the Divine Wisdom. This, then, he must interpret and apply to meet the requirements of his life. However, the mortal mind, being finite, is often unable to interpret fully the influx of light which it receives through Cosmic communion. Therefore, it is to assist with such an understanding that the Cosmic has established a Hierarchy of masters, *The Holy Assembly*, as a council of interpretation for man.

For analogy, the laws of the land are made accessible to every citizen. The Federal and State Constitutions and the Statutes and Municipal Ordinances are not limited to perusal by just lawyers or attorneys. Any citizen may have access to Federal, State, and County law libraries, and may himself scrutinize any enactment he desires. However, because of the technical nature of the statutes, there is quite a probability that the average layman might wrongly accept a legal precept to apply to his problem. Such an error obviously might prove to be most costly or disastrous to him. Consequently, he exercises good judgment when he consults a lawyer, one who is trained to interpret the law and who by experience as well knows how it shall be applied. Likewise, then, when one communes with the Cosmic Masters he is being personally guided or instructed in the application of Cosmic principles, the same principles which he could receive direct from the Cosmic, but which he might interpret erroneously.

It is a false assumption that there is assigned to each mortal a guiding spirit, a disembodied, Cosmically illumined personality, who, like a

parent with a small child, takes his hand, figuratively speaking, and leads him step by step through life. If this were so it would amount to man's own reasoning faculties, his intelligence, and his will being substituted or supplanted by a higher invisible intelligence. Man has been given his faculties with which to judge himself and his world. *He must live his own life.* No mortal or immortal can live it for him. When he is confused, he may commune with the Cosmic Masters, with *The Holy Assembly*, and ask for and receive guidance. This guidance, however, does not amount to a performance of man's duties for him or a miraculous, sudden dissolution, in some unexplained manner, of all his complications. If this were accomplished, man would become indolent and dependent upon such assistance at all times, and consequently his personal development would cease. The help he can expect from the Cosmic Masters amounts to a disclosure of the ways, means, and methods which he can employ for his welfare. It also amounts to an admonishment of the dangers which he may confront. When and how man uses such knowledge is left entirely to the individual's initiative.

The Rosicrucian member or student of mysticism, who, when confronted with some issue vital to his welfare, says: "I shall wait until the Master directs me," or, "I shall await the Master's clarification of the present circumstances," is inviting personal disaster. Likewise, those who say: "It is not for me to decide what to do. I shall go on as I always have, and the Master will protect me." Those who believe this, imagine that a personal master runs ahead of them on the path of life, clearing away all obstacles, and strewing it with roses, and that they, like a juggernaut, can maladroitly go on with indifference to Cosmic laws.

Now as to the time when we should commune with these Masters. There is no specific hour or period, as we mortals designate them. The propitious period for such attunement is governed entirely by circumstances. There are certain rules, if we wish to term them that, which determine the proper period, and also whether we can expect results. One must not seek the guidance of the Masters, through the method explained in the Rosicrucian teachings, unless he himself has sincerely and conscientiously exhausted his own mental and physical efforts in behalf of himself. A man will be sadly disappointed, if, when he confronts an obstacle that is annoying and difficult, he resorts to Cosmic attunement to facilitate his progress; in other words, to avoid expending his own energies. The Cosmic Masters assist man, but they are not substitutes for his own powers, nor are they genii to be commanded to do his bidding, like Aladdin rubbing his magic lamp. If you know you have earnestly striven to meet your

own problems, have studied, used your intellectual resources, drawn upon your personal experiences, resorted to the teachings and precepts that have been made and are now available to you—all without success—then is the time to ask for the help of the Masters. Such an occasion might be night or day, or any hour thereof.

It must be understood, however, that because you have sincerely tried, have been resourceful, and all without success, and then have consulted the Cosmic Masters, you will *not always* be shown how to overcome your problems by such Intel-ligences. The law of Karma or compensation must be taken into consideration. The balance of the scale of Cosmic justice which rewards men for their deeds and likewise teaches them, through sorrow and suffering, of their violation of Cosmic laws, cannot be stopped. If complications in your life develop, it may be because they are the effect of causes which you yourself through some misconduct produced. Until you have learned your lesson, until you have comprehended, are conscious of the errors of your ways, until you admit to yourself your transgressions, you must endure the adversities which you experience. When you know of them, then the Cosmic Masters will unfold a way by which you may again, *through your own efforts*, find the light—and the joy of living.—X.

Soul Surgery — ?

A frater states to our FORUM that there seems to be either a discrepancy in the Rosicrucian teachings, or else the postulations of modern science, in some respects at least, are exaggerated, for, he continues, it seems that man has within his power the means to alter the nature of the soul at will, and this by purely physical means. He then encloses a sensational news article captioned as this article, "Soul Surgery," from which we quote excerpts below, sufficient to at least show the cause of the frater's concern and confusion.

"Severing with a knife emotion, imagination, and past and future bridges in the human brain with what is perhaps the most fantastically daring operation in modern surgery is reported by two brain specialists. . . . The cerebral cortex, or top layer of the brain is spread approximately in two halves, breadthwise by a deep wrinkle—the so-called fissure of Rolando. Behind this fissure are the brain areas, for the most part rather minute, which form the sites for the sensations—sight hearing, touch, heat, cold, etc. The greater part of this back country of the mind is concerned with coordination of the impulses coming through the senses. They are tied together to form new ideas, and apparently Dr. Freeman believes are also coordinated with the experiences of the past.

. . . . The operation in which the front of the brain is partly disconnected, Dr. Freeman says, have led himself and Dr. Watts to believe that the majority of the frontal cortex is concerned with the projection of the whole individual into the future—with the capacities of imagination, planning, and foreseeing consequences. After the operation, the frontal lobes themselves remain essentially intact, and the capacities for imagining and foreseeing remain, but parts of the 'wires connecting them with the past' have been severed The operation produces a certain change in the personality of the individual, characterized by a reorientation in the direction of introversion, and a reduction in the interest of self. It reduces self-consciousness and it promotes satisfaction with self and surroundings. The changed behavior seems to depend, to some extent, on the original make-up and to some extent on the amount of the frontal lobe that is still in connection with the rest of the brain."

As to whether what has been accomplished by this surgical method amounts to an alteration of the soul is dependent upon what one conceives to be the nature of the soul. If we believe the soul to be the aggregate and source of our emotional responses, our desires, hates, passions, fears, our ideals, and to consist generally of the structure of our imagination, and that it is resident in an organ, then any physiological change of this source brings about a control of the soul. In other words, if these things are said to be of the soul, and the soul has any physical relationship or organic connection with the brain, then naturally an alteration of the brain would be an alteration of the soul. What man thinks the soul consisted of in the past and in the present is to be clearly found in a review of the development or history of the subject of psychology, to which we here cannot devote much space. Psychology itself, insofar as the word is concerned, we know is derived from the Greek word, *psyche*, meaning soul. The oldest records of psychology can be traced back to the Fifth and Sixth Centuries B. C. In fact, for example, we find Democritus, in 460 B. C., offering an explanation for the images which we perceive through our senses. He held that external objects give off images or husks of themselves, which enter the sense organs best fitted to receive them, and there set the *soul atoms* into motion in a manner that gives rise to perception. True thought, he affirmed, was caused by the finer images which copy the atomic structures of things, and which are able to reach the soul atoms in our being directly. They do not cause any violent disturbance of the soul and these finer images are the *profound thoughts* which we have. The coarser impressions, or "husks" are the ones which produce the sensations of our physical senses. The soul was said to consist of a quantity

of very fine atoms, which were not localized in man, but were thought to be distributed throughout his entire body. Here we see that the consequences and concomitance of man's inner nature, such as the emotions, thought, and perception were held to be the result of three factors—*soul*, *body* and *external objects*.

With Plato there began the defining of the attributes of the soul. To Plato also, man was a dual being, as was all reality. First, there was the Divine, which in man was the soul; then there was matter, of which, of course, man's body was composed. In fact, the soul was held to be a *positive* reality, whereas matter and the body were *negative*, that is, the latter became real only under certain conditions or relations which it had to the soul. To Plato, the soul was complete Divine Wisdom, which was experienced as those universal ideas or concepts which all men have alike, such as beauty, justice, love, etc. All emotions were of the soul and had no physiological origin or connection with the bodily functions.

Aristotle is the first teacher of a scientific psychology, or that which the western world today recognizes as psychology. From his work entitled the "De Anima," and his other associated writings were drawn the subject matter for almost all of the psychology taught in Europe until the close of the Eighteenth Century. To Aristotle the soul was an *entelechy*, the culmination of the function of an organism when all of its parts are united and active. To further explain this, all manifestation in the universe is, according to Aristotle, a process of development like unto our present theory of evolution, each thing passing into the next highest in the great scale of development. The final end of each cycle of development, that is, that stage before something passes into the next expression, constitutes the soul, the purpose for that thing in the great scale. Thus, the *entelechy*, or soul of plant life is *nutrition*. The soul of the simpler species of living things is *reproduction*. In the higher animals it is *sensation*. In man, all of these lesser souls become but the functions of his body, and man's soul is held to be the highest function of which he is capable, namely, *reason*. Thus Aristotle explains sensations and emotions in a manner that relates them to the human organs, in a broad sense, similar to modern psychology.

Descartes, father of modern philosophy, began a real distinction, a separation of soul and body, or renewed the old dualism along different lines. Both mind and body were minor substances and attributes of one master substance, or God. *Reason* or *mind* is of the soul. The body is incapable, by means of any organ, of thinking or reasoning, or even exercising an influence upon its environment. Consequently, animals, according to Descartes, no matter how by their actions

they seem to have traces of mind, memory, reason, or will are not able to think because they have no soul. Descartes even went further—man himself cannot of his own volition will to do a thing. The soul must intercede, must react upon the body in a strange way. God actually directs those actions of man which seem to be of his own will upon *occasion*. Of importance to us here is that Descartes contends that the emotions and desires are inferior effects of the mind upon the body, and, as said, the former he held to be of the soul.

From the time of Descartes on, we might boldly assert, the psychological functions of man were separated from what we now generally define as his *spiritual qualities*. The soul became a force which conveys the attributes which cause man to develop his moral code, and conscience, also an attribute, by which he is able to perceive or know the existence of a supreme and directing being, or God. The soul is identified either as an extension of the consciousness of God in man, or a spiritual property, or body deposited within the physical. Even the word *psychical* has taken on a dual meaning. To the religionist and mystic, psychical still refers to the soul or divine qualities within man. To the scientist, however, it has become associated with the new definition of psychology, namely, that which is concerned with the inner perceptions, sensations, and functions of man's *physical being*. To the present-day psychologist, the psychical is a non-physical, but nevertheless resultant effect of *organic* causes. Conscience, morals, precepts, personality, intuition, all so-called subjective phenomena, projection, revelation, vision, the ecstatic state, or Cosmic Consciousness—all of these are reduced to the category of psychological phenomena. Such phenomena, furthermore, are said by the modern psychologist to have their source in the integration of man's spinal nervous system, brain, sense organs, glands, and bodily functions. *Soul*, to the modern psychologist, is a term given by the layman, or by the devout, but "uninformed," religionist or mystic to those expressions of self for which he is unable to see or understand the organic cause.

The average psychologist is quite ignorant himself of what the mystic believes and knows, for no real student of mysticism today attributes memory, habit, imagination, aspiration, character, fear, and the emotions generally to the functions of the soul, nor does he believe that reason or will are attributes of it. The modern mystic quite understands that brain surgery can alter responsiveness to fear and that operations on the cortex can change coordination of sense impressions, and that they can cause a lack of apperception and of comprehension of such values as time, space, and color. They also understand that such sur-

gery can prevent orientation, so that the individual can no longer separate his personality from the present and conceive a future. However, the mystic holds that *all of this has not altered the soul* qualities. You may, the mystic says, so alter the subjective areas of the brain that a man may become in his manner, and his conduct as a beast, and yet the soul remains intact and in no way corrupt. All such surgery would have done was to make a change in the brain's reception of the soul's finer impulses. For analogy, a beautiful musical composition on a record constitutes the *soul* of a phonograph. If we throw out of adjustment the tone arm of the phonograph, or change the proportions of its sound box or baffle board, we distort or alter the *quality* of the musical composition, its expression, in other words, but most certainly not its intrinsic substance, for the record has been undisturbed.

It is, after all, the intelligence of the soul itself in man, which directs the order of the life force which gives him existence. Any serious attempt at altering merely releases the soul and causes the end of life. The soul is then liberated from the control or influence of man. No science has been able to do away with completely, or substitute that which makes for the very nature of man, and still retain that which is recognizable as *man*. Whenever that is done, then it would be time for science to declare that it has perfected a *soul surgery* and not before. Man, for analogy, can finish the wood of trees into a multitude of forms and styles, but he has not yet been able to make a tree without nature.—X.

Frustrated Desires

A Soror asks the question, "Are frustrated desires carried over into another incarnation as a part of our soul consciousness?" It might be well, in answering this question, to define exactly what we are attempting to analyze. In the first place, a desire must be distinguished from a whim or fancy. Throughout our lives we have interests of the moment which may constitute "desires" insofar as our thinking is influenced at that time. However, as we look back later we find that many of the desires which dominated our thinking at a certain time, in terms of our whole life have turned out to be no more than passing fancies of the moment connected with a particular series of events or activities. For a desire to be frustrated or incomplete it first must be something that is a part of our being, that is so important it dominates our entire life as a thought in the back of our minds constantly coming forward again and again.

An individual may think that the acquisition of certain things is the most important desire he has, but failure to obtain such material things may

prove them not to have been as important as he first thought, and therefore the desire proves to be only a reaction to the particular thoughts and environment of a limited period. On the other hand, there are in the mind of practically all of us definite desires to do or accomplish a certain purpose. Many persons have wished all through life that they might have had the opportunity or training for a certain profession or occupation, or they may have had a desire to travel, or carry on some other activity which would be their main purpose in life, but because of circumstances it was never possible to do these things. If such a desire continues through life and is actually frustrated by the individual's inability to meet the demands of his own environment, but as long as he lives is a part of his thinking and desire for accomplishment, it truly becomes a part of his personality—that is, such a dominating desire continuing through life is as much a part of personality as are the actual experiences which have contributed to the sum total of his personality.

Therefore, as the soul carries over those personality traits which become an integral part of its existence, it is only logical that whether or not the desire materialized it has become a dominant part of the individual's thinking and will influence the personality adjustment in another incarnation. For example, if it were a person's desire to become a doctor, and that desire continued through life and was never completely abandoned although it did not materialize, it is certain that the personality in the next incarnation will carry on that same desire, and probably with a greater opportunity for accomplishment. We may even go so far as to suppose—and this, of course, could only be speculation—that every accomplishment in a single lifetime is based upon a frustrated desire in a previous life. In other words, for something worthwhile to be accomplished, for us to obtain a position in life where we are carrying on an activity that is beneficial and worthwhile, and furthermore satisfactory to us, is evidence of the existence of a frustrated desire in a previous life which entered into our personality as the foundation for such an activity. Therefore, it is quite logical for us to believe that our frustrated desires in one life may be the foundation for accomplishment in another.—A

Visualization Again

Due to the fact that visualization is one of the most important steps in the successful accomplishment of many experiments, questions concerning it arise continually in correspondence. Recently there was brought to my attention a question on visualization which was somewhat different from the questions asked by most members who first approach this subject. The ability to visualize

comes with practice, but just as no two individuals see exactly the same, so no two individuals can be made to visualize exactly the same. The question in connection with this thought was, "Is it possible for a person to analyze a situation in his mind until it becomes an actual existing thing, insofar as his conception of it is concerned, rather than merely to shut his eyes and see a mental picture?" Now, all terminology is relative; therefore, when we refer to visualization as a process we refer to it merely as a step toward the accomplishment of a purpose. In other words, we mean by visualization the broadest interpretation that can possibly be placed on the word—that is, the ability of an individual to comprehend a situation which is not being immediately perceived by the physical senses.

Most of us understand visualization best by simply closing our eyes and actually seeing, insofar as our perception is concerned, a situation which does not exist before us at that moment. For example, while I am dictating this article, if I shut my eyes and visualize a room in my home some distance away, I see the room in my "mind's eye," as we usually term it, as clearly as if I were sitting in that room. My ability to perceive that room as clearly as if I were physically present in it is due to a number of factors. It is due to my familiarity with that physical situation, but that alone is not enough, because many people who are familiar with a room cannot visualize it because they have not practiced. Consequently, my ability to visualize it clearly and completely is due to years of practice.

When I say I see or visualize that room, which is some distance away, I am merely attempting to convey the fact that my consciousness is aware of that particular physical arrangement. If it were possible for someone else to see with his own eyes what I state I see in my "mind's eye," he would probably have no comprehension of what I was visualizing. In other words, if a photographic print could be made of what I was visualizing, it would probably not carry the same conception to the individual who viewed it as the process would to me. Therefore, whether you can visualize from the standpoint of actually reproducing a perfect picture or not is not as important as whether you can become completely aware of a situation in which you are not physically present.

The practice of visualization will lead you to the ability to comprehend with complete awareness a situation in which you are not physically present. This is the broadest and truest meaning of visualization. How you arrive at that ability depends a great deal upon your individual way of perceiving things. Once we have a complete comprehension in our own minds of what we wish to focus our consciousness upon at the

moment, we are literally visualizing, because we are bringing our consciousness into a state of awareness of the situation which we wish to enter. This takes practice, and it is a necessary accomplishment for many of the advanced exercises having to do with perceiving through our subjective faculties.—A

Projection and Time

A Soror asks the question, "Is it possible to project into the past as well as into the present?" The answer to this question is very simple—it is, "No, it is not possible to project into the past." To understand why it is not, it is necessary to bear in mind that projection is an existing condition, that it is something that happens at the moment. Furthermore, man has only one connection with the past, and that is by retention in his mind of experiences and sensations which he can recall, usually referred to as memory. The true storehouse of memory in the subjective mind retains and holds all experiences of our lives. Therefore, what might seem like a projection into the past is very likely nothing more nor less than a vivid memory, so vivid, in fact, one almost relives the condition. It is possible to dream of true past experience, because dreaming is the releasing into consciousness of something within the subjective mind that is not necessarily always present in our objective thinking. Therefore, when we dream an exact or similar past experience which has actually occurred to us, we are not projecting ourselves into that experience, but rather we are simply devoting our consciousness of the moment to the experience, and if this is so vivid, it seems like an actual reliving of the experience itself.

We must understand that projection is a condition which exists as the result of realization through the faculties to which we have access. Unfortunately, there are those who have gained the erroneous impression that projection is a supernatural or abnormal process. This leads to difficulty, because such an individual refuses to acknowledge that any attribute of the body or soul which is God-given is made to be used constructively, and is not given merely to lie dormant. Therefore, the ability to project is an ability which each of us has, but, just as we do not all master every potential ability, so it is that comparatively few human beings master the ability to project.

This is not the time nor the place to discuss the method, purposes or reasons for projection, but it is well to point out that it is a faculty which everyone can develop, and when developed places upon the individual an obligation, just as does the development of any other faculty. This obligation is to use the faculty constructively and for the assistance of others. Everything which man

possesses, whether it be physical possessions or the acquisition of abilities, obligates man to make his abilities useful, and projection is no exception.

—A

Foreseeing the Future

In the pages of this Forum it has been mentioned before that under conditions existing in the world today there is a deluge of prophecies literally flooding the country and the world. It is certainly interesting to look back over some of these prophecies in the light of actual events. I had fall into my hands a prophecy of the course of the war which was made during the first month of the war, and to read it now is extremely amusing. That is, it would be amusing if it were not so tragic in the light of actual events. Why anyone would have ventured to make such a prophecy in good faith is more than I can conceive. If it was done in good faith the individual should have kept it to himself, because as it has turned out the prophecy was almost the exact opposite of what has actually occurred.

To confine ourselves to the question of whether it is possible for individuals to foresee the future in its entirety, we should work upon the premise that if it is possible to foresee the future then the ability to do so is an attribute of the soul, because we know that the physical body cannot reach out beyond its actual existing condition at the moment. Therefore, if the mind, or soul, or inner man, whichever you wish to call it, can see the future, that particular attribute is a faculty common to every individual because we are all living souls. We would have to conclude from this that the ability to foresee the future would be an attribute which only needed cultivating in order to bring it to a point of perfection in every human being. Should this be possible, if we would accept as an axiom that all men have the ability to foresee the future, we could conceive of a time when all men had developed that ability to perfection, when each and every individual could foresee the future. What would be the result? The future would not be what they foresaw, so again they would not be seeing the future. If everyone knew what was going to happen tomorrow, it would not happen; so the future would not have been seen.

There is no doubt but that there lies within the ability of the Supreme Intelligence a conception of all things—that is, in the mind of the Supreme Being there is no time, and from that standpoint the future may be conceivable in this Universal Mind. But no man can see the future in its entirety as long as he acknowledges the existence of time. Because so far as the whole is concerned there is no time; therefore, there is no past, present or future.

It is possible for those who have access to the proper information, as did the late Emperor of the organization previous to the present war, and who furthermore have the ability to interpret that information, to pick out trends, and on the basis of those trends—which are causes—show certain conditions which are going to take place. In the past few years it has been impossible for us to get to the source of the records held by various officers of this organization in Europe, but before that, when the late Emperor, Dr. H. Spencer Lewis, examined certain charts and documents which showed certain tendencies in world affairs, and then analyzed those on the basis of present and past occurrences, he prepared a little booklet which showed certain trends. It is interesting to note that never did he claim these to be purely his own interpretation, nor did he claim them to be infallible. He would state they would be approximate, and if they ran seventy-five to eighty per cent accurate would be an indication of the proof that tendencies directed certain activities in certain ways.

In conclusion we should say that no man can see the exact future because that would be seeing something that does not exist. There is no time—the only thing which we know is that which is now, and anyone who offers a prediction which is claimed to be absolute fact regarding what is going to happen, regardless of what foundation his prediction is based upon, is giving sufficient evidence then and there that it is false.—A

Do We Become Members by Chance?

An interesting thought for our consideration this morning is that of the origin of membership in the Order. This matter has been discussed here in our Forum before, but it would seem that the question brought to our attention this time is somewhat different in scope. One of our readers has asked for some assurance that contact with the Rosicrucian Order will be made during his next incarnation. He feels that his present contact with and membership in the Order is by pure chance.

Now, in our comments today, we naturally cannot assure this frater that he will be a member of the Order in his next incarnation. In the first place, we cannot be sure that his rebirth will occur in a location or nation of people who are at the time enjoying an active cycle of Rosicrucianism. Suppose, for instance, he returned in his next earthly existence to the United States of America at a time when the Order in America was in its passive or inactive cycle. Now, unless he happened, for reasons that mere man cannot know, to be born the son or daughter of Rosicrucian parents, pledged to carry on the teachings and traditions of the Order only in their immediate

family, in all probability he would not enjoy the benefit of actual membership in the Order or have the opportunity of studying the Rosicrucian teachings. However, his present interest in the Rosicrucian Order and his desire for mystical growth and development will have a definite bearing upon his future interests. Therefore, he will very likely lean toward higher learning, the arts, sciences, and philosophy, whether or not he is fortunate enough to establish actual contact during his next earthly sojourn.

We must realize that this is a highly speculative question and depends greatly upon the progress and development that our frater makes during his present life on earth. Then too, what of the Karmic side of this question? Remember that our earthly experiences and interests, though definitely of our own choice, have but one purpose, and that is to lead us on to perfection and the development of our personality. Suppose, for instance, it became necessary for one to have experiences that could only be learned by one living in a wild, remote part of the world, a portion virtually uncivilized or at least in a primitive state of civilization. Under such circumstances, it is highly improbable that contact with the Rosicrucian Order would be established. Such a rebirth need not necessarily constitute retrogression; in fact, it would not be such, for every experience leads us one more step upward in our climb toward mastery. Furthermore, our presence on the earth plane under these seeming adversities of life among primitive people might easily be in the form of a leader and educator, a great one among those of lesser understanding. In other words, we may be carrying on the work of the Masters in accordance with the Cosmic scheme of things, helping to lift our fellow members of society, as primitive as they may be, upward and onward in their own search for knowledge of God and nature's laws.

We should, therefore, advise all of our fratres and sorores who may bring this point to our attention in the future, to give their entire attention to their development, their education, spiritual and mundane, and climb as high as they possibly can during their present earthly existence so that they will be prepared to cope with the trials and tribulations that they may face during their next materialization on the earth plane. The further we advance today, the better prepared we will be to carry out the duties of tomorrow.

There is another point to our frater's question that I know you have been waiting for me to mention. It is his statement that his membership in the Order now is by mere chance. Of course, it is true that chance may be responsible for bringing to his attention a leaflet, a piece of Rosicrucian literature, or perhaps one of our advertisements. But it was not mere chance that the frater responded to the work and teachings that are ex-

tended to our members. He was ready and anxious for affiliation with the material organization prepared to supply him with the knowledge of Cosmic law that will lead him to an understanding of himself and help him to find his place in the scheme of life. Were he not seeking and searching for such knowledge, all of the literature we have to offer would not have struck that responsive chord, aroused that deep inner desire to accept the invitation to unite as a member of this ancient and august body of Rosicrucians known throughout the world as A. M. O. R. C.

Modern Education A Failure?

A subject of great interest to practically all persons in the civilized world today, and especially to the mothers and fathers of the younger generation of the United States, is that of methods and systems of education. The greatest controversy exists between those of the school of conservatism and those who hold to the more progressive theories.

It is interesting to note that although practical tests and experiments have been conducted throughout this country showing proof of the advantages of progressive school systems, the contender for half-century-old methods holds fast to his beliefs that modern school children are not properly trained in the fundamentals of education. He insists that public schools of the progressive type fail to train the child to think and reason. He claims that the young men and women who step out into the business world today are far from being ready to fill any kind of a position that requires knowledge of English, grammar, common, simple arithmetic, letter composition, and other subjects that constitute the fundamentals of education. The conservative view condemns as "sugar-coated education" project methods of study. He feels that the modern school makes for a lazy mind because the child learns too rapidly. He states that entirely too much time is wasted in having the child construct models for demonstrating the subject matter contained in his school books. The conservatist will not agree that a child should have as broad a field as is possible, but rather claims that he should be made to realize early in life what he wants to do in the business and professional world, and then to specialize in those subjects that are required for fulfilling his plans for the future. In this argument, naturally, the conservatist is right, and everyone will agree that a goal should be fixed and every effort be made to attain that goal. The trouble is that all too few of the thousands of young people in the public schools today, even as those in the past, know what they really want in life. How many times has it occurred that a goal will be set by a young high school student, only to have his career interrupted in the middle of his college work by

unforeseen circumstances? It is a fact that lack of funds to continue has discouraged many university students who would no doubt have become very good physicians or attorneys or scientists. In the meantime, they have spent their entire time, effort, and money along one line of endeavor; thus, they are unprepared to step out into the world and fill a position in a banking institution, in the literary field, or any one of numerous lines of endeavor.

Then we have still another type to consider. What of the chap who decides in high school that he would like to be an engineer and build great structures, perhaps because his father or uncle is an engineer; and yet this young man does not have the capacity to train himself for such great work. Perhaps he will rock along year after year with poor grades in his required curriculum, and it will be obvious to his teachers that he will never make the grade, and even if he does eventually pass the requirements, will not be outstanding in his chosen field. The old systems of education would permit this student to go right ahead and spend his time, his money, and his effort to become eventually an engineer, good, bad, or indifferent. The progressive system is designed to help this type realize early in life what he is best fitted for, not just what he *thinks* he would like to do. This, then, gives the student an opportunity to make a second, third, or even a fourth selection without seriously hampering him or wasting his time.

Ten, fifteen, and twenty years ago a very small percentage of our high school students went on to college and university. There were several reasons for this. Outstanding among these reasons was lack of finances. At one time it was very costly to go to any college, even a state normal school. Today this obstacle has practically been eliminated, except in certain types of universities such as Columbia in New York City, Stanford in Palo Alto, California, and schools of a similar type. Today a student can go to college, if he so desires, without much difficulty. The result is that the majority of our students graduating from high school plan a college education. Of course, there will always be those who go to business school instead, or who work in their fathers' stores. For these thousands upon thousands of high school graduates, the progressive system of education offers a wide field to choose from. They have the fundamentals necessary to change their courses after a year or two if their interests should change. When they enter college they are broader in their general knowledge. Their project work, if not carried to extremes, has taught them to think, reason, and use their minds, not just to repeat parrot fashion what is in the textbooks.

It is admitted that early experiments in progressive education were radical, extreme, and in many

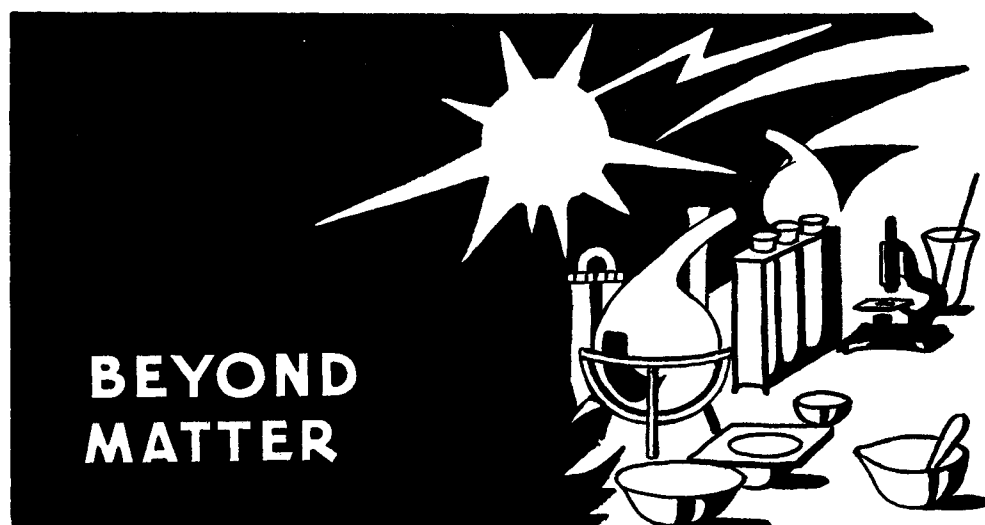
cases even ridiculous. There are still in operation some few of these experimental schools. However, those that have taken the middle path and are using rational, intelligent methods of presentation are beyond doubt obtaining wonderful results in raising the educational standards of the future citizens of the world. The progressive contenders hold that it is better to have a large majority of generally well-educated people than a comparatively few highly educated and specialized individuals. Just as we will always have some in the lower educational brackets, so, too, will there be those who specialize. Under the new system, there will probably be more in this latter classification than ever before.

Inferiority Complex


Literally reams have been written by the modern psychologist to help those who are hampered by fear, nervousness, and that inner emotion called an inferiority complex. This subject has been discussed here in the pages of "The Rosicrucian Forum" on various occasions for the past ten years. There are, however, many who still write to us for suggestions as to how to overcome this handicap. It is not our purpose here to go deeply into this subject, but rather to repeat a few practical applications suggested to one of our members by our late Emperor, Dr. H. Spencer Lewis:

"A feeling of inferiority can be analyzed and be directly traceable to a feeling of fear. It may be a feeling that was instilled in recent years or in very early childhood. A good way to overcome it is to discover what the cause is, and once you see it, you will find that it no longer bothers you. See if you can uncover some instance where you were impressed with a feeling of fear of what others would say or what your parents might think, or a feeling of extreme embarrassment that might have been brought about by a ridiculous situation of some kind. Psychoanalysts have uncovered some trivial things like this and found that they were so instilled in the minds of men thirty, forty, and fifty years of age that they were serious stumbling-blocks to their progress.

"Another thing: Begin to assert your will power in little things. For instance, if you have a habit in the morning when the alarm clock rings of shutting it off and going back to sleep, although you had said to yourself the night before that you were going to get up when the alarm went off, begin now to do exactly what you had made up your mind to do. That is, when the alarm rings, shut it off and get up. When you have any disagreeable job to do, like cleaning out the furnace, chopping wood, etc., do not keep putting it off, but simply make up your mind to it first and foremost and get it done. Such things as this will help train your will power and will aid in overcoming that feeling of inferiority. It is a battle that you, yourself must work out."



BEYOND MATTER

 **THE HUMAN BODY**, though composed of the elements of the earth, is infused with an ethereal force. The mass of matter which man is, when so infused, becomes a vibrant, self conscious being. Through environment, wrong thinking and abuse of natural laws, discordance may arise in the body of man. These disorders disturb the material, chemical nature in man, producing **DISEASE** and **ILL HEALTH**. **BEYOND MATTER**, in man, is this life force perfect in nature, undisturbed by physical abuse. This Cosmic power, when properly directed **HEALS** and repairs the body in which it resides. It is this **POWER** that man **MUST DEPEND UPON** for recovery of health.

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Physicians of every school of therapeutics are especially trained to aid in the prevention of abuse to the body of man. They are also proficient in preparing the body for its return to healthy normalcy. The actual curative element, however, is the Cosmic force that flows through the body. The direction of this force in an intelligent way is completely outlined in the **SIXTH DEGREE** of the Rosicrucian studies. For the benefit of the many Rosicrucian students who have not as yet attained this degree and who are especially interested in the Rosicrucian system of **ABSENT HEALING**, we offer the brochure, "The Art of Absent Healing." This permits the early degree student to have a working knowledge of this subject until he receives the complete studies pertaining to healing. Even the student beyond the **SIXTH DEGREE** will find this simplified brochure of **GREAT HELP**. It is clearly written and easily understood.

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No. 2

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.

It is God's law. Remember it
In your 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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Greetings!



DEAR FRATRES AND SORORES:

The need for peace is apparent to almost everyone. To millions of humans in Europe it would mean the cessation of the frightful destruction of life on the block of war. Even to those not touched by blood, disease, and pain, and who live remote from the holocaust, it would be a relief from economic and industrial extravagance. When peace comes, however, it will in all probability be the result of the exhaustion of men and materials, rather than because of a sudden transition of ideals and motives. If the peace is to be more than a truce, then a campaign of reason and re-education must immediately get under way and be extensively expounded, so that when the combatants are strong again, war will appear less attractive as a solution to any existing problems. We all know that where passion is extant, reason is absent. Two men on the verge of blows can only, with difficulty, be exhorted to resort to other measures.

Though lengthy essays have been prepared concerning the need for economic adjustment, if the world is again to experience harmony there are simple things which can contribute greatly to establishing a permanent peace. Since the time of the illustrious Socrates, the phrase "know thyself" has often been recited; in fact, in so many ways that it has even become trite. I would substitute, as a more timely and appropriate aphorism today, *know thy neighbor*. What the world needs most is *world understanding*, a tolerance of the peoples for each other, born out of a familiarity with their mutual customs and traditions. There is nothing that breeds disrespect, contempt, and ridicule like ignorance. It is amazing how many influential persons, those prominent in business, professional, and, most unfortunately, in political walks of life, are ignorant of the basic causes of the conduct of peoples on the opposite side of the world from themselves. We are each possessed of enough false pride to presume that that which we do or like, or have been accustomed to doing, is therefore superior to that which others do—and especially if we see many about us doing the same. The road to the north is not necessarily inferior or superior to the one to the south, merely because it is in an opposite direction. It is this artificially inculcated superiority about the things we do or believe, which many of us have, which causes a breach of understanding between peoples of our constantly growing smaller world.

There are many homely illustrations of this principle. Most of us have had the experience of

viewing a news reel motion picture in a theatre, of perhaps an Oriental religious processional in China, India, or Asia Minor, for example. The figures are in robes unfamiliar to the audience; they chant in a weird manner and play fantastic looking instruments. They likewise carry appurtenances which, to the audience, also appear ludicrous. Almost immediately the spectators burst out in raucous laughter, in which it is very easy to detect scorn. On such occasions, I have been compelled to look about me at those who were laughing the loudest, and I felt certain that some of them were also members of religious sects here in America and extant elsewhere. During religious processions, when their own pontiffs, dignitaries, clergy, or priests are in ritualistic regalia, carrying the implements of their office, though different in nature than what was appearing on the screen, they are as meaningless and as amusing to others who know nothing of their nature, and yet these people were not conscious of this fact when they laughed. When one laughs at the movements, costumes, and rites of the Confucian priests in high regalia, after he has also seen the pontiff of the Roman Church in the processional of a Eucharistic Congress, or other dignitaries in Christian or Judaic pompous ceremonies, it is an indication that his vision is clouded with ignorance. If he would put aside his familiarity with the religious rites and ceremonies of his own land and would analyze them, for the lavishness of their paraphernalia and for their archaicism, he would find the function of the foreign religious sect appearing on the screen only different than his own, not something which was cause for hilarity. If there is a solemn reason why Christian clergy carry a censer and swing it from side to side in certain ceremonies, or wear a stole or voluminous robes, trimmed with decorative lace and gothic pointed helmets or headgear, or if there is a dignified significance for sprinkling drops of water to the right and left upon the heads of persons of the watchful multitude, as they perambulate, then the feathered wooden heads of reptiles carried on staffs, and the brass rattles jangled by robed shamans in Afghanistan, for example, must also have attributed to them some sacred and comparable purpose.

To the average man and woman, many foreign cities and countries are just names, many of which they cannot even pronounce, often not heard by them until mispronounced by a radio announcer. They are not quite sure whether the place is East, West, North, or South; whether

it is tropical, frigid, or temperate in climate. They do not know how the people live and what their origin is or may be. They do not know what arts or crafts the people are noted for. Moreover, they are not concerned. Their attitude is one of indifference. Perhaps it should be expressed as "Why shall I trouble myself about them and their affairs, I have my own problems." If, however, these people about whom they are not concerned become aggressive, launching a war which involves them, then they are forced to make far greater sacrifices than a study about them. I do not mean to imply that knowing the climate, topography, products, and customs of a nation is going to prevent it or its people from precipitating war, but I do say that knowing them and their problems and needs may make it possible to remove the causes of a war. There is much our respective governments could do in peace times to bring about adjustments of international situations, and prevent war, if pressure were brought upon them to do so by a *knowing citizenry*. Knowing so little of our neighbors, we never exert such pressure.

Travel, if one is observant and if it is not indulged as just another luxury, is of course the best way to become acquainted with your world neighbors. However, your armchair can take you about the world if you are a little conscientious. Comfortably seated in your home, a study of interesting histories of the nations and peoples of the world, in conjunction with the use of a good Atlas and geography will be amazingly enlightening. You may not have been interested in history in school. You perhaps recollect it as being something dry and consisting of a maze of dates which had to be repeated parrotlike, but modern history textbooks are much improved and are written in a far more interesting and entertaining style. The presentation is more dramatic and enthralling, more of a narrative. If you enjoy fiction, the drama, tragedy, and the comedy of human life, you will equally as well be entertained by the histories of the world as published today. Remember history concerns human beings and their problems, and *truth is still stranger than fiction*.

I recommend, for example, that you read such works as "The Conquest of Civilization," by James Henry Breasted; and "The Ordeal of Civilization," by James Harvey Robinson. Perhaps your Public Library already has them, or will gladly acquire them for you; also the "Cambridge Shorter History of India," by J. Allan, Sir T. Wolsely Haig, and H. H. Dodwell. Purchase an economic copy of Rand-McNally's "World Atlas"; discover for yourself where the great deserts and mountains of the world are located. Find out the origin of the great rivers, and what waterways they become for some of the nations, what

boundaries touch upon them. Find out how the peoples within those regions live. Also secure, for a small sum, a Rand-McNally Geography, and find out something about the climate and soil of these different sections of the world, and what your world neighbors can raise, what they have to export, what perhaps you use in your daily life and on the sale of which they depend. Learn whether they are fisher people, agrarians, craftsmen, or simple seafaring folk. Why do they dress as they do? What is the value of their money, compared to our own?

I also suggest that you read a copy of Robert Ernest Hume's "World's Living Religions." As you will read it, you will note each religion, with its various dogmas, no matter how strange it appears to you in practice or rites, is fundamentally not unlike your own religion in many particulars. Next time that you personally view a newsreel, in which there is presented what appears as a weird religious processional or custom, you will then recollect that those "oddly" dressed and "acting" people also have a doctrine of *immortality*, and that they, too, believe in a Divine Being and hope and pray for an infinite eventual justice. Therefore, as we all come to know our world neighbors, we will become more *tolerant*, and tolerance always makes for peace.

Fraternally,

RALPH M. LEWIS,

Imperator.

Sharing Our Material Goods

A Soror in Transvaal, South Africa, asks a number of questions concerning the extent to which we should assist others from our own material possessions. By way of illustration, this Soror points out that for a number of years she has frequently helped many persons to go from one place to another by providing her automobile, if they would pay for the gasoline and oil, or at least a reasonable amount. She now states that she does not feel inclined to continue this type of help, since the wear and tear on the car has by far exceeded the consideration those she has helped have given her. She has had expenses on her car, as any automobile owner can appreciate, far in excess of the amount she would have incurred in using it only for her own business and pleasure.

This Soror raises the question presented in the monographs concerning possessions—that is, that we should share what we possess and not use our possessions selfishly. Unless we can share what we have to the benefit of others, it may be taken from us or we may be deprived of its maximum benefit. Therefore, this Soror is uncertain as to

whether she should discontinue the practice of the past, or continue to provide transportation for anyone who may ask it, even though much of the expense must fall upon her shoulders. Like many other things which must be decided by us from day to day, there are two points of view illustrated in this example. While I do not know the facts, I believe the Soror has been too generous. I believe she has allowed others to take advantage of her desire not to be selfish. She even refers to the fact that some of her friends have sold their own cars, since they found it was so convenient and economical to allow her to serve their transportation needs, by meeting a small part of the expense. Such persons have clearly taken advantage of the situation, although undoubtedly many others have been helped who would otherwise have been placed under a distinct hardship if she or someone else had not been able to help them in their time of need.

Every one of us is faced with some decision of this kind. What is the usual reaction to the individual on the street who asks for money to get food? We have contributed to so many agencies, such as the Community Chest and allied organizations, and realize that even a part of our taxes is being used for relief purposes, that every serious-minded person stops to consider the advisability of giving assistance to everyone who asks it. Yet the sincere individual, particularly the Rosicrucian, realizes his obligation to others and recognizes that it is not within the scope of any individual's ability to completely judge the needs of another.

The fundamental doctrine of possession, as referred to by this Soror—that is, that in reality nothing is completely possessed or dominated by any human being, but is only placed at his disposal by the goodness of God and nature and by the individual's ability to use and appreciate it properly—must be considered in relationship to all our possessions. He who realizes that physical things are only used by us, not possessed, and who does not build his philosophy about possessions to the extent of denying the use of something to someone else, or adopt a philosophy of greed merely for the sake of accumulation, is going to have a different point of view in meeting the situation of dividing or sharing material wealth. A great deal depends upon attitude—that is, the individual who is desirous of serving others will seek out opportunities to do so, and will unhesitatingly give assistance to anyone who needs it and whom he is in a position to assist. Surely no Rosicrucian would permit someone actually to die of starvation if he had any material goods whatsoever and knew of the case. On the other hand, a Rosicrucian or anyone else is within his rights in denying the sharing of what

he has with someone else who is trying to avoid assuming the obligation of obtaining the help, food, assistance, transportation, etc. he needs through proper channels.

This Soror is discouraged because she has in many cases deprived herself in order to help others who possibly were in a better position to help themselves than she was to help them. However, this should not cause her, and I am sure it will not, to refrain from ever giving assistance to those who need it. But when we find that an individual who asks for part of what we consider to be in our trust is doing so because he does not have the energy or desire to go out and gain something for himself, we are within our rights, from any standpoint whatsoever, in denying his request. The best help anyone can give another is that which is conducive to bringing about a better adjustment of the individual who needs the help. The man who is hungry is better helped by having food than by receiving money, because if he feels that the money was too easy in coming he may develop the attitude that it will always come, and that whenever hunger approaches someone else will be ready to supply him with funds. But true help in his case is that which will satisfy his immediate needs and then direct him in helping himself to satisfy future needs. The business man who gives a hungry man a meal and a job, regardless of how menial the job may be, is doing far more than the individual who might be affected by the needs of the moment would do in giving him a five dollar bill.

We are all proud of our self-respect until it is lost. Therefore, all help that is given should be directed toward the purpose of maintaining the recipient's self-respect. Independence and self-respect are closely related to the creative powers of the individual. A person who has lost his independence and self-respect is no longer inclined to direct his thoughts and energies along lines of action which are creative and beneficial to other people. Therefore, while it may at the moment seem in accord with our usual aims and ideas to give money to one who may need it, we must also consider that we are not trying to deny the individual but trying to help him maintain his independence. The mere giving or sharing of material things is only a part of this problem, but a part which seems to overshadow all the rest. Therefore, let those who assist another begin to judge this assistance in terms of more than the money given. By this I mean consider the individual's life as a whole. Will monetary help at this time hinder or advance his progress, even though it may care for his immediate needs? Will it help reestablish his self-assurance or tear it down even further and cause him eventually to become a burden to society? What we give we

must give in terms of building the individual, morally, physically and psychically, psychically being used here to refer to all of the mental traits of the individual which will go to make him a useful, constructive citizen.—A

Our Chapters

I have before me a letter from a Soror in a large city of this country who is a member of the AMORC Chapter in that city. At the present time, with the cooperation of the officers of the Order, the Chapter in that city is planning a special day of activity to take place in the near future. This member states that she was not in favor of this particular activity, but after she had expressed her opinion to that effect and found that the majority of the members were opposed to her views, she offered her services to do everything she could to contribute to the success of the plan. As I happen to know, she is now working as hard as anyone sponsoring the activity to insure its success, and considers that it will have a good effect, although she is still not in favor of certain aspects. She believes the good effects will more than outnumber the drawbacks which are in her mind.

This illustrates the true Rosicrucian attitude toward a Chapter. Any organization represents more than one individual, and when a number of individuals become involved in any activity the whole unit or group takes on certain characteristics which are not entirely unlike an individual. By that I mean, those who are affiliated with a group, if they are sincerely desirous of seeing that group's purposes, ideals and activities carried out successfully, will sometimes have to subordinate their personal feelings to the will of the whole. The fundamental principles of a republican form of government are seen here, and that is the type of government which we all prefer, a type to which we lend our support, and under which we as individuals may state our opinions and convictions, and, as far as they do not interfere with the rights of others, put them into practice. Whether we are in the minority or in the majority in regard to an issue, everything that is worthy should have our support. In the last presidential election in this country bitter things were said on each side, and yet, while there is still opposition to the present administration of the government, millions who voted for the other side are today cooperating with the administration. Whether we agree with it completely or not, that is the proper attitude to take, for when we deny someone who disagrees with us the right to express that disagreement, we are only asking for limitations to be put upon our own actions. Remember that if someone you disagree with is not

permitted to have the same right of expression you enjoy, you will find that the means of binding his expression will someday bind yours.

In all of our Chapters and Lodges members work together for a common purpose. This purpose is embodied in the principles of Rosicrucianism, and is to gain a fuller and more complete knowledge of the laws of God and nature of which we are a part so that they can effectively manifest themselves in our individual lives and enable us to adapt ourselves better to the environment in which we are placed. Working alone with the proper instruction we can accomplish this. We cannot say that working together in groups will accomplish it more quickly—in fact, members of Chapters and Lodges are not better developed, as a general rule, than those who have never contacted the organization's subsidiary bodies. But they have recognized the benefit, *not particularly to themselves* but to others, that can come through association.

Unfortunately, I have seen evidenced in some correspondence the fact that members frequently affiliate with a Chapter not for the good they can do but for what they can obtain for themselves. Only recently I received a letter from a member who said he did not attend a Chapter in his city because, to quote his words, "What good would I get out of it if I did?" I told this member quite frankly that he could probably get very little out of it, with that attitude, but that if he would go to the Chapter with the idea in mind of how he could help the other members through attending, he might gain a great deal of good—he might gain a satisfaction and knowledge beyond his comprehension at that time because it was beyond his experience. A great deal of satisfaction comes through working with others when that work is done unselfishly and for the benefit of all, rather than for the benefit of self. There is only one way to prove this, and that is to try it.

AMORC Chapters are composed of members who receive their other membership privileges, benefits and instruction by being affiliated with the Grand Lodge through its correspondence division. The majority of our members are so affiliated, with the exception of those who are members of local Lodges. We wish all members could have the opportunity of sharing in a Chapter activity. However, we know, as does each member, that it is not practical to organize a Chapter unless there are sufficient members in a locality to carry on the Chapter activities. A definite number is hard to arrive at, in terms of what the minimum should be, but there must be in any group enough members to serve as officers without the same individuals having to serve in one capacity or another year after year. There must be sufficient members so that a suitable

meeting place can be provided without working a hardship upon a few individuals. The Constitution and Statutes of the Grand Lodge set the minimum at forty, in order for a group to receive a charter and function as a subordinate body of the Grand Lodge. However, smaller groups are allowed to operate under special dispensation, and if they show a steady tendency toward growth they are encouraged to work toward the attainment of a charter.

Those Chapters which grow and succeed, and whose members benefit by their affiliation, are those that are composed of members who are desirous of seeing Rosicrucianism in practical operation in their locality. In addition to wanting the association, contact, and additional experience of Chapter instructions, which come in rituals and supplementary discourses, they are desirous of helping those who may be in need of help, and, since they are proud of their affiliation with the Order, of having a local group that is truly representative of the Order.

But helping others does not mean one should set himself up as a teacher or represent himself as being more highly developed and advanced. It means being ready to lend a hand when it is needed, whether physically or otherwise. Certain humanitarian ideals pervade Rosicrucianism. Today there is a great demand upon humanitarian organizations to assist in various fields of endeavor. Rosicrucianism should take its place in those fields. Chapters and Lodges of the organization have, during the past months, made contributions to worthy enterprises in their localities. Let us hope that this policy will be maintained. These contributions need not be large amounts of money, but may be contributions of clothing or necessary articles that are no longer needed by the members, and which seem insignificant as each individual piece is considered, but when taken together will help more than seemed possible. Many worthy agencies are collecting articles of this kind. Therefore, if you are desirous of making your life a little fuller, if you want to feel that you are doing something else besides earning a living, and are making your life a definite influence upon others, then support an AMORC Chapter, if there is one in your locality. If there is not, make an effort to see that your work will bring increasing membership to the Rosicrucian Order in your vicinity with the idea in mind of eventually establishing a truly representative group of the Order there.—A

Our Members In the British Empire

As this jurisdiction of the Order is the largest jurisdiction carrying on its work in the English language and providing its monographs in Eng-

lish, it can be readily appreciated that we would have members throughout the English-speaking countries of the world, particularly in Canada, Australia, New Zealand, South Africa, and other parts of the British Empire where no active jurisdiction of the Order functions. Previous to the present international crisis these members carried on their affiliation in the same manner as anyone living in the United States, with the possible exception of a longer period between the mailing and the receipt of monographs. However, once the sequence of monographs was well established they were received with a fair degree of regularity and very little inconvenience to the members.

Many things have happened to interfere with this procedure. In the first place, transportation facilities are uncertain, and these members cannot be sure they will receive their monographs. In the second place, there are financial obstacles. Members in certain of these countries are unable to remit their dues to the United States, because of governmental restrictions on the export of money. What is the alternative for the organization here in such cases? Surely everyone appreciates the fact that the organization is faced with increasing, rather than decreasing, costs. Everything which the organization uses has increased in cost in the past months, particularly paper, which is one of the most important items. Nevertheless, every possible adjustment has been made to assist members, wherever they may be, in maintaining their affiliation. Additional time for the payment of dues has been granted in order to assist members in this respect. Every possible means has been employed to help our members remain active. This is made possible through the kind support and contributions of members who are in a position to render such assistance.

Many members living in countries outside the western hemisphere have written that they are in a position to continue their membership, if only permission would be granted to send remittances to us. Insofar as the organization could continue to do so, membership privileges have been continued in such cases. The contributions of others have helped with this—in fact, without such contributions it would not have been possible. When you receive your monograph and carry on your study period in your sanctum, do not forget the needs of Fratres and Sorores who are closer to world problems than you may be. The reality of war is brought very close to us here when word is received that Fratres and Sorores with whom the officers have had contacts have passed through transition as the direct result of the bombardment of cities or actual participation in the war itself. Remember, then, these Fratres and Sorores who are faced with danger at all times. Send them

your thoughts of good will, health and peace. And if you are in a position to help, you may be sure any contributions sent to the organization for their assistance will be appreciated by them, and that they in turn may be able to assist in the future with a problem facing you. We are called upon to give our contributions and assistance to many things in these troubled days, but it is well that we keep in mind the needs of those who have the same ideals, aspirations and hopes as we have.—A

The Law of Duality In Man

In our "Forum" discussions this morning it will be to our advantage to spend a few minutes reviewing one of the important laws of nature vital to an understanding of life and the manifestation of matter. It is the Law of Duality. This law states that all matter, regardless of its form of manifestation, has a dual quality. That is to say, it has a positive and a negative potential. Matter is the result of these forces coming together and uniting as one. When positively charged electrons unite with negative electrons the result is an atom of matter. Its nature is dependent upon the vibratory rates of the electrons that have united to form the atom. In other words, positive electrons of a certain vibratory rate, when joined with negative electrons of a certain rate, will manifest as an atom of hydrogen. The hydrogen atom will be dual in that it retains its positive and also its negative potential.

Man is, in every respect, a perfect expression of the Law of Duality. First of all, there is the physical body of man formed of the material elements of the earth. Each individual part of this physical body, each minute cell, is of a dual nature, having both positive and negative energy. This combination of positive and negative forces constitutes the vitality of the physical body of man. Man's body, even without Life Force, is dual in nature; but let us look upon man as a live, animate being infused with an essence-like force that we call soul. This soul force may be referred to as the spiritual body of man.

Thus we see man as a dual creature with two bodies, the physical and the spiritual. Neither of these two bodies in and by itself constitutes man as a live, animate being. It requires the two bodies joined as one to manifest as a conscious body.

The mind of man is also dual in nature. It functions in duality. To facilitate our understanding of the dual functions of mind we often speak as though man has two separate minds: one the objective or physical; the other, the subjective or divine. Actually, however, there is only one mind, which is dual in nature and function. When we speak of the objective mind we refer

to the objective function or phase of the mind of man. Likewise, when we refer to the subjective mind we mean the divine or spiritual function of mind. This subjective phase of the mind is that which is most closely related to the soul and psychic forces. The objective phase directs the voluntary acts of the physical body and is the intelligence of the brain.

Let us be reminded again that the mind of man and not the brain is the thinking, knowing part of man's consciousness. The brain is the seat of sensations, the organ through which mind functions. This is illustrated by the uni-celled animal which will react to physical changes, showing that it has mind and intelligence, and yet it has no seat of sensations such as the organ, brain.

And so, in our study of man as a dual creature, we find that he virtually consists of two bodies and two minds: the physical body containing all of the vital organs, including brain, and the objective phase of mind; the counterpart, the spiritual body with divine mind. The objective function of mind is that which is related to the physical body, and thus it is directly affected by the five physical senses through which we receive our knowledge and understanding of our objective surroundings. Immediately we can see that if our objective senses are faulty, our understanding of the world about us will be faulty. This fact is clearly demonstrated in the case of the one who is color-blind. To him colors of red will appear as shades of grey. We can easily see then that the objective mind is not always perfect. It is incomplete and very often false in its understanding. The divine mind, on the other hand, is closely related to the soul of man and directs the involuntary actions of the body. It strives to keep the body in health and harmony in spite of the abuse the body receives at the hands of the objective mind. The subjective or divine mind, we say, is complete in wisdom. However, this does not refer to knowledge of bookkeeping, man-made law and government, the science of radio or electricity. Rather, it refers to a complete knowledge of the laws and principles of nature and their functions.

This subjective, divine mind, which is so closely related to the soul of man, constitutes or composes man's personality. This personality reveals the character which has been built up through the many experiences of life that have been absorbed into the personality as part of its very essence of expression. Man is limited in his abilities and functions unless an attunement is established between the two phases of mind that we have been discussing here this morning. Therefore, we seek by study and experiment to stimulate and awaken certain dormant faculties and centers that will establish such attunement. It is, therefore,

vitality important that we urge all of our members, especially those in the lower grades, to be conscientious in their experimental work and to persevere in spite of handicaps and limitations that they may enjoy the benefits possible and available through the psychic illumination which inevitably follows tireless effort and sincerity of purpose.

Time To Review

A most timely suggestion that has been submitted for discussion in our forum talks comes from one of our conscientious and enthusiastic students in the higher degrees of study. This soror suggests that a review of the monographs is vitally important, especially to one in the higher degrees, for very often the importance of a principle in the lower grades will be overshadowed by the presentation of new facts, new principles, and new practices.

This soror is quite correct in her statements.

We do inadvertently tend to lose sight of the benefits to be gained by practicing rather simple experiments presented in the lower degrees. When we reach a certain point along the path it is not easy to go back to the beginning and practice exercises in concentration that seem dull, in the light of more recent knowledge, that have lost their fascination to us in view of the exciting practices and applications presented to the high degree student.

As an example, let us take the student of music. When he first takes up an instrument the simple notes and tones stimulate and arouse his interest. He then desires to try the more complicated scales and combinations of tone. Next he moves into the class where he can play simple tones and melodies. Later on he is able to play compositions that challenge his knowledge and ability. By this time the early scales no longer hold his interest. They are dull and lack rhythm and melody. Unless he is making music his life's work, planning to be a solo artist or concert musician, he will forget all about his first scales and exercises. The seasoned artist, on the other hand, will spend a few hours each day practicing scales, exercises, arpeggios, and all types of simple passages, not because he wishes to perfect himself in these simple forms of music, but rather to keep his fingers nimble, his mind alert, and his coordination smooth. He has realized either from experience or training, that the simple exercises he practices make possible his ability to handle the difficult compositions that he plays before his audiences.

We, as Rosicrucians, wish to be artists in the application of all of our principles so that we may call upon our knowledge of natural law in living

the ideal life and helping ourselves as well as others. The high degree principles and methods can be successfully used only to the extent that we have practiced the experiments and exercises in the lower grades. You who have reviewed the work of the past are aware of the benefit you have received by so doing. It is surprising to note the profound truths that seem to be discovered for the first time by a systematic review of the early grades. Such discoveries may be due to several things. First to consider is the intellectual advancement we have made as a result of our studies. This advancement changes our viewpoint and gives us a different conception of the early monographs. We are better equipped mentally to comprehend and interpret as intended the statements in our lessons.

Another possibility and a vital one to remember is the fact that so much is given in the many lessons that there is a tendency to forget certain important laws and practices until they are called to our attention, either through review or mention of them by other members during the course of conversation.

We are entering the fall months, and the weather generally takes a decided turn toward the cooler side of the thermometer, at least this will occur here in the Northern climates. The public schools throughout this and many other countries have either opened for the fall and winter schedule or they are planning to in the near future. Home students are lining up their home studies, planning an intellectual pastime for the long fall and winter evenings. Truly it is the time for Rosicrucians to review and dig into their studies and practices with renewed ambition. Many who are systematic in their lives will arrange for themselves a regular routine of activity, setting aside a definite amount of time for study, and a certain hour each day or each week to play. Many will plan to take reading courses, which are new to them. Those who can will take up new indoor hobbies, either for physical or mental exercise. To our members who are planning their fall and winter schedules, let us urge that they include an hour or two each week for review of past lessons and the practice of early experiments. Such a period of work should be aside from their regular night of study when they take up the new lesson they have received. This, of course, is the most important to them and should always take precedence. So, too, should the fifteen-or-twenty-minute period of daily meditation and attunement, during which contacts with the Cathedral of the Soul are made, when thoughts of peace, harmony, and love for all mankind are formed and projected into the Cosmic mind. Such daily meditations should be a part of the life of every Rosicrucian.

Now that it is agreed that a review is important and beneficial, let us consider a plan or procedure to follow. In the very earliest monographs the member is urged to use a notebook in which to write laws and principles as well as exercises that are important. Those who have done this are fortunate because they do not have to go back over each lesson, trying to find the principles which they wish to review. The Supply Bureau has made available Indexes to the degrees to help students review the work. Those who wish information about the Indexes should write to the Supply Bureau. It is possible that many high degree members have not had an Index of the experiments. This helpful little pamphlet is also available from the Supply Bureau.

A good plan would be to take inventory of one's knowledge and memory. Make two lists on a piece of paper, separating the lists by a drawn line. Head one list "Know" and the other "Don't Know," then with the use of the Indexes set down the subjects that you feel you know quite well and those that you feel you should study. This self-analysis will help you to determine the progress you are making and help you to save much time that might otherwise be spent in consideration of those things in which you are well versed. After all, we study to learn something new, not to verify our present understanding. After determining by self-analysis the subjects that need your attention, the rest is simply a matter of taking up those monographs that cover these subjects and studying them as though you had just received them and opened them for the first time. Read and concentrate upon them until the subject is thoroughly understood. If questions arise, set them down on a piece of paper and later on analyze them, trying by observation and reasoning to determine the answers. Answers obtained in this way are more valuable to the students than answers submitted by another, for even if their answers are not entirely correct, at least they have had the benefit of thinking for themselves.

As far as the experiments are concerned, any one that appeals to the student at the time will be valuable. However, these should not be practiced haphazardly or by the "hit-skip" method. Take an experiment that you have not done for a long time and try it several times. If you are unsuccessful with it, try it again on the occasion of your next period of review. Then take another that uses the same principles, trying it on one or two review nights. Continue with the experiments until you have completed all that are listed in the Index. Determine from an examination of the Experiment Index which are similar and might be listed as a series. Try one complete series before going on to experiments of a dif-

ferent nature. Remember this work is aside from your daily practice of certain exercises that you naturally have made a part of your daily routine.

When you complete all of the experiments in the Index, go back over those with which you failed. Also repeat some of the others for the purpose of improving upon the results. Such practice of the experiments will stimulate inner growth and steady development. This prevents stagnation and that unpleasant sensation or emotion which follows a sudden realization that our lives have fallen into a rut and we are slowly but surely slipping back instead of forging ahead in doing our best to fulfill our lives' work.

If our members will follow the suggestions as outlined above they will truly be awarded by renewed interest in their studies, better results with their experiments, and particularly with their application of the teachings in coping with material problems that arise in the lives of everyone, even members of this age-old esoteric order.

Training Your Child

In our discussion this morning we should give some consideration to a subject vitally important to fathers and mothers, especially those whose children are still quite young. This subject pertains to child training and punishment.

First of all let me tell you a story that occurred in the neighborhood, and which I indirectly witnessed. These neighbors were being visited by some friends who have a little girl not yet six years old. Sometime early in the evening the lady of the house noticed that her purse was lying out on the table open and empty. It had contained a little more than three dollars, all in silver money. She questioned her own little girl, who said she had not taken the money, and she questioned her two older boys and learned that they had not been near the purse. She then asked the little girl who was visiting her home and the little one denied all knowledge of the purse and money. It just so happened that an hour or so before missing the money she heard the distinct jingle of silver in this youngster's dress pocket when she was skipping up and down the driveway. At the time this lady thought nothing about it. It was only after discovering her purse lying open that she remembered hearing money clinking as the youngster skipped up and down.

Now the lady felt that the little girl had her money, but it was rather difficult to accuse her, since the little girl's parents were there and, after all, there was the possibility of error on her part. After an hour or more of search in the house with questions and denials on all sides, the little girl's father put his fingers down into the youngster's pocket and pulled out the money, all in

silver, and the exact amount that was missing from the purse. When asked where she got the money she said she found it in the garage at home. This everyone knew was not true. This baby girl's father went into a terrible rage. He screamed at the youngster so long and loud that the poor child was virtually frightened speechless. He then took off his heavy belt and for fully ten minutes strapped the little girl all over her body. He was, without doubt, beyond all sense of reason. He only stopped beating the baby after cries of protest from its mother and the lady whose money was taken. Even then he continued shouting that no child of his was going to steal, he would kill it first. He was not going to have a thief in his family. I can see you wince as you read these harsh words. Let me assure you the temptation to butt in on this family drama was great. The father went into another rage and struck the child several times more. After that the case was argued and discussed by the four adults, still in extremely loud tones that could be heard several doors away. During this conversation the father stated that he knew the child had the money all the time because she often took money from his trouser pockets.

Now fratres and sorores just imagine this situation for a moment. This little girl is not yet six years old, actually still just a baby. Her father acclaims her a thief, yet he has made no attempt to educate her to know and understand that silver money is anything more than shiny coins that clink and jingle when in her pocket. There is hardly a parent that has not gone through this phase with his children. Coins are fascinating to the baby just as is the shiny gold watch. A child cannot know from instinct the value of money or the watch. This is mundane, material knowledge that must be taught by the parent. In this particular case it would almost seem that the father was waiting for a serious occurrence that would offer an opportunity to strap and abuse the poor child. Now, it is realized that this case is unusual. The parents are definitely in the lower standards of education. They probably have never read or been interested in child psychology or any other elevating literature. These people have been forced by circumstances to work long and hard for a living. Being of the laboring class, neither has given thought to mental development or moral refinement; therefore, some leniency must be shown in our judgment of them and their methods of child training. What a blessing it would be if we as Rosicrucians could help such people to see the fallacy of their methods and urge them to read and study literature dealing with psychology and child training. Here is a man trying to educate his little girl through fear and terror. Such a system may have a lifelong

effect upon this child's psychic nervous system. It may bring about a fear complex that will, throughout this lifetime, prevent her proper growth and mental development.

We contact adult members of the Order in our correspondence who are suffering today from complexes that are traceable to just such causes. It is indeed difficult for these members to rise above such complexes and overcome these handicaps to their progress and understanding.

It is very doubtful if any of our readers are personally handicapped by a nature so carnal as that of the father of the baby girl in our story; however, there are probably many who are sometimes vexed as to how to proceed with training and influencing their children, directing them along the proper paths of thought, teaching them to understand and appreciate right and wrong, positive thoughts from negative, and the proper use of their many faculties. Our members have at their disposal vast files of valuable material including their weekly monographs from the Grand Lodge; nevertheless, several years ago the need for special knowledge on child training was realized and a course of study was made available to our members and others who desired it. This course on child psychology is obtainable from "The Child Culture Institute," Rosicrucian Park, San Jose. It is designed to help modern parents cope with all types of situations that arise in the lives of their children. This course is definitely different and unique from the average course in child psychology that attempts to classify and type the child. Such a method attempts to show that children who do certain things are of a certain type and will, therefore, always react in a particular manner to particular circumstances. This is all very well—except that in most cases the child does not react as it should according to the book. The parent is then left in a dilemma as to how to proceed. The Child Culture Course offered by the institute at Rosicrucian Park deals with certain fundamental knowledge that can be used and applied in handling the problems of all types and classifications. The child does not have to react in a certain way in order that the knowledge be usable. Those who are interested in knowing more about "The Child Culture Institute" may request information from the Department of Extension.

And now let us see for a moment what better way could have been used to handle the case that has just been related to you. The first thing these parents should have taken into consideration is the age of the child. After all, five years old is pretty young, and yet an age when a child can understand right from wrong if it is properly explained in the language of the child mind. In other words, in a language within the scope of

the child's understanding. We must realize, of course, that the father had failed in his duty to the child by not taking this matter up months before when the little girl had taken coins from his pants pockets. Right then he should have pointed out that the money was his and that she should not simply take things that belonged to others.

Incidentally, all children pass through a stage of possessiveness. They will take toys that belong to their playmates. They seem to enjoy the thought of having something all their own. In the case of money they are conscious of the fact that their parents place a certain value upon it. They feel a certain sense of importance when they have a few coins to look at and jingle in their pockets. When children show an interest in money it is the right time to teach them something about it, to tell them where it comes from, why it is necessary, and how without it they cannot obtain food and clothing. Also, and particularly, that it is obtained through work or service to another and that money belonging to someone else should not be touched.

Sometimes a child will be guilty of several offenses of taking coins from its parents. Often some form of punishment is necessary to help them remember. Such punishment need not be so severe as to cause mental or physical complications. The thing to do is try denying the little one certain privileges. Very often having to go to bed for awhile is very effective, especially in children between the ages of seven and twelve years. It is safe to say that the average boy between these years will prefer corporal punishment to going to bed. One should remember at all times that it is the lesson that is important and not the punishment. Therefore, one should carefully consider the various methods of teaching the lesson and select the one best fitted to the individual child. It is admitted that a few children will respond best to a spanking. These are the ones who are humiliated by it, rather than those who fear the physical pain.

So much for punishment; now let us consider the application of mysticism in training and teaching the child. Of all persons the child will respond quicker than anyone to mental suggestion. Many parents today use this system in training their children. Lessons learned through the subjective consciousness are not forgotten because they become habit.

Man generally is a creature of habit. Some are good; others detrimental. The first act of taking something that belongs to another is an objective act. When it is repeated a number of times, it becomes habit, thus we have what is termed the habitual criminal. If such a habit has been formed by the child it is up to the parent to help

the child rid himself of the habit and not just punish him for the act. Besides a logical, sensible discussion of the matter with the child in a language the child can understand, the parent should talk to the child after he has gone to bed at night and is asleep. The exact procedure for such application of mental suggestion is given in detail in the Child Culture Courses mentioned above. It is also given in the Rosicrucian teachings. Briefly, however, it is this: After the child is asleep, go into its room, sit down beside its bed and, in a soft voice, call the child by name. Do this several times for this will bring the child to the "Border Line State," where a close attunement exists between the objective and subjective phases of the mind. Many times when doing this the child will answer, showing that the "Border Line State" has been reached, then go right on talking to the child, making the statements in the positive form for it is positive thoughts that denote or imply action that will bring about response on the part of the subjective consciousness. In a sense you are actually talking to the subjective mind through the objective. Now the child could do this for himself if he had the will to do so and understood the process. But since this is asking a great deal of the child mind, it is up to the adult to apply the principles.

Going back to the conversation with the youngster's subjective mind, we have stated that the statements should be in the positive form, asserting action. If it is a case of breaking the habit of taking money, or other children's toys or anything else that does not belong to the child, the statements to the child should be to the effect that he will play with his own toys or ask his parents to get him toys of his own. Tell him that he will take only money that is given to him and that he will avoid taking money from his mother's purse or the purses of others. The same goes for his father's pockets. Here you see the total absence of negative instructions, such as, "don't, won't, do not touch," and so on.

Now what about the length of time for such application of this method? Frankly, it should be used every night until the habit is broken. Some cases will take longer than others. This is dependent upon the depth of the habit, if it is a habit. It is to be realized that the above system of treatment is in no sense confined to breaking habits. It can be used to develop any form of habit that the parent is desirous of developing in the child so long as the habit is beneficial and not designed to upset or interfere with the normal function of nature's laws within the child.

To conclude this discussion, let me say that this system can be used to great advantage in helping a backward child with his or her school work. For example, if the little child in the

second or third grade has trouble with some arithmetic problem, it can be explained when the child is asleep and will become a part of the storehouse of memory, never to be forgotten so long as it is used regularly.

The Importance of Constructive Thinking

Today I would like to mention a very encouraging letter that came to my attention through the secretary of the Council of Solace. This letter is quite brief in some respects and yet full of sincere appreciation of the benefit the writer has received from her membership in the Order and the Cosmic help made available to her through the efforts of the Council members. In her letter our soror points out the many changes that have taken place in her health, her personal affairs generally, and her mental outlook. A careful medical examination after a few weeks of attunement according to our directions reveals the complete disappearance of a nervous condition suffered for a long time and a decided improvement in a stomach complaint that has been most stubborn.

In closing her letter our loyal soror suggests that we discuss here in our forum "The Importance of Constructive Thinking." In every respect she attributes the improved condition to an improvement in her thoughts and general attitude. Our correspondence with this soror has been designed to bring about just this, for we know that little can be done toward bringing one into harmonious relationship with the Cosmic unless we can first of all help one to adjust his thinking and broaden his entire attitude toward himself and his relationship to the universe. Once we are successful in establishing the impression within the mind that the true self of the individual is not individual, but rather one with the universal soul, we begin to notice a very definite improvement in the circumstances and general affairs of the one seeking our help. Let us see for a moment why this is so. In the first place, so long as we look upon ourselves as separate and distinct from all other beings we limit the expression of the personality and we limit the field in which the personality may function or work in our behalf. To what extent does one, who so limits his personality, expand his consciousness and understanding? Only to the extent of his own small, insignificant, material universe, which is to and from his work, in the immediate environment of his home, and within the homes of his very close friends. He cares nought for the sorrows, cares, and worries of his fellow man, except if they be members of his family or extremely close friends. He is always ready and willing to relate his own misfortunes or boast of

any material benefits of life that may have come to him. He is not prepared, as a rule, to lend a willing ear to another's troubles, nor does he express within his heart happiness and best wishes to a fellow being who is enjoying certain worldly happiness, no matter how deserving he may be. In other words, within himself his thoughts are, for the most part, entirely of himself.

Surely you will agree that such a material, personal, mental world is small indeed. By such, the natural expressions of the inner self are denied, curbed, pushed into the background, finally to become atrophied through nonusage. Certainly we can label the thoughts of this mentality negative, destructive, and selfish. Thus we can agree that so long as the thoughts are confined to the realm of the material, one cannot enjoy the mental freedom of Cosmic attunement. Without this attunement, conscious or unconscious, one is out of harmony with the great source of all that is good. Such inharmony leads one further and further away from forces that, if permitted, would lead to help, inspiration, Divine Guidance, and deliverance from so-called evils that harass and confine one.

Therefore, in our dealings with those in need, and in our efforts to help our fellow men find themselves, let us give particular attention to this question of constructive thinking. Point out the importance of pushing into the background selfish, personal thoughts and desires. Try to help others to understand that Cosmic attunement will bring harmony, and harmony will bring mastership of worldly problems, not by mysteriously sweeping them aside, but by bringing to one knowledge, inspiration, and a clearer insight into the problem. The fact that the mind will be cleared of a lot of petty, personal thoughts of self and self-pity will make room for the constructive and the beneficial thoughts of universal love, harmony, and peace profound.

How Different Are Rosicrucians?

A frater from our Great Lakes region of the United States arises to make the following statement to our Forum. He says, "From time to time I have noticed how new members of our Order, with a desire for self-improvement, make a very definite improvement in the light of their understanding of the monographs, and also how they try to govern their actions by R+C ethics. They very rightly conclude that certain petty acts and foolishnesses do check personal advancement; therefore, on occasion if they witness some evidence of discourtesy or unkindness on the part of some older member, they express surprise. The comment is so often answered by an older member, with the statement that 'Rosicrucians are no

different than anyone else.' To my understanding," continues the frater, "such a statement without further explanation is tactless and not true in fact. I, therefore, respectfully submit this matter for consideration to the Rosicrucian Forum."

The statement that Rosicrucians are no different than anyone else is only a partial truth. Biologically and physiologically, of course, a Rosicrucian is no different than any other normal average human being with whom he rubs shoulders daily on his way to and from work or in the market places of his community. If, by far and large, Rosicrucians were physically disproportioned, in comparison to other men, as for example, if they were giants or dwarfs, two-headed, or having three arms, they would fall into the category of being freaks of humanity. Further, if all Rosicrucians were alike, and yet physically different from the norm of human life, then they would not be humans, but some other kind of being.

As a whole, speaking from the physical point of view, Rosicrucians are not unlike any other group of healthy, clear-eyed and minded people to be found upon this planet. They possess the same type of cerebrum and cerebellum, and they have the same nervous systems. Consequently, they feel and are subject to pain, and they know and enjoy the sensations of pleasure. They are not immune to the ravages of fevers, physical exhaustion, and the ill effects of unsanitary conditions. They have egos, and can and often do experience all of the human emotions and passions. They are born as humans and they will and must experience the ultimate transition known as death.

This description of the physical and somatic characteristics of a Rosicrucian is not very glorifying. It, in fact, makes of him just one of the multitude. The advantage of being a Rosicrucian is in the knowledge with which a Rosicrucian is put in touch. This knowledge, like a key, gives him access to a storehouse of preventives and curatives, as well as restoratives, which unfortunately the average man does not possess, only because he turns his back upon them.

As Rosicrucians, we are instructed in the duality of our beings. The marvels of our physical selves, the temples which our bodies are, are divulged to us, and how they function. The laws upon which health and the proper use of our faculties depend are also disclosed to us. We are likewise told of the positive and negative polarities of the blood and what causes disease and ill health. We are taught the secrets of memory and what causes habits to form and the good and ill effects of suggestion. With all of this and much more, we are further advised about the frailty of our beings, and that our

bodies in their unity with life force and soul constitute a very delicate adjustment. It is explained to us that the gross forces and influences of nature can disturb this sensitive unity and cause a sudden transition or untold suffering, if they are not intelligently directed. There is no attempt by the Rosicrucian Order, in any manner to compel us forcefully to conform to such advice as is extended to us or to make us apply the wisdom which is tendered us as members. We may disregard it, if we are so lacking in sagacity. We learn early in our Rosicrucian studies, the nature of will and how it may be imposed, and how it should be controlled. If we choose to disobey and violate the natural laws, that is our right of choice. It is an example of man's power of will. If we do, however, we are subject to the same Cosmic discipline and to the same effects of causes which we have put into motion as is one who is not a Rosicrucian, or who may never even have heard the word. For analogy, fire burns as severely and is as painful to the Rosicrucian who puts his finger in the flame, as to one who is not.

One difference, therefore, in being a Rosicrucian is that *we can know the consequences of our acts*. We have the same proclivities as other humans, but are given ways to strengthen our resistance and to avoid the pitfalls of error and ignorance. It is far more to the discredit of a Rosicrucian when he suffers the consequences of wrong deeds and the violation of natural law, than it is for the ordinary man, for the latter has not been given the opportunity which we as Rosicrucians enjoy.

Let us come to understand at this time that the Rosicrucian, by virtue of his membership in AMORC, is not surrounded thereby with immunity. He is of the same mortal stuff and substance as is his neighbor, but he possesses the means and the knowledge of building for himself in his life a protective armor of understanding. Whenever, however, a Rosicrucian becomes careless or indifferent to Cosmic or natural laws, he then causes a weakness to develop in this armor and then he is as susceptible to the consequences as is any other human being. We might, as I have often done, liken a Rosicrucian and a non-Rosicrucian to two men walking on a high plateau, in a mountainous region. One, the Rosicrucian, because of his knowledge, his studies, and his exercises and the experiences he has derived from them, knows of certain existing dangers. For analogy, he knows that not far distant is a precipice and a deep ravine. He even knows in what direction it lies. His companion, who we will say is not a Rosicrucian, and who has not had certain studies, has no knowledge of the terrain. In his ignorance, he walks rapidly ahead without due caution. The Rosicrucian, on the other hand, is mindful; he watches for what

he *knows* lies ahead. He further knows that if he avoids it, he will be able to save himself and his companion. On the other hand, if the Rosicrucian disregards the knowledge given him and is careless; if he suddenly comes upon the precipice and falls into the ravine, the law of gravity will most certainly be equally exercised against him as any other person, and he will be severely injured by the fall.

In other words, malicious or wilful conduct, which amounts to a violation of Cosmic laws and principles, is productive of the same results as ignorance. The difference and the efficacy in being a Rosicrucian is, therefore, in *knowing how to live*. What you do with that knowledge is your own responsibility.—X.

Promoting Rosicrucianism

Here is an important point for our consideration this morning. A frater in the high degrees of our work asks for further light on the subject of answering questions put to him by those outside of the Order. This frater, perhaps like a great many others, would "like to understand more fully one's duties and limitations in giving out information to questions asked by those outside of the Order." I say this is an important question and one worthy of careful consideration. It is especially vital now because of the present upset and turmoil throughout the world. It is no secret that now, more than ever in the immediate past, the masses throughout the world need our help, our understanding, and our teachings. The big problem of the Grand Lodge is how best to bring the works of the Order to the attention of the thousands of seekers who are floundering helplessly in the throes of materialism, unable to rise above the sordidness of material realities.

We watch for and take every opportunity to bring Rosicrucianism to the attention of the peoples of the world. We offer information regarding our activities through all of the honest, clean, legitimate, and uplifting channels of advertising available to us today. Through the hands of active members of the Order we distribute thousands of pieces of literature throughout the world. The Order is at present in its second active cycle here in North America and thus it is our duty to bring as many people into contact with Rosicrucianism as humanly possible. We are occasionally criticized for the modern methods we use in carrying out this duty, but invariably we find upon investigation that the critical one has forgotten the source through which he became interested in our work. So often we find that the source was an ad appearing in one of the magazines that he mentions in his criticism. On one occasion it was the very ad that interested the member that he criticized, but

his criticism did not come to us until some years later—after he had reached the higher degrees of study.

But returning to the point under discussion, the proper answer to a question submitted by one interested in the Order and its activities can have a tremendous influence upon the seeker. It is a known fact that many misconceptions and many wrong impressions have resulted from members trying to answer questions about the Order and its teachings when they, themselves, were not truly qualified to give the correct information. It is suggested now that it be the duty of every member at large of the Grand Lodge to equip himself with the proper information regarding the Order and its activities so that he can at any time present a clear, concise picture of the Order, its aims, purposes, doctrines, and the philosophy it embraces. Perhaps one of the most embarrassing of all positions is a member's inability to tell another what Rosicrucianism is and what it is not. We should, therefore, not only stress Rosicrucian teachings and principles, but also the importance of knowing your Order. Remember it is our duty to help all of humanity, and we feel we can do no better than to bring our friends, acquaintances, relatives, and all others we contact into the organization as members, that they, too, may benefit by the age-old truths and the modern up-to-date knowledge which is the result of continued investigation and research.

All members of the Order in the North and South American Jurisdiction are familiar with our practice of eliminating initiation fees for each individual degree. Instead of charging such fees we ask the member to serve the Order and promote Rosicrucianism in his or her community. This by distributing literature, talking with others, answering questions about the work, and doing everything he can in an honorable way that is worthy of Rosicrucianism to publicize the organization and make its existence known to the world.

Possibly there are a great many members who do not know just how to go about the business of promulgating the work of the Order. Some are reticent in speaking of their membership to non-members, especially to the type who have heard derogatory remarks about Rosicrucianism and who tend to ridicule the intelligence of anyone who would stoop to such a low level as membership in the Order. Every member should be proud of his Rosicrucian affiliation. If he is not, then he should not be a member because he cannot benefit by the knowledge and teaching if he is ashamed of it. He will be too conservative in his application of the laws and principles. He will lean over backwards in his effort to prevent those he contacts from thinking him different. But, *sorores* and *fratres*, we are different. If we are

not, what is our purpose in studying esoteric mysticism? We can be like the masses, wallowing in materialism without affiliation with any esoteric fraternity.

Now this does not mean that we should treat Rosicrucianism lightly and not hold it sacred unto us. We should, but at the same time we can be ready and willing to talk about the Order and the benefits we receive from it without violating or treading upon its sacredness to us. In talking about Rosicrucianism we can answer any question put to us that pertains to the organization and the activities here at Rosicrucian Park, or any subordinate Lodge or Chapter for that matter. Actually our only restriction pertains to the monographs that each member receives for private study. These are strictly private and personal and should be kept so by every member. But in discussions of a philosophical or scientific nature, a member is privileged to permit his Rosicrucian influence to enter into his comments, his statements of personal beliefs, and he can, with a clear conscience, if called upon to do so, reveal the source of his knowledge and understanding.

There is a vital warning that should be stressed in connection with this matter, and that pertains to psychic, mystical experiences of a member. More harm can be done than a person realizes by a promiscuous discussion of psychic experiences. The member whose enthusiasm results in constant discussions of seemingly strange, mental experiences will cause more harm to himself and the Order than we can overcome in years of constructive activity. Everyone, therefore, should avoid such discussions, particularly to members in lower degrees of our work and to outsiders. These mystical experiences are too easily misunderstood or misinterpreted and the uninformed will label one who indulges in such a practice as queer, strange, up in the clouds, or steadily on the road to the insane asylum. It gives the wrong impression of the member, the organization, and its teachings. Now, this is strictly because others, unless in the higher degrees of study, are not prepared to understand these phenomena. Furthermore, the member having such an experience often misinterprets it himself. If strange phenomena are sought, one will experience them whether they be hallucinations or truly mystical. Personal misinterpretation is even more reason to avoid relating to others sensations, emotions, and phenomena. To the one who has not studied our work such experiences tend toward spiritualistic sensationalism.

This we must avoid, and we can avoid it by carefully choosing our topics of conversation pertaining to Rosicrucianism. In other words, do not try to sell another the benefits of membership in the Order by relating your strange, mental experiences had while in contact with the Cosmic

realm. Rather, deal with the scientific and philosophical side of the work. Show by clear explanation or by act the material as well as spiritual benefits of membership in the Order. Relate some of the history of the organization, its origin, and why and how it came into existence. Give names of authors and titles of books that may be referred to for verification of the facts you expound. Be proud of your fraternal affiliation. Be ready to challenge any and all persons whose remarks are uncomplimentary to you and your Order. Remember, when a person insults the organization, he also insults you and your intelligence. When you challenge such statements, be sure you are prepared to straighten out the misunderstanding that exists.

It is because of lack of knowledge and true facts that the derogatory remarks are made. Our duty is to educate the peoples of the world wherein Rosicrucianism is concerned. Be sure you can place an appropriate booklet or leaflet in the hands of anyone you contact who has a wrong conception of your fraternal order. Wear a Rosicrucian lapel emblem or pin. This arouses the interest of others and gives you a chance to talk about the Order and its work. To those who have the wrong idea about the Order, give a leaflet or booklet that will answer their questions, such as "Who and What Are The Rosicrucians," as well as what we are not. Always stress the fact that we are a fraternal order, not a cult, church, or any of the hundred and one other things that we have been called since the beginning of the present active cycle in this country. This is the time of year when activities of every kind are moving at a faster tempo and we must do the same. Nothing is any better than personal contact, but it can also ruin us if not properly presented; therefore, everyone is urged to spend a few days or weeks analyzing the Order, listing the subjects embraced, listing the many things the Order is *not*, listing its aims and purposes, its ideals, what it stands for and doing everything necessary to truly know more about the Order. If you are not sure on some point, write to an officer for information, get literature from the Supply Bureau and also the booklet, "Things You Can Do To Help." Put on a regular propaganda program. The object in all of this? Dissemination of Rosicrucianism to the world at a time when it is most needed.

Relieving Eyestrain

A subject that I would like to take up with you today pertains to the care of the eyes. We might say that the eyes are the most vital tools of the student. When he is suffering from eyestrain it is almost impossible for him to concentrate upon his lessons and books. Almost all of

us have been handicapped at times from overuse of our eyes. This is particularly true of those who use the eyes in close work all day long and then take up their studies at night.

Many of you will recall an interesting discussion of this subject that we had with our late Emperor, Dr. H. Spencer Lewis, in which he answered the question, "If Rosicrucians have so much knowledge of the anatomy and the care of the body, why is it that you and other officers of the Order wear glasses?" The smiles on your faces show that you remember the fascinating, amusing, and diplomatic answer Dr. Lewis gave to this question, which was presented in a rather critical and belligerent form. In his answer, Dr. Lewis showed clearly that the eyes were like delicate, precious instruments that would function perfectly for years to come if properly used and maintained. The eyes, like any instrument, require care and rest. Abuse, overuse, and lack of care would eventually wear them out.

You remember Dr. Lewis told of the many hours of continuous work necessary by the officers of the Order and how all of us, without exception, continued our studies and researches into the wee hours, sometimes under poor lighting conditions when we should be resting the body and especially the eyes. He pointed out that on occasions when he had taken long boat trips, instead of reading all of the time he would spend several hours each day standing at the rail gazing across the water at the horizon and thus would rest his eyes from the strain of months of close reading, writing, and working with scientific apparatus. He explained that such a practice improved his eyesight to a great extent, but then it was almost impossible to indulge in such practices when at home working in his office by day and his sanctum or laboratory by night. Just as this was true in the life of Dr. Lewis, so, too, is it true in the life of our present Emperor and other officers. The result is that many of us wear glasses and others suffer eyestrain.

In times past there has been some discussion of just what this eyestrain is. Today it is generally conceded to be paralyzed muscles and nerves. The paralysis being due to overwork at a fixed focus. This weakens the eye muscles and eventually the eyes will not change focus fast enough to allow for different distances at which we wish to view objects. Exercises in the form of focus changes will strengthen the muscles of the eyes, just as exercises with weights will build up the muscles of the arms, shoulders, back, and legs. However, if you hold the weight out away from you and just keep it there as long as you can, the arm muscles will be practically paralyzed and will be weakened instead of made stronger. Since it is granted the eye-muscle exercises will build up strength and overcome fatigue, it seems

that proper maintenance of the normal eye would be easy and it is—except for one thing, very few persons enjoy an occupation that requires constant change of focus; that is, looking at an object a short distance away and then seconds later looking off ten or twelve feet, then back to the short distance again, almost immediately to gaze off into the distance toward the horizon. If one could only spend his day in such use of the eyes and then retire at a time that would allow eight to ten hours of sleep, he would never have to worry about eyestrain. One occupation will require reading and writing at ten, twelve, fifteen, or twenty inches, another will require sewing on a machine, another typing and watching the flash of letter hammers on a typewriter, and still another occupation will require close sight running a machine. People who are so occupied usually wind up with glasses to relieve the strain.

Now the same thing happens to one out in the open. A truck driver for instance, or a bus driver, or even the pilot of a boat all experience fixed focus on a distant point. This is just as bad as looking constantly at a close object. Here again glasses seem to be inevitable, but what do the glasses do? It is true that they seem to relieve the strain and we can see better. The eyes do not hurt as much as they did without glasses, but nevertheless, the glasses are not correcting the condition. In other words, they are not exercising the eye muscles, they are simply amplifying the object and making it sharper to our vision. Now it is hoped that you who wear glasses will not rush right out to the ash heap and discard them. After all, you are getting some definite relief from the misery of eyestrain. It will help you, nevertheless, to try to spend some time each day exercising the muscles of the eyes in the manner suggested; that is, by rapid focus changes.

An exercise that must be very helpful came to my attention through one of our girl employees. While discussing this problem that so many of our members have, she told me of a case in which a young chap went up for a physical examination for entrance into the air corps of the United States Army. He was in perfect health except for his eyes. The trouble was eyestrain and weakened muscles. He failed to pass because of his eyes. The examining doctor suggested that he take up juggling and after practicing that for a few weeks to come back for another examination. You can readily see what the doctor was after in this young chap, eye muscle exercise. Incidentally, he passed the tests and was accepted as a cadet.

Later on, when telling one of the Grand Lodge officers of this incident, he told of his own experience in eliminating glasses that he had worn for years. It was remembered that he wore them all the time when he first came to Rosicrucian

Park. In this case it was handball in the gymnasium that relieved the condition that made glasses necessary. This is a very good recommendation. The ball is black and the walls of the court are white so that the ball can be seen. The hand ball travels at a fast rate of speed. It is very hard to follow and it is back and forth across the court in a flash. The eyes work very rapidly in following the ball. The officer of the Lodge found that the more handball he played, the less he needed his glasses. Then he noticed that it became necessary for him to remember to put the glasses on. Today he seldom, if ever, wears them. He attributes this recovery of perfect sight and relief from eyestrain to the eye-muscle exercise taken while following the little black ball as it bounded back and forth in the handball court.

Recently an opportunity to play golf afforded itself and during the first five or six holes it was difficult to see the golf ball after it was hit. At first it could not be seen past fifty or sixty yards, but gradually the eyes became accustomed to the change in focus and the ball could be seen clearly as far as it was hit. The following day it was noticed that everything was clearer and sharper to the eye, regardless of the distance of focus. Here again a game involving the use of a ball helps to relieve eyestrain.

There is a book on the market entitled, "Sight Without Glasses," by Dr. Harold M. Peppard. Everyone interested in this question of the care of the eyes and how the eyes see, should try to get this book. We have a copy of it in the Rosicrucian Library. Dr. Peppard points out why glasses do not help in a case of eyestrain. He tells how to relax the eyes when reading or doing close work. Such relaxation prevents eyestrain. The artist's model who is trained in the art of posing can remain in one position for an incredible length of time without undue fatigue. He knows how to strike a pose and then relax in the pose without changing his position. One who tries posing will find it very difficult to remain still for any length of time. Many untrained models have actually fainted from fatigue because of the nerve and muscle fatigue of holding a set pose. The eyes can be relaxed while in use just as a model can relax in a pose. Dr. Peppard's book teaches one to master this ability to relax the eyes while reading.

The eye exercise that is given to our members in one of their early monographs also relaxes the muscles and nerves of the eyes. Far too few of us practice this exercise when we should. We wait until the eyes are in very bad shape before we try to do anything for them. Instead of maintaining the eyesight, we let it get bad and then try to repair the damage. Proper maintenance would prevent the damage in the first place.

If we would all give ourselves an eye treatment two or three times a day, whether we have eye trouble or not, we would be very much better for the effort put forth. It would only take four or five minutes for each treatment and certainly the eyes are of sufficient value to us to warrant fifteen minutes of our time each day, regardless of how busy we are or to what extent we may value our time.

Some Questions Answered

One of our high degree sorores in Southern California brings to our attention two very interesting questions that I feel should be mentioned here in our forum so that we may once again clarify certain points that still seem to confuse some of our members.

The first of these two points pertains to the subject of Rosicrucian healing and its practice in behalf of mankind generally. While in conversation with a Neophyte student after a Chapter meeting, the subject of treating others was brought up and the Neophyte mentioned her plan to go to the local hospitals and doctors and offer her services to help cure the sick and injured, especially those cases that seemed to baffle medical science. Our soror of the high degrees realizing the possible harm that might result, gently but firmly advised the Neophyte against her plan. The Neophyte later changed her mind about this matter and, hence, saved herself a great deal of embarrassment and averted much possible adverse publicity as well as misunderstanding where the Order is concerned. Again we must point out the folly of such moves on the part of enthusiastic students who want to go out and apply Rosicrucian healing to each and every case of sickness that comes to their attention.

The natural tendency is a sincere desire to treat another through our simple and easily applied methods, but there are always complications that stand in the way. First there are the man-made laws of the state that prevent the application of any form of therapeutics that does not emanate from a recognized school of healing. The Rosicrucian Order is not a school of healers. We simply know and have the knowledge to apply certain important laws of God and Nature that assist greatly in effecting cures of certain illnesses. In the application of these principles we know it is very important to have the cooperation of the patient, for this one reason alone it is necessary to avoid a promiscuous use of these healing methods. Look what happened to the Great Master, Jesus, when he went through the Holy Land performing His great miracles of healing. It was this public display of His ability and power that finally resulted in His crucifixion. All of the great healers down through the ages that

were not strictly orthodox came into bad repute and suffered at the hands of those who were powerful enough to influence the authorities of the state.

This being true in the years past, think how much more so it is true today. There are persons who earn a livelihood going about the country from one city to another visiting healers of every school and especially those using methods considered unusual or unorthodox, seeking evidence of malpractice and use of privileges not permissible under the licenses granted by the state. We have in the past had our share of worry in this regard. From the very beginning of the study of Rosicrucian healing principles, we warn the student to confine his practice to himself, his family, and his very close friends. This warning would not have been sounded were it not most important for the personal protection of the member, the Order, and the Rosicrucian teachings. Naturally we have certain outlets, as it were, for the use of principles for those in need. One such outlet that is familiar to all members of the Order is the Council of Solace, consisting of officers of the Order and certain high degree members who have shown particular interest in this phase of the Rosicrucian philosophy. Every member who wishes to, may take part in the work of the Council by attuning with us at the periods specified in the Cathedral of the Soul booklet, "Liber 777." It is hoped that it will not again be necessary to explain this matter, which should be quite obvious to our student members who are not doctors or members of a recognized school of therapeutics.

The other interesting situation that our soror brings before us is an experience she had shortly before applying for membership in the Order. On an occasion she mentioned her intention to join the Order to a friend who "went right up in the air" warning against association with such a terrible group of people. She stated that a sister-in-law had ruined her life and broken up her home simply because she joined the Rosicrucian Order. Our soror stated that in her opinion the broken-up home and other difficulties would have occurred regardless of membership in the Order. The friend finally stated that it might be possible for some to withstand the "horrible" trials of membership without a ruined life, but she was certain it was Rosicrucianism that ruined her sister-in-law. Now I know that such a situation leaves many of you speechless with wonder, for you cannot conceive of membership in an ancient, honorable fraternity, devoted to the upliftment of man and dedicated to the works of the Creator, bringing havoc into one's life.

It is impossible to discuss this particular case showing the possible reasons for the difficulty this

member experienced, for we know little or nothing about it. We do not even know the name of the member in question. We do know, however, that out of the thousands of members of the Order throughout the world it is certain there will be some whose lives at home are not "a bed of roses." There are naturally some whose material affairs are a definite burden and who experience trials and tribulations of varied natures. This is bound to be true in the membership of the AMORC just as it is true in any and every other organization of men and women. You will find it in every church and every fraternity whether social or for study purposes. We also know that among our membership at large there are thousands of men and women who are practicing Rosicrucian philosophy in coping with the adversities of life. Thousands have successfully eliminated trials, tribulations, incompatibilities, and all manner of complications from their lives and now enjoy a richer, fuller understanding of life and also why it is sometimes necessary to have experiences that strain the mental and physical as well as the psychic nervous system. We can rest assured that Rosicrucianism as a philosophy of life is not the cause of ruination, but rather the ruination has occurred in spite of Rosicrucianism.

Another thought in connection with this matter is that the breaking up of the home may not be considered ruination at all on the part of the member, but only on the part of the companion in marriage who might be of such a selfish and jealous nature as to object to any and all personal interests of his or her mate. Such a situation would certainly make for incompatibility in the home that eventually would lead to separation and divorce. This type of home is no home at all and should be broken up in the best interests of both husband and wife, regardless of which is the offender.

The purpose of discussing this matter this morning is to show you just one of the problems we have to face and overcome in the course of carrying on our work in behalf of the Order and its members. The result of the difficulty in the home of the member is bitterness being carried on to others by conversation and otherwise without any attempt to investigate Rosicrucianism even if only for the purpose of substantiating preconceived conclusions. It is the duty of every member of the Order to do all in his power to adjust such misconceptions in the minds of those he may contact who are unfair in their criticism and perpetuate derogatory whispering campaigns against the Order and the principles for which it stands.

Energy Not Lost

Here is a thought for consideration today that perhaps many students have wondered about. One of our sorores has asked, "If it is true that no energy is ever lost or destroyed, then in the case of a man who tries to move a large stone and cannot, yet after a few attempts feels tired and exhausted, what becomes of this energy that he apparently has used in trying to move the stone, or in what form does it now exist?" This is a very interesting question and contains much food for thought. It also contains room for controversy as well as speculation.

In the science of mechanics this energy is said to be converted into pushing, pulling, or lifting power. The fact that the stone did not move does not alter this fact, for force applied does not always produce motion, and yet the energy within the body that makes possible the application of muscular force has been converted into power. And so, we see that even in the laws of physics no energy is lost or ever used up.

Energy is something that cannot be created. It is a natural condition existing within the body of all animate beings to a greater or lesser degree. The larger and stronger the body is, the more energy it possesses; the more energy, the more potential power or force there is to exert. Note that force is exerted when it is applied, not energy. When we become tired, we say our energy is depleted, used up. We accept this statement because we are tired, exhausted, and seemingly without energy. But we still have the energy within us, only it has turned to heat and perspiration. So again we find the energy not actually used up, but converted to something else. It will interest many of you to know what causes muscular fatigue, physical exhaustion. According to present-day accepted belief, violent exercise causes the muscles to secrete poisonous acids. There is an increase in heart beat and blood circulation. The lungs function at a greater tempo, providing additional oxygen, all of which is to carry off the acid waste. The sugar in the blood is depleted, but the starch stored in the liver turns to sugar and restores the sugar content in the blood. In this process the chemistry of the human body is involved. Through chemical reactions certain changes take place throughout the body during the act of violent exercise. Exhaustion results from the overactivity of the organs and glands of the body which are acting to keep the body in a normal state in spite of the abnormal work being performed.

It is all a matter of transmutation, change or conversion from one thing to something else. We might make a comparison with the gasoline in an automobile. Seemingly this gasoline is used up in

the process of running the car. We know that we have to put new gasoline in the car after every certain amount of travel. This gasoline is the potential energy that will run the car. In the process of running the car, the gasoline is burned in the cylinder head. The intake valve lets it into the combustion chamber. The rising piston compresses it to vapor. The spark jumping the gap on the end of the spark plug ignites it, converting the vapor to light, heat, and power. As the piston goes down, the exhaust valve opens and lets out the smoke or exhaust which is led off through the exhaust pipe and is a gas known as carbon monoxide. In this process you can see that nothing has actually been used up or destroyed. The form or manifestation of the liquid gasoline has been changed. In fact, several changes have taken place before the gasoline is finally converted to carbon monoxide gas. This gas is still a part of the universe or the atmosphere of this earth plane.

Discordant Conditions

A frater asks how one can adjust his own vibrations to discordant conditions. There are few people who have not had the experience of entering a place where they immediately sensed that harmony between themselves and the place did not exist, for one reason or another. Many people have sensed this in walking into a room or going into another's home or into a public building. Travelers in Europe have repeatedly told of entering buildings which in the past had been used as prisons, or certain rooms as torture chambers, and sensing the vibrations there as being out of harmony with themselves and very depressing. Others have had the experience of having to spend a few hours in a place which in every way was unsatisfactory to them.

Many of these individuals are not students of the occult or of mysticism, and cannot arrive at any satisfactory explanation of the reason for their reaction. They simply feel uncomfortable, dissatisfied with themselves or with the conditions about them. It is an undefinable sensation to them. Frequently the individual who does not understand the condition assigns it to some individual or some occurrence. I do not doubt that the basis, or rather, the beginning of many superstitions could have been built up on an individual finding a place inharmonious with his general purposes and happiness, and assigning the experience or unhappiness that might follow to an insignificant event that might have been only coincidental. For example, we might presume that an individual who moved into a house in which everything seemed to go wrong, in which happiness was non-existent, might remember that when

he first saw the house or first moved into it he walked under a ladder, or a black cat crossed his path, and that could have been the beginning of such a common superstition. Please understand I am not stating that this was the beginning of these two particular superstitions, but I am simply using these as an illustration of how easily bad luck could have been attributed to such insignificant occurrences.

It is the tendency of every human being to look for the cause of his troubles outside himself, and to select the obvious, even though the obvious may not be based on good judgment. For example, it would be ridiculous to think that the mere presence of an animal in the immediate vicinity of an individual could affect him over a period of time. What actually exists in such cases is inharmonious vibrations, established by one cause or another, possibly due to previous suffering or sorrow, continued disharmony between two individuals, or many other factors. The question of concern to the frater who writes inquiring about this subject is what can be done in such a condition. Are we victims of our environment under such circumstances? Do we have to suffer through certain conditions of this kind with which we had nothing to do? The truth is that man can become, practically by his own choice, a victim of his environment or a master of it.

There are many persons who believe in the science of astrology, some of them to the extent that they will not perform even the simplest act without first consulting authorities and charts to determine whether such an act is propitious at the particular moment. The esoteric astrologer, who understands that the symbology of astrology is only representative of certain forces in the universe, realizes that the stars, or in fact any other physical manifestation, cannot control man's destiny, that man can work in spite of conditions. He does not have to be a victim of them. This is somewhat illustrated in the physical world. Anyone knows it is harder to row a boat up stream than to drift with the current. It is harder to climb up hill than it is to walk down. And when we are faced with discordant vibrations we are faced with a problem that is going to require effort, just as when we are faced with a physical situation that requires effort to succeed rather than to go in the opposite way in an easier manner.

Insofar as discordant vibrations existing in a room or other place are concerned, it must be borne in mind that the same thing which brought about the existence of such vibrations can bring about other vibrations. Ask yourself *why* the vibratory effect of the room is inharmonious. As already pointed out in these comments, it is because those vibrations were set in motion by suf-

fering, greed, jealousy, grief, or some negative process continuing over a period of time. Now, ask one more question. What existed before those inharmonious vibrations were established? There is only one answer, and that is some other type of vibration. In other words, the vibration which exists at this time has supplanted what existed before due to a particular condition. Therefore, the same process can be repeated. The inharmonious vibrations existing now can be supplanted with harmonious ones if we dedicate ourselves to the creation of those vibrations. This will take a little time and patience in some cases, but by a practical use of the knowledge which the Rosicrucians obtain in their monographs it can be done without great difficulty. The quickest way to do it is through the use of the proper vowel intonations. Those vowel sounds which we are taught are positive in their effect will rapidly create harmonious, positive vibrations which will take the place of any others that exist. This is proven by entering any sacred structure or building which has been dedicated to positive, constructive purposes. The great cathedrals in which chants incorporating certain principles of vowel sounds have been used consistently always have a feeling of peace and quiet about them. Temples used by the Rosicrucians have the same effect upon anyone who enters. You can create the same constructive, quieting vibrations in your own home as well as they can be created anywhere else. However, once existent they must be maintained. One cannot maintain these constructive, positive vibrations by repeating the vowel sounds once a week, and the rest of the week carrying on destructive activities or holding thoughts that are not conducive to peace and harmony, because in that case the vibrations that we wish to have about us and which we have built up will be torn down practically as fast as they are established.

Therefore, there are both the physical and the psychic sides of the question to be considered. Physically, through the use of the proper vowel sounds we actually create a different vibratory condition, but through the proper psychic and mental attitude we keep ourselves in harmony with the types of vibrations we wish to establish, and in that way assist in their continued existence.

Of course, the above explanation does not answer the question for the individual who wants to know how he can affect a temporary condition. We are all called upon from time to time to enter a condition with which we are not harmonious. We may have to attend a meeting in a place where we do not like the atmosphere, so to speak. Here man must use will power. He must realize that the purpose of his going to such a place is of specific importance to himself or to someone else, and that purpose must overshadow the in-

convenience or difficulty. For example, if one belongs to an organization which is carrying on a constructive activity, then he will have to put up with any disagreeable phases that may exist in order to carry out that constructive purpose. If the purpose is not constructive, then there is no use in maintaining such affiliation or contact, and it would be best to withdraw from such an activity.—A.

Reincarnation and Religion

In the last forum it was stated that so many questions were received regarding the subject of reincarnation that it would be impossible to answer them all or discuss this subject in every issue of the Forum, without actually duplicating the book by the late Emperor, "Mansions of the Soul," or the contents of the monographs. Therefore, it was suggested that members read the material already available on the subject in order to help them formulate their opinions and understanding on this basis.

The question which prompts these comments is one which indicates a misunderstanding of the principles of the theory of reincarnation as presented in our Neophyte monographs, and believing that other members may have the same misunderstanding, I am reproducing here part of the letter sent to a Frater. The Frater points out that he cannot reconcile all of the statements concerning the theory of reincarnation with his religious beliefs, but in so doing he made it clear that in his mind he had reached an erroneous conclusion regarding an important point of reincarnation which perhaps stood in the way of his better understanding the theory. He stated that according to his understanding man reincarnates indefinitely—that is, that the only time man resides outside the physical body is during the period between incarnations. He asks how this can possibly be reconciled with the statement in many religious beliefs that there is an eventual state referred to as heaven where man has reached a state of perfection. The following is a quotation from the letter sent him:

"The theory of reincarnation is one that cannot be objectively proven. By that I mean I cannot prove to you that reincarnation is a fact. Furthermore, no one can prove to me that it is truth. It is one of the things which we are only able to prove to ourselves, and until that proof is definite in your own mind you do not have to accept the theory of reincarnation as fact. We only ask, in consideration of Rosicrucianism, that you consider all theories and facts presented with an open mind from a fair viewpoint, realizing that truth exists throughout the universe and that man, being only a small part of all the universe,

cannot ever hope in his present state to comprehend fully all truth that is. Therefore, man's lot is to gain this truth step by step, point by point, and when the time may come in the future when we will know all truth through having developed to that point where we gain union with our Creator, we will probably realize that our groping for truth here in the physical body is as an infant or small child interpreting in its own terms, on the basis of its understanding, the world in which it finds itself.

"As we understand the teachings of the great masters of the past, the theory of reincarnation does not contradict certain principles of existing religions. You have, as you state your interpretation, misunderstood one point of our theory, which has led you to a false conclusion which I wish to clarify at this time. You state your understanding of reincarnation is that the soul of man lives on earth for eternity, excepting for the time between transitions. This is not true. The soul of man is incarnated in a physical body as long as it is necessary. By necessary I mean as long as that soul is to gain experience through the medium of a physical body. This is not the time or the place to go into a detailed discussion of why the soul must gain experience in a physical, mortal body on this earth. That is a subject which is gradually unfolded through the higher degrees of the organization's teachings, and it has been discussed in these Forum pages previously, and in other publications. The fact that we find ourselves in a physical body and the knowledge that our real existence is the soul is evidence that the soul does reside in a body, and it is the reality of that fact with which we are immediately concerned.

"According to the theory of reincarnation, man will continue to be placed in the physical body until he learns certain lessons and fulfills certain obligations. The mistakes we make today establish our Karma, which means that these mistakes must be corrected and compensated for in the future either in this life or another. The obligations we assume are to carry out the purpose of our Creator. For example, Christ was incarnated in a physical body, although we know as a great Master His incarnation was not for the purpose of teaching Him lessons, but to give Him the opportunity to teach other men. Therefore, in a small way all of us are incarnated not only for the purpose of learning lessons ourselves, but to administer to the needs of others to the extent we are able to do so. These periods, or, we might say, epochs of an incarnation in a physical body, will continue until man has gained the knowledge and experience which the Creator has established for him to gain, and fulfilled the obligations that will give him the experience to complete his knowledge, development and purpose. Then man

will reincarnate no more. He will, as you point out, live in eternity in a future no longer connected with the physical universe."

We hope this explanation will assist many members in better understanding the theory of reincarnation, and furthermore we hope it will encourage everyone to realize there is no need to sacrifice his convictions in order to have an open mind. Tolerance of all truth is a fundamental belief of the Rosicrucians, and a necessity on the part of the member who will progress.—A.

Contacting the Cathedral

Judging from the recent requests submitted to the Forum it seems that there are quite a few members who still have some difficulty attuning themselves with the "Cathedral of the Soul." Some years ago when the "Cathedral" was first announced, our late Emperor, Dr. H. Spencer Lewis, spent some time explaining the "Cathedral" to us, telling us its purpose, how contact with it could be established, what benefit would result from such contacts and also a few rules to follow for attunement. Dr. Lewis' talks and explanations were published in early issues of "The Rosicrucian Forum" that are no longer available in the Supply Bureau. Perhaps it will be helpful to many of us to review briefly some of Dr. Lewis' suggestions.

In the first place let us see from analysis just what the "Cathedral of the Soul" is. The name "Cathedral" implies a great edifice or structure of the nature that we are all familiar with in this material world of ours, though larger and more magnificent than all of the earthly cathedrals combined into one. "Of the Soul" implies that our cathedral is a meeting place for the Soul and not the material, earthly body. Such a place must necessarily be for the benefit of all mankind; therefore, we think of it as tremendous in size, beyond comparison with anything here on earth that we may have seen with the physical eyes. Because we are prone to make comparisons with things that are familiar to us in a material way, it is difficult for some to realize and feel the majesty and beauty of the "Cathedral of the Soul." Recall to mind the greatest material structure, the most beautifully decorated church or cathedral you have ever been in, heard of, or seen, then magnify it a hundred times and you have some idea of the size and beauty of the "Cathedral of the Soul" as first built up and constructed in the mind of Dr. H. Spencer Lewis years ago, when he and a select few of our most advanced fratres and sorores were preparing this great meeting place for the benefit of all souls everywhere. And so we have, to a small degree, a general idea of what the "Cathedral of the

Soul" is. In short, it is a meeting place for the soul of man, just as is a church, a temple, or a sanctum here on earth a meeting place for the physical bodies of men.

It is thus realized that the purpose of the "Cathedral of the Soul" is to provide a place to which the soul, crying out for temporary release from material realities, may soar for peace, harmony, wisdom, guidance, inspiration, and contact with the soul personalities of all who wish to enjoy such contact and communion. With this brief description of the "Cathedral of the Soul" and explanation of its purpose, many members will perhaps find it a little easier to visualize and mentally see it, thus helping them to establish better contact during their attunement periods.

This leads us to the main purpose of our discussion this morning: "How can I contact the 'Cathedral of the Soul?'" The first advice to give one asking this question is to read carefully the book, "Liber 777." Read it over several times, especially the chapter entitled, "How to attune with the Cathedral." You will note that there are only a few instructions which can be given. After these rules are well established in the mind all that remains is to practice daily contacts, using the suggestions and salutations recommended. If you see nothing, hear nothing, sense or feel nothing, try again at some other time. The next designated period, for instance, or any other time that you may wish. Lack of confidence and discouragement are common troubles in attuning with the "Cathedral." Prepare for the contact just as you would prepare yourself to visit a material temple or cathedral. This means washing the hands and drinking cold water, symbolizing the cleansing of the body before coming before the Great Masters within the "Cathedral of the Soul." Do not slight these rules including the use of prayer for admittance and the expression of thanks for the privilege of visiting the "Cathedral." These rules are very important. If they were not, they would not be included in "Liber 777." The mental and physical attitude toward a visit to the "Cathedral" is important. This attitude must be dignified and serious. The "Cathedral" must be approached with deep respect and reverence, just as much so as if you were being accorded the privilege of a visit to your God. You must be sincere of purpose and humble in your appreciation of the privilege about to be accorded you and remember it is a privilege, not something that is owed to you by the Cosmic Masters, and yet no one will exclude you from the "Cathedral" or prevent you from contacting it but yourself. In other words, by an improper approach and an improper attitude the individual excludes himself from the "Cathedral." Contact is offered and extended to you if you will but accept it. You must, how-

ever, be grateful for the opportunity and express this gratefulness by a proper attitude and sincerity of desire.

You will note, incidentally, in the instructions in "Liber 777" the fulfillment of the old adage, "You must ask." In the practice of mysticism we find this law of vital importance. Why or when it was discovered or set forth is not important. Its use, however, has been appreciated by mystics and sages for centuries. It will be noted by the reader of "Liber 777" that there is very little we can offer in the way of further instruction for making the contact. However, as Dr. Lewis has explained to us in the past, there are a few suggestions that may help those who are having difficulty.

Now that we understand the importance of seeking contact with the proper mental attitude in complete respect and reverence, let us consider for a moment thoughts to be held in mind while preparing to enter into the silence. It is safe to say that the majority of members and nonmembers are over-anxious when they attempt to attune with the "Cathedral" for the first two or three times. This anxiety to make the contact is quite all right during the period of preparation. It will not interfere with results to look forward to the contact with excitement and ecstasy. Such enthusiasm, excitement, and anxiety should be confined, however, to the period of preparing the sanctum, the room, or place where the contact is to be attempted, and also in preparing the person, such as washing the hands and drinking the cold water. After that, one must sit down quietly and passively to enjoy the manifestations that may occur and which have been enthusiastically anticipated.

You may dress up in your best clothing and visit your local theatre to see a motion picture that is starring your favorite actor or actress, but though you are greatly excited about the picture and the pleasure you anticipate, after you are seated in the theatre, you do not hang on to the edge of your seat straining every muscle and nerve, anxious as to the outcome of the picture, but rather you sit back and relax so that you may enjoy to the utmost the story or drama being unfolded before you on the motion-picture screen. You have learned from experience to accept what is projected upon the screen for your pleasure or displeasure, whichever the case may be. Straining will not help one iota. The same thing is true in regard to a "Cathedral of the Soul" contact. The only effect your excitement or anxiety will have upon the contact will be to prevent you from being conscious of it. Of this you can be assured and so once seated in your sanctum, your favorite chair, or even on a park bench, relax your mind, eliminate all thought as to what will

happen, what will take place, or be experienced. Do not under any circumstances try to watch for some sign or some indication that you have made the contact. To do so is like lying down to go to sleep at night and then trying to watch for sleep to overtake you. You know that this cannot be done and such thoughts will only prevent sleep. Instead of doing this you simply retire at night confident in the knowledge that you will go to sleep; therefore, you simply abandon yourself to sleep. Now you must do the same thing when making the contact; that is, abandon yourself to the contact, confident in the knowledge of what will take place. This, of course, does not mean that a "Cathedral of the Soul" contact is like going to sleep, but it simply means that the mental attitude is the same. Now this requires a passive state of mind; that is to say, a meditative mood as compared with active concentration. When actively concentrating upon a thought or idea, or picturing in your mind the "Cathedral," you are holding the thought or picture before you. If this is done when trying a contact nothing will result insofar as a conscious contact is concerned; therefore, sit down and relax the body and mind, attaining the passive state, confident that the contact will be made and with a firm conviction that the desires and expectations will be gratified. This will be far more productive of results than any form, system, or process of concentration on the part of the objective consciousness.

If no contact is felt do not be discouraged, offer a prayer of thanks for the opportunity of trying and then try again when you can do so. Remember no one can answer your question, "Why cannot I contact the Cathedral of the Soul?" No one would know why a particular individual cannot make the contact. There are, however, two possibilities: One, that something within the person of a psychic nature—or perhaps something in the person's mind of a physical or mental nature—is not quite ready, or perhaps the Cosmic itself is not quite ready for the contact to be made. Another possibility, and this is perhaps the most likely, is that the one unable to attune with the "Cathedral" does not proceed in the right manner to make the contact.

One more "don't" that may help you is this: In our awakened, conscious state we are accustomed to analyzing our experiences and being conscious of the world about us. Often while in conversation or when witnessing a condition or experience, we think about it, analyze it, and try to figure what happened, why and how. This must be avoided during a contact with the "Cathedral." It calls for objective, mental action and this will break the attunement. If you wish to analyze your "Cathedral" experience, wait until it is entirely over. You can then give it your

undivided attention. It may be wise to remind you that contact with the "Cathedral" is a psychic experience and an immaterial condition; therefore, you cannot compare it with anything physical or material. Your objective analysis, therefore, may prove unfair to yourself and the experience you have had. Many may anticipate something most unusual and quite spectacular and be disappointed because they were conscious only of something calm and peaceful. Such however, is due to the nature of contact and is very often more to our advantage than an experience of an audible or ocular nature. For instance, what could be better than this peace and calm resulting at a time when we were worried and upset because of some material condition that had occurred in our lives? This is just one of the many ways in which one can benefit by a meditation period at one of the specified hours in the book, "Liber 777."

And now let me say again that continued effort and practice in spite of seeming failure will bring fruit. It is just a matter of confidence and inner assurance that you can and will make contact with the "Cathedral of the Soul."

Regeneration

A letter from a Soror in Ohio asks, "I would like to see discussed in the Forum something concerning the principle of regeneration—that is, is there a knowledge which saves us from rebirth or renders one free or not subject to additional reincarnations?" If this Soror is basing her question on whether or not it is possible to live indefinitely in the physical body, then the answer is No. If the question is based upon the principle of whether there is a knowledge which eventually frees us from earthly reincarnations, then the answer is Yes.

To elaborate somewhat upon these two answers, let me say first of all that there is no knowledge or instruction available that will teach an individual how to live indefinitely in a physical body. It has always been an intriguing point of investigation on the part of man to develop longevity. The fountain of youth has been sought many times throughout history. It has even been claimed for some individuals that they did live indefinitely. The story of the wandering Jew, Lew Wallace's intriguing story of the Prince of India, and many other accounts illustrate this in an interesting manner. It has also been claimed that there are Masters in Tibet who have lived untold years in one physical body. This myth or belief was popularized by James Hilton in his book, "Lost Horizon," which truly did present many facts, except for the incident of the individual who seemed to be able to live for hundreds of years in the physical body.

Rosicrucians should be able to see the facts back of such accounts. We acknowledge and base our philosophy upon the duality of man. We observe about us every day the change in matter—that is, in things that are of the physical universe. Our philosophy is based upon the principle that matter is becoming—that is, always changing, always modifying, never the same for even two successive moments. As our bodies are changing and being modified, it is evident that they will eventually cease to function as efficiently as they do now and will finally disintegrate and the body return to its component parts. This gradual breaking-down is a natural process. The body was built or formed for that purpose. It is only a temporary residing place for the soul, and when it has served that purpose it returns, regardless of what may be the desire of the objective reasoning of the individual. This does not mean that man should not attempt to maintain his physical body. We cannot be fatalists to the point where we can say that the body will function as long as it is supposed to, and then discontinue, because the soul has an experience to learn through the medium of the body; and it is only logical that we accept the fact that the more perfect the body functions the better opportunity the soul will have to learn what it has to experience. Therefore, since the body is the temple of the soul, an obligation assumed by us is to maintain that temple. This is being done, we know, because the span of life has increased in past years, and there is no reason, according to the teachings of the Masters, why man should not be able to live a good deal longer than he does now—in fact, he could live 144 years according to the natural cycle and then immediately reincarnate. But man will never develop the ability to maintain one physical body indefinitely, because should this be done it would be an acknowledgement that matter is of more value and significance than have ever been assigned to it by idealists, philosophy and religion.

If the body could survive forever, then man could disregard the soul and work only for the maintenance of his body; but who would want the body to survive forever? What possible progress could be made if we were bound to the physical limitations which we now have? Every one of us, no matter how perfect our health may be, is still limited by certain bonds which constitute our own particular physical makeup. There is probably not a human being living who, if he could, would not change some physical characteristic, even if this characteristic were no more than his appearance, as no one is vain enough to believe he is a perfect specimen in appearance.

The other phase of the question is, "Can knowledge and experience bring us to the point where

additional reincarnations are unnecessary?" As I stated at the beginning of these comments, the answer to this is Yes. There are Masters residing on the Cosmic plane, and in some cases on the physical plane, who have passed through all of the necessary experiences and completed their cycles of incarnation for the gaining of knowledge and information. They therefore only reincarnate if it is necessary to do so for others. Such examples are the great Avatars who have come to earth not for their own experience but to assist those who are still struggling. To the best of our information and knowledge, those who have advanced the highest do not reincarnate again on earth. Their sphere of activity is beyond our comprehension. There is little use for us to speculate as to what they do, except that we do know, as pointed out in the highest degree teachings of the Order, that they direct certain activities among those who seek their direction on this earth plane. We cannot conceive of what is done outside of a physical existence that would be constructive and useful and conform to the economy of life, but continue to exist. Therefore, what we are concerned about in regeneration takes two phases: First, what we might call the negative phase, the maintaining of our physical body, not for the purpose of having it last forever, but to have it serve well the soul that inhabits it. I say this is a negative phase, because it concerns the material side of our existence, which is composed of spirit, the negative element of the universe. Then there is the positive phase of regeneration, the gaining of knowledge and experience which will bring us to that point where we will have accomplished the purpose of physical incarnation and can go on to learn and understand the true purpose of life and the soul which lies beyond the training period.

Did you ever wonder why all philosophies trying to explain the purpose of life seem to fall short, regardless of how elaborate they may be? In these last few words above is the answer to why they fall short—because as long as we are in a physical body we are still in a state of preparation and gaining of knowledge. Just as a child entering the first grade of school and studying through the early years of school cannot see clearly the end—the reason why he should learn reading, writing and arithmetic—so we in these elementary stages cannot see beyond some of the conditions which we face at the moment.—A.

True Appreciation

Mention has been made in these Forum pages before of demands which have been placed upon us due to the international situation. Differences in the monetary exchange between countries work

a definite hardship upon many members who remit dues to the United States for affiliation with this jurisdiction. For example, ever since the war began members in Canada have been paying, in terms of their own money, considerably more than \$2.00 a month for dues. By the time they make arrangements to send their dues and pay the difference in the exchange, their dues amount to from \$2.25 to \$2.40 a month. All Canadians are called upon to make many sacrifices at this time, to a much greater extent, in fact, than are we, and in order that our Canadian members will not be deprived of affiliation with the Order the organization has recently adopted the policy of accepting the Canadian dollar at par. This has been made possible through the contributions of members in this country who wish to assist in this regard. The Supreme Secretary received the following two letters in one day from members commenting upon this arrangement. The first reads as follows:

"You will find enclosed a money order for \$6.00 to cover dues through the remainder of this year. I wish to thank the officers of the organization for their kind offer to accept Canadian dollars at par. However, I am following the usual procedure, as I feel that although I am not affluent I can still afford the difference, and the saving to AMORC may help some other Frater or Soror who may be less able to meet the dues."

The other letter is as follows:

"Enclosed please find a money order for \$4.00 for two months' dues. I received your recent letter regarding Canadian members' dues. The exchange has been steady for some time, and if this continues, in order not to interfere with your bookkeeping I will be glad to continue remitting the same as in the past. I am receiving an increase in income, and as long as I can do so I will be glad to absorb the difference. Thank you for your kind offer."

These two letters are examples of the splendid attitude of AMORC members throughout the world. The average member is not trying to take advantage of any situation. He realizes that the funds which the organization receives as contributions to its support are necessary for the maintenance of the institution with which he is proud to be affiliated. While our Canadian members have the right and privilege of remitting in terms of Canadian currency, which incidentally would bring to the organization less than \$2.00 in United States money, they realize that there are many who need this advantage more than they, and if they can remit in the usual manner it will assist the organization in extending the privilege to those who are less fortunate than they at this time.

There are many things which this organization likes to do. It makes every effort to assist the

member in his membership activities, extending privileges and incorporating special material as a part of the regular membership features. All great advances that the organization has been able to make have been due to the support and contributions of the members. The Research Library, the Rose-Croix University, many of the enclosures and the present form of preparing certain monographs, the Pronunciamentos, and numerous other features that are not items which were originally guaranteed the receiving member, were all made possible because the members are interested in Rosicrucianism and wish to advance it. We cannot all assist in the same way, but we can all do our part. We hope our members will not forget that today there are Frates and Sorores who may be less fortunate than some of us, and that it is we upon whom they are depending not to be deprived of the work and studies which they have undertaken.—A.

Our Dreams

The subject of dreams is not new in the pages of this Forum. Dreams are intriguing. They sometimes alarm us; they sometimes please us, but always they interest us, because it is a human trait to keep in consciousness all phases of experience, or at least experience which is strong enough to register upon our consciousness. From a purely objective and psychological point of view, a dream is experience, because it is the action of the objective mind, or at least it is an objective realization of thoughts that come from our memory or storehouse of memory and are related in forms of experience while we sleep.

There have always been stories told and statements made regarding the truth, and particularly the prophecy, of dreams. These comments, in fact, are the result of a direct question as to whether dreams are prophetic or are directly related with psychic development and psychic experience. In other words, are we, through our dreams, obtaining information we might not otherwise obtain? To answer the question bluntly, the *average* dream is neither prophetic nor does it have any bearing upon what we as Rosicrucians call psychic development. I will point out why this is true in these comments.

First of all let us consider what is the composition of dreams. They are the result of a free activity of the consciousness. The average dream is extremely short. Just as you can in fifteen seconds think of the outstanding events that have occurred to you in the past week, so you can, when asleep, have those same events pass through your consciousness, and when you awake they would seem to have a continuity which produces the illusion of time. This is borne out by the

fact that almost everyone has had the experience of having intentionally, or otherwise, timed himself by the clock, having fallen asleep for a few minutes and dreamed what constituted in his memory upon awakening a long experience which could not possibly have transpired during the time he was asleep. Incidentally, although not directly related to this subject at the moment, this is an indication of the illusion of time. In reality time as a fixed physical measurement does not exist. Time, after all, as pointed out in our studies, is only a measurement for the duration of consciousness. Habit has forced us to measure that consciousness in our accepted daily method.

Dreams, according to some psychologists, have external as well as internal causes. Something—either a sound, a light, or a sensation to the external part of the body, such as an uncomfortable position or an object pressing against the body—will cause a person to be slightly aroused from a deep sleep and set up a certain trend of thought which will develop into the sequence of a dream. This is one indication of the insignificance of the average dream.

One most peculiar thing in connection with dreams is that a person who is worrying or deeply concerned about some particular thing may never dream about it. It would seem that something which was on one's mind constantly during waking hours would dominate his dreams, but it is an infrequent experience for one to dream of that which causes him the most concern in his waking state. However, there will be times when a person will dream incessantly of a problem he is trying to solve in a waking state. Another experience that is very common to individuals beginning a new type of work or skill which requires considerable effort and leaves them exhausted at the end of the day, is to dream about that work all night and be equally exhausted after the night's sleep.

It seems that in dreams the most unexpected things come into consciousness. Persons whom we have not seen or thought of for years may be recalled, or we may relive incidents in our early lives, or incidents that are based upon facts of our early lives. Concern over certain things will sometimes bring a dream related to those things but not consistent with them. For example, I know of an individual who had a dream which was rather peculiar. He dreamed that he opened the safe in his office and found that it had evidently been robbed, because everything was out of place and certain things were missing. He was so startled that he awoke with the thought in mind of immediately investigating to determine whether the safe had actually been robbed, but instead fell into a sleep and dreamed that he was investigating the safe and upon opening it found that it was all right. Here is an interesting

sequence of thought, one caused by possible concern for the responsibility of safeguarding the contents of the safe, and the other by the evidently logical train of thought which entered his mind during the short period of wakefulness, when objectively he assured himself that the safe could not have been opened. Incidentally, upon checking on the dream after reaching his office, he found this to be the truth. If the safe had been robbed, that individual would probably have believed he had been warned of the condition in the dream. The fact that it was not robbed indicates that the dream was not in any way prophetic, and furthermore, as already stated here, that the average dream does not carry with it knowledge usually not objectively available to an individual.

Someone will state, in regard to these remarks, what of those dreams which have definitely carried prophetic information? There is only one explanation, but it has two phases. In the first place, our objective memory is incomplete, as we know from the study of the Third Degree of the Rosicrucian teachings. In other words, the objective mind has the ability to recollect, but it does not have the ability of perfect memory. Therefore, if a person dreams that something he has lost is at a particular place, and he goes there and finds it, that is not proof of a supernatural condition, nor of a prophetic form of dream. It is simply proof of the fact that during sleep when he was perfectly relaxed and the objective mind was not reasoning, the memory of the subjective mind was able to enter the objective consciousness and the incident was remembered. Nothing new was gained.

When information comes through a dream which could not possibly have been part of our memory, then we must admit that the experience was psychic—that is, that the knowledge came from the soul, from the subjective, through what we know in our waking state as intuition. But the whole fact of the matter is *that one is no more psychically developed while asleep than he is while awake*. A person who has no psychic development, who seldom pays attention to intuitive ideas in an objective state, will not be in a position to do so while asleep. When one has reached a point of high psychic development, he will gain information through subjective channels from the source of all knowledge, as described in our teachings, whether he be asleep or awake. Therefore, when we ask the question, "Are dreams prophetic, or do they have significance beyond objective interpretation?" the answer must be that it depends upon the individual.

Most dreams have no significance, but a person with a high degree of psychic development will have dreams which are significant prophetically or which provide information, just as he will gain

information while awake through the medium of the subjective consciousness. Remember that when you are asleep you are the same individual you are when you are awake. Sleeping is a natural process. It does not add particular powers or abilities to an individual who only seeks or aspires toward psychic development. It produces an opportunity for gaining information for those who have psychic development. Therefore, the gaining of intuitive inspiration and knowledge is based upon the ability of gaining psychic development.—A.

Self-Diagnosis

It is most gratifying to have so many interesting topics of conversation brought before our forum this morning. Here is one that is very appropriate: "I have never noticed in the pages of The Rosicrucian Forum a discussion of self-diagnosis through the principles of Rosicrucian healing." Searching back through early issues of the magazine we have been unsuccessful in finding an article dealing exclusively with this subject. However, so many of our discussions here have included the subject of illness and health that actually the question has been covered, though perhaps in an indirect way.

In considering the question of diagnosis, let us be reminded of a few facts in regard to the mystics' attitude toward disease. You will remember that from a mystical point of view all illness is the result of inharmony in the body, no matter what it may be called or named in the field of therapeutical science. This is an important fact when applying mystical or metaphysical methods of healing. When we are ill or depleted in vitality, we are lacking in either one or both of the elements vital to life. In fact, if one element is below normal, the entire vitality is below normal because the positive and negative elements tend to stabilize or equalize in the cells of the blood.

For instance, suppose that we set normal vitality at 100 per cent, 50 per cent positive and 50 per cent negative. If the positive drops to 40 per cent of normal it will draw unto itself just 40 per cent of the negative element even though there may be an abundance of the negative element to draw upon. The result is that the total vitality or energy will be just 80 per cent, or 20 per cent low. To bring the vitality back to normal, we can either raise the positive polarity through the methods outlined in our studies or we can raise both the positive and the negative by the proper treatments. In this way we restore the body to a state of harmony where illness and disease cannot exist. In using our methods of treatment, it is naturally to our advantage to

know which of the two elements constituting the body's vitality should be applied.

Through years of experience with the healing methods we have been able to prepare a list of general classifications that indicate which treatment should be given. These we list under the titles most commonly accepted, such as colds, abnormalities of the respiratory system, stomach conditions that prevent proper digestion, depleted vitality and general fatigue, sleeplessness, loss of appetite, and several others. These conditions are easily recognized, both by the patient and the practitioner. Knowing the particular element that is below normal, the proper treatment is easily determined. There are, of course, times when one is not sure just what treatment to give. He can then call into use the mystical method of diagnosis that is carefully explained in the Rosicrucian monographs. This method that is familiar to all who have studied the healing instructions is one that can only be applied to another. In other words, it is not a method of self-diagnosis; however, it can be used by having someone else apply it. The only trouble would be the fact that a great deal of practice is necessary before one can be successful. Furthermore, one must train himself in the art of interpreting what he sees. A suggestion that may help would be for two members to try to arrange to practice together for twenty or thirty minutes a day or even a week. This is especially applicable where there are two members of the Order in one family. In the case of a member who is the sole representative of the Order in his family, if there is another in the family who is in sympathy with him and his Rosicrucian interests, he can call upon this member of his family for help. In other words, he can work with this person by explaining briefly that he is trying an experiment and would like assistance. He need not go into too much detail regarding the principles, but just enough to encourage the necessary cooperation that will manifest in results. In this way the member of the Order can practice the art of diagnosis and at the same time have his own condition diagnosed.

There is still another way of determining in a general way the condition of one's general health and that is by the study of the human aura. This is an ability that requires much practice for it is very difficult indeed to see and recognize the subtle colors that appear in the field surrounding the physical body. The lighting in the room must be just right in brilliance and color. The eye must be trained to sense and detect these fine, high vibratory rates. It is an achievement that all should strive to attain and through practice the perception of sight can be extended to include the high vibrations. Many, however, have difficulty developing this art. The condition and magnitude

of the human aura disclose much knowledge to the one able to read it. For instance, certain colors seen in an aura indicate various degrees of health or vitality. The extent or size of the aura will indicate the condition of the body's vitality. In other words, a strong, wide aura will show a strong, vital body. The predominance of certain colors, however, may indicate a slight abnormal condition, or the need of either positive or negative energy. The colors that indicate which element is lacking are the same as given in the lessons for diagnosing a patient. When one attempts to use this method of studying the aura to determine the state of his health, he must avoid deep thought on any subject, he must avoid any form of excitement or display outward or inward of the emotions, for emotion and thought activity will affect the size and color of the aura, thus giving a false impression or reading. It will naturally be necessary to watch for the aura to appear in the sanctum mirror, surrounding the head, shoulders, and torso of the reflection. For this a careful lighting arrangement must be worked out. This will be determined only through experiment. One will have to find the arrangement that is best in his particular case.

Aside from the above suggestion there is only one thing to do in the case of self-diagnosis and that is to pay attention to material, physical signs of ill health. If depleted in vitality, give self-treatments. If no results are noticed in one or two days, go and have a check-up by a diagnostician. Continue the self-treatment along with whatever else may be prescribed by your physician. In the meantime, do not wait for the necessity of diagnosis, but practice the recommended habits of health given in your monographs. This ounce of prevention will be worth far more to you than the time and effort spent diagnosing and taking the pound of cure.

Vitamins

It is quite natural that questions should reach this Forum which are the result of interest in a subject outside Rosicrucianism. A number of questions have been asked recently by members in various degrees regarding vitamins. Not so many years ago the word vitamin was practically unknown, except to scientists who specialized in the study of foods and related subjects. Now we have been made vitamin-conscious through advertising, through producers of many products emphasizing the vitamin content of their particular product. In many cases this has been carried to a ridiculous extreme. Some years ago the late Emperor, Dr. H. Spencer Lewis, wrote an article, either in these pages or in the "Rosicrucian Digest," in which he pointed out the absurd

claims which have been made by some manufacturers in regard to the vitamin content of their product. Like many other things which are comparatively new to the average individual, it is necessary to consider the subject free from some of the extreme claims made, and actually face the matter squarely.

Generally speaking, a vitamin is a substance in food which is essential to life and growth. In other words, should we eat food deprived of all vitamins we would be denying our bodies the essential part of the food itself. These essentials are classified in various ways. The most accepted method is by the letters A, B, C, etc., designating various types of vitamins which have been chemically isolated and studied. Careful experimentation under proper control has given us a fairly good idea of the particular value to the human body of each of the vitamins studied. It is found, for example, that a deficiency in one vitamin will cause a certain resulting condition in the body. I will not here attempt to analyze what each vitamin does or how it assists the body, because there are many reliable books and publications available in libraries to anyone who wishes to make an investigation.

That vitamins are contained in food shows the wisdom of nature. We must not gain the impression that vitamins are something new which man has made. They are evidence of nature's wisdom in the preparation of those things which will meet the need of man, which after all is another manifestation of nature's purposes. Many years ago, before vitamins were ever heard of, there was a remarkable number of people who went through life with a reasonable degree of health. They did not understand that when they ate certain foods they were getting certain vitamins. Neither did they give particular consideration to their diet, except to eat when they were hungry of what was available. I may be criticized in this statement, because statistics show there has been a betterment in general health conditions as a result of modern medical and dietetic research. This is mainly indicated by the longer life span. However, the question cannot help but come before us as to why many people were healthy who never heard of vitamins or modern dietetics. The reason is that they secured their vitamins just as we secure them today—through their food. The vitamins are there, and it is quite probable that the synthetic production of vitamins in the last few years has been brought about by the higher refining of food and the over-cooking of it. When food was simpler and more in the form produced by nature, practically all that nature included in that food was there and ready for human consumption. Now if foods are over-cooked, or the original product so refined there is little left of food value, the vitamins are naturally gone. In

fresh vegetables cooked an excessive length of time the percentage of vitamin content is greatly cut down. The highly refined products of many food manufacturers also contain a much lower vitamin content. Progressive food manufacturers are aware of this, and the reason we hear so much about vitamins today is that they are making efforts to add synthetically to the vitamin content of their products. You frequently see advertisements today of products that are vitamin-enriched.

Vitamins are prepared also in concentrated form—in tablets, capsules, liquids, etc. There is probably need for these at various times. A deficiency in the body of some certain vitamin can be remedied by the inclusion of larger amounts of that particular vitamin, in conjunction with the regular diet. However, while these are not drugs, it is advisable not to attempt diagnosing oneself in regard to taking such things. The taking of herbs, drugs, medicines or any similar products is for a specific cause and should be done under the direction of a properly trained physician who can diagnose the cause and the amount of medication necessary to assist the body in filling its needs.

Another question regarding vitamins pertains to whether the vitamin is a part of the "A" or "B" element. I believe from the previous comments it is apparent to most members that it is a food, something of material composition which nature has included to balance that which men and animals must necessarily take for sustenance. Furthermore, we have seen that these vitamins can be produced synthetically—that is, made of other physical things in proper chemical composition. Therefore, it is apparent that the vitamin is a part of the "B" element.

With this in mind it is clearly evident to any Rosicrucian that regardless of how much vitamin-enriched food we may eat, how closely we may follow a diet made up of foods approximately in a state in which nature produced them, or how many bottles of synthetic vitamin preparations we may take, little result can come unless the other side of the harmony of the body is considered. In other words, we know that man cannot live in perfect harmony by the taking of the "B" element alone. Therefore, in cases where indications are that there is a vitamin deficiency, while it is of utmost importance that the deficiency be made up by proper treatment and diet, it is doubly important that the individual who may be suffering from the deficiency be given treatments that will add to the "A" element, and thereby balance the total state of the body, contributing to a condition of harmonium. Deep breathing exercises are an essential accompaniment to proper food if our bodies are to be normal and healthy.—A

Being Degree Conscious

A Frater from Ohio asks the question, "Is there not a certain danger in selecting one particular point of the Rosicrucian teachings to the exclusion of the consideration of the technique of the studies and the application of Rosicrucian principles as a whole?" This question can easily be answered in the affirmative. There is always the dangerous tendency, on the part of any individual, to isolate those things in which he is most interested. A small child illustrates this human trait by selecting first from those things it can eat whatever appeals to it most, putting the dessert before the rest of the meal, or in play selecting the brightest colored toys rather than dividing its attention among a number of objects.

As adult human beings we more or less do the same thing. An honest appraisal of our own habits would probably indicate that when we sit down with our favorite morning or evening newspaper we usually turn to a certain part first. It may be world news, local happenings, stock market quotations, editorial comment, or even the comic section. Whatever has the most appeal to us at the moment is what we develop the habit of giving our first attention. It is not unusual, then, that the student who affiliates with this organization should have in mind certain principles, or certain information, which he is most interested in receiving; in fact, some members are so impatient that they write to our Department of Instruction after the first or second lesson, stating that they have not as yet received information on a certain subject and expressing disappointment in not having it presented sooner. It is very difficult to explain to an individual who is so enthusiastic about one particular subject the necessity of building a foundation for the correct understanding of that subject. But to one who will use sound judgment and reason it is plainly evident that there are prerequisites to all learning. For example, simple mathematics must precede higher mathematics. Certain laws of chemical combination must precede experimental activity in a laboratory. This latter is a good illustration of the necessity of knowledge preceding utilization of chemical formulae as a matter of protection to the individual, because in this field an error in judgment or an error due to lack of knowledge could be disastrous.

Today is a time of specialization when the tendency is to direct our attention toward the parts rather than the whole; but when it comes to building a practical philosophy of life and the gaining of the knowledge which is for the purpose of helping us to attain that philosophy, as well as to be able to apply certain laws of God and nature properly in our own lives, it is im-

portant to keep in mind that the end in view is the seeking of the mastery of life, the gaining of happiness, understanding and contentment. These in themselves are all abstract terms. The fact that they are abstract indicates that the conditions or states of existence represented by them are ideal, sometimes primarily in the mind of the individual who conceives them. Therefore, since they influence life as a whole we must consider the things which contribute to the bringing about of these states as a whole as fast as we are able to do so. The qualifying phrase at the conclusion of the last sentence means that we will consider Rosicrucianism as a whole as rapidly as we master the individual techniques; that is, it would be foolish for us to consider that according to this reasoning there would be no necessity of ever giving directed attention to individual steps and processes. For example, one must learn to concentrate properly, for this is one of the most important steps toward the gaining of more complete Rosicrucian knowledge and ability. But should the student completely lose sight of the fact that each of the steps he takes is contributing to an end, then he loses times and effort in gaining the very ability he seeks.

Possibly this is evidenced by degree consciousness more than anything else. It is not unusual for one member, upon meeting another, to ask, "What degree are you in?" This is a natural question, and from the standpoint of mere curiosity is not important; but it is a bad habit from the standpoint that it tends to cause the member to make his estimate of another Rosicrucian or another human being's accomplishments in terms of physical limitations. After all, the degrees in this organization, while numbered as they are due to certain reasons which will be revealed in the higher degrees, are, regardless of these facts, somewhat arbitrary. Any physical limitation is arbitrary and is usually a matter of convenience. One is a Rosicrucian whether in the first or the highest degree, and while those who are in the higher degrees are more fortunate because of the fact that they have taken steps before those who are just beginning, this does not mean they are necessarily more highly developed or are innately of a different caliber. In fact, being in a higher degree entails added obligations. Errors can be excused on the part of a beginner, but should not be excused on the part of those who have gained certain knowledge as to how to correct or avoid those errors.

Therefore, a great deal can be gained by every member of this organization by giving some consideration in each study period to Rosicrucianism as an inclusive philosophy. It is of definite benefit to each member if he will spend a few moments in meditation recalling various points of informa-

tion, experiments, and results of these exercises, and then think of these individual items as being threads which are woven into one complete pattern, this pattern forming a foundation contributing to the stability of his whole life. Such consideration will do a great deal toward bringing success where failure may have previously existed. The very fact of doing this occasionally, I would say at least once a week with regularity, helps the individual to adopt a more comprehensive point of view which is more conducive to attuning him with the entire Cosmic scheme rather than leaving him a separate segment with no apparent immediate relationship. Try this consistently for a while. You will find it beneficial.—A

Time for Exercises

A Soror asks whether: even though certain periods of time are usually outlined for various exercises given in the monographs, is it not possible to carry out these exercises for a longer period of time than specified? Two factors are involved in answering this question—first, a consideration of personal adaptation; and second, a consideration of the learning process. No two people learn in exactly the same way. We can all remember in school how disappointed we sometimes were with the results of our efforts, while a fellow student seemed to gain perfection with apparently no effort. This may have applied to only one subject and the facts were reversed in other subjects. To put it briefly, man is born not only with potentialities but with certain aptitudes. These aptitudes make it possible for the human mechanism to adjust itself to certain phases of environment. Just as we find there are no two things in nature exactly alike, so it is that the aptitudes of two human beings differ, and the adjustment of these two individuals to the same external situation is different.

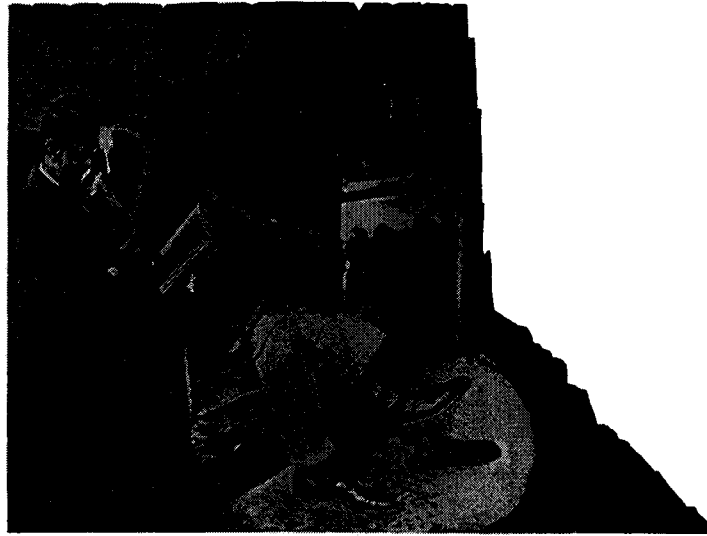
There is no hard and fast rule which can be established for the exercises of the Rosicrucian teachings, or, as far as that is concerned, for any other exercises necessary to bring about proficiency on the part of every individual. Some individuals, if they do one thing too long, develop a nervous tension which impedes the learning process. Others find that only by driving themselves on and on are they finally able to gain the end they wish to acquire. Therefore, the times suggested for certain experiments and exercises in the monographs are average. Some individuals may tire before that time is up. Others may find that within that time they have not gained sufficient hold upon the exercise, and it is necessary, therefore, that the time be adapted to the particular needs of the individual.

There is one general rule which is definite—do not perform any exercise presented in the

Rosicrucian monographs beyond the point where you begin to tire. Nothing can be gained in practicing exercises for the development of our psychic or physical bodies, particularly those having to do with the development of psychic qualities, beyond the point of physical fatigue. In the lower degree monographs, for example, there are a number of exercises which require the individual to concentrate his attention upon a certain thing or to look at a certain point. One should never perform such exercises after the eyes become tired. Looking at a candle flame one should gaze normally, at a distance at which the eyes feel no strain, continuing until the experiment is successful or there is indication of fatigue in the eyes. It is far more beneficial to perform these experiments for five minutes each day than to try them a half hour at a time once a week or once a month. This applies to practically every experiment presented in the Rosicrucian teachings.

If members would only realize that consistency is more important than duration with all exercises, they would have better results. Many of the exercises can be performed for one, two or three minutes each day, if we would only remind ourselves to do it. No elaborate preparation is necessary for most of them, and it would be very simple to follow some of the exercises consistently. This is the type of practice which produces the best results, because we gradually grow in our understanding and our ability to utilize what the exercises teach us.

The second point in consideration of the fundamental question involved here is that of the learning process itself. This is the subject of research by those who have spent a lifetime in its study, and it is summarized in various books on educational psychology. Not only are the factors which I have already spoken of to be considered in connection with the learning process, but it has also been found that there is a general curve of learning—that is, when a person starts to learn a new process he makes rapid strides at first. He learns some of the skills almost immediately, and it seems as if the new subject or skill would be mastered very soon. Then there is a leveling off in speed of adaptability. It is during this period that a learner frequently becomes discouraged. While he notices progress from day to day the first few days, he soon reaches a level or plateau period when no apparent gain is noticed, sometimes for weeks. It is in this period that the new skills and abilities are being developed as a part of our whole habit system, and if we give up here the skill will never be perfected. If we go on the time will come when we realize it was only temporary, and suddenly we have the skill perfected. Therefore, do not become discouraged in learning any new skill or process if progress seems to slow down after the first steps are taken.—A



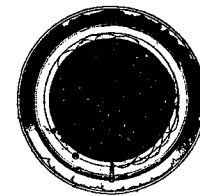
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This is a cross section of the universe, the earth; in its center is space with the specks called planets. Around the inner edge of the outer circle can be seen the topography of the earth, mountains, plains, etc.



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



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Vol. XII

DECEMBER, 1941

No. 3

THE LOST WORD

As knights of old long sought the Holy Grail
And found it not, nor knew where it might be,
So in the Golden Age when men were free
A Word was dropped beneath the mystic veil;
It passed, like comet with a gleaming tail
That briefly shines and sinks below the sea;
And thus the Word became a mystery
Though many searched for It without avail.
The winds remember It and whisper low,
The ocean sings It to the somber shore;
But save man learns the language nature speaks
Or can attain to what the angels know
He must keep searching on, forevermore,
Until he finds that Sacred Word he seeks.

—Soror Alma Lacock.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATRES AND SORORES:

There is no greater wrong, or more dangerous practice, than the negligent or wilful distortion of a truth. There is an old philosophical axiom which says, "There are no half truths." In other words, that which is stated as a law or principle having veracity is either so in its entirety, or not at all.

It is indeed most unfortunate when students of Rosicrucianism, mysticism and occultism read a simply presented mystical principle and then make out of it a harmful misconception. It is hardly necessary to recite here that our monographs, in certain of the degrees, explain about "The Holy Assembly," "The Cosmic Hosts," and "The Celestial or Esoteric Hierarchy." It has simply been presented in our teachings that these intelligences, of which there are but a few, by virtue of their spiritual development, constitute an intermediary for defining for man the Cosmic decrees and the Divine revelations which he has from time to time. These Cosmic Masters are often mentors only in the sense that they aid us in establishing contact with the Cathedral of the Soul, and in properly understanding the Cosmic impressions which we receive as our consciousness is quickened by the practice of the exercises contained in our Rosicrucian teachings.

We first want to make plain and emphatic that there is not an individual Cosmic Master for each individual human being, as a sort of an ethereal shadow behind or light that goes before man. The same limited number of these Cosmic Hosts may assist millions of mortals. Over and over again we have recited in the pages of this FORUM and in the ROSICRUCIAN DIGEST, and in monographs and special letters that it is not in the province of these Cosmic Masters to become personal guides of mortals in that they supervise their every human act. Such conduct would be in violation of the powers which the Cosmic has decreed man should have, and which he personally should exercise. If we were to be continually guided in everything and in all things, man would need no soul, with its means of determining right or wrong in the Cosmic sense. He would not need will, or the agency of choice. He would not need to reason, or to analyze, or to consider the voice of self, in fact, self as an ego would not need to exist. All man would become would be a puppet, a sort of flesh and blood robot, who would be actuated by these masters to do and not to do certain things. Mankind would be as a person in a hypnotic state, who

loses all self-initiative and objective powers, and whose actions are subject entirely to the commands of the operator under whose influence he is.

To intelligent men and women belief in personal Masters, in the sense described above (and as believed by some) is most objectionable as it attempts to negate the Divine faculties with which man has been blessed. Further, it is most dangerous to harbor such a thought, for the person who so believes suppresses his own objective powers almost entirely. Though the Cosmic Masters are not continuously directing every simple, homely little personal human affair, such persons are wont to believe that every idea, every impulse that flashes into their objective minds is not merely the result of the psychological functions of their mental selves but *the voice of the Master* commanding them to do thus and thus. Such ridiculous beliefs are not founded upon Rosicrucianism, as taught in the official monographs of AMORC, nor on the true principles of mysticism, as expounded by the great teachers throughout history. It is an abortive conception that, if persisted in, eventually leads the believer into the realm of mental aberration, and to the door of a psychiatrist.

The worst type of these cases, or we should say, a logical development of them, have the delusion that their *personal Master* has made them a medium by which to decree the conduct of others. They thereupon begin issuing and proclaiming fearsome edicts, attempting to regulate the lives of those most credulous people with whom they associate, or who come to listen to them. At first they confuse their friends, for they speak with such words of assurance, in such a positive manner that the unthinking person is inclined to respond to their suggestions. He is apt to think that they are "gifted" with some power which the ordinary mortal does not possess. As time goes by, however, suspicion creeps into the minds of the well-meaning and trusting friends and associates, for each week finds their personal lives, their own wishes and desires encroached upon. This *invisible Master* is constantly compelling them, through the mouth of this medium, *this third party*, to do this and to do that. They can see that if this relationship were to continue, their own souls would be in bondage to this person, who *claims* to be in constant communion with this or that Master. Further, from the nature of the edicts, when they begin to think about them, they can see how uncosmical they are, how nonsensical some of the comments ap-

pear, and how unlike what would emanate from a great true Cosmic Master.

I have had letters come to my attention which are worded somewhat along the following lines: "Mrs. John Jones tells me that she is constantly attuned with the Master Blank. This Master has ordered her as number 55 (?) to tell me that I should cease living at home, that I should cease studying this philosophy, or my soul development will forever be thwarted. Mrs. Jones further says that Master Blank has declared that my number is 71 (?), and that I must report to her each week for further Cosmic orders which she alone will receive and issue." Moreover, some of these innocent victims, like the one who wrote the above type of letter, have the Cosmic truths which they have gleaned from a concentrated study of long traditional and well established sources of knowledge, torn to shreds, which leaves them bewildered, mentally upsets them, and affects their health. The person who is deluded into thinking he or she is a medium for Cosmic inspiration for *all other persons* injects all of his personal opinions on every profound, mystical topic into these so-called messages which he passes on. He is apt to give ridiculous definitions and interpretations of the nature of soul, of the Cosmic, of the functioning of the laws of nature. His conceptions are often such that if followed they would prove ruinous to the health, morals, and sanity of those who believe them.

It is not always that those who claim to be in constant communion with the Cosmic Master, who is giving them messages for everyone and the world at large, are malicious in what they are doing. It is, in fact, often that they are ignorant, sometimes mentally deranged. Frequently each impression which enters their objective consciousness, and about which they form a conclusion, is not conceived by them as a personal opinion which they have arrived at by a normal mental process, but they conceive it as a Cosmic message from the Master. It has in it all of the flaws of their illogical reasoning, often their lack of experience and education, and yet they try to compel all others to guide their lives by such words, as if they were the declaration of a Cosmic pundit.

When, fratres and sorores, the Cosmic Masters find it essential to enlighten you, it will not be on the petty, common affairs of life—where you should go, what you should do, and whom you should meet—rather it will be the interpretation of some Cosmic experience about which you are not certain, and from that interpretation you will gain personal power and knowledge. You will be able to think clearly, and, most important, you will be able to direct the mundane affairs of life *yourself*, as the Divine Mind intended you should. Beware of individuals who proclaim

themselves mediums for a Cosmic Master, with the intent of diffusing their impressions and opinions hither and yon, and imposing them upon others. *The Cosmic Masters need no other individual* to attune with in order to deliver a message to *you*. The psychic self we each possess is the bond, the Divine Bond, with these Cosmic Intelligences. It is the assurance that we can personally attune ourselves with them, and that we do not need the channel of another human.

Do not be intimidated by the dire threats made by these persons, who have set themselves up as channels for the Cosmic Masters. If the voice within has not spoken to you, no message at the time is intended for you; no message has been given another for you, thus you do not need to accept what others say was intended for you, and you will suffer no punishment for refusing to heed them. No ill will befall you, I repeat, if you do not heed the words of these self-proclaimed Cosmic mediums. If you once believe that the threats they utter might actually invoke a destructive power, you are making yourself subject to the oldest fear known to man—the superstitious belief in black magic. The Cosmic will inform you direct, or *personally* through a Cosmic Master what is intended for your consciousness to comprehend, what is needed as a stimulation or inspiration for you, and will not use the deluded minds of mortals who believe they have been chosen as messiahs by the Cosmic Masters. Also beware of the teachings, the doctrines, the exercises, and any and all things which emanate from such persons, or that which they ask you to do or perform under any circumstances, if you value your health and your sanity.

Faternally,

RALPH M. LEWIS,
Imperator.

The Nervous Systems

It is the purpose of the Department of Instruction to assist all student members of the Order to understand the teachings of the Order better, through answering the questions which arise in their minds as a result of the study of the monographs themselves. However, all students are encouraged to realize that many questions are answered in subsequent monographs, and also that there are certain types of questions which lie outside the field of Rosicrucianism, or rather, are better treated at other sources. Students who have studied those parts of the Rosicrucian teachings which deal with healing and health frequently submit questions concerning the nervous system, or the nervous systems—that is, the spinal and

sympathetic systems. Many of these questions simply require explanations of anatomical or physiological principles, and it is felt that it is outside the field of Rosicrucianism to explain these. The careful study of the Sixth Degree, in conjunction with the charts, diagrams and explanations contained in the "Rosicrucian Manual," will give the student a general picture of the nervous system of the human body, together with certain schematic illustrations which show the relationship of the sympathetic and spinal nervous systems as they need to be understood in the application of Rosicrucian principles. Further than that it would not benefit the student to have the monographs go into greater detail.

The student who wants a general picture of the nervous system should refer to any good textbook on anatomy or physiology. There are many such books, and your librarian could direct you to a number of excellent texts. Those who wish to specialize in the study of the nervous system will find in the elementary books bibliographies and references to more advanced studies on this subject.

It might be of interest to mention here that two years ago in the Rose-Croix University science department a course was established covering the subjects of biology and physiology, and presenting certain elementary principles of Rosicrucian healing. This course can be taken by any Rosicrucian member—that is, no special preliminary training is necessary. It is in a sense a survey course, but is taught by a competent Frater who is a practicing physician and surgeon and who leaves his practice for three weeks each summer to conduct this course in the University. It has been found to be very constructive and helpful. We hope those who have a special interest in this field will have an opportunity in future years to study under the direction of the faculty of the University in this particular field.

The Rosicrucian principles of therapeutics, as presented in the monographs, are closely connected with the functioning of the nervous system. This is not the time nor the place to enter into a discussion as to the fundamental principles underlying these facts, as a large number of monographs are necessary to explain these theories. But for the application of constructive forces to the human body, the Rosicrucians have taught and maintained that the charging of the nerves leading to the affected parts of the body with the proper polarity of Nous, or the constructive energy of the Cosmic, assists that part to return to its normal function. It is on this basis that the Rosicrucians supplement all forms of therapeutics. It is not wise that some forms of therapeutics claim their system alone is sufficient. The Rosicrucians do not advise that their form of

treatment be used to the exclusion of all others. Rather, it is only reasonable that we realize there are so many contributing factors in the maintenance of health in the body that all must be considered in order to maintain a perfect state of harmony.

At the Rose-Croix Research Institute and Sanitarium a practical utilization of various therapeutic fields is producing very good results. Here we find representatives of various schools of therapeutics, doctors trained in their own fields and using Rosicrucian principles and forms of treatment. The results have been most encouraging, as have been the results of similar experiments and activities in the past.—A

A Tribute

It is not customary to use the pages of this Forum for a tribute to Fratres or Sorores who have passed through transition, but there are certain lives that have such a profound effect upon all who contact them that they are worthy of mention. I frequently think of those who pass through transition after a successful career, leaving behind many pleasant memories in the minds of those who have had the privilege of knowing them, as having done so because their services are needed elsewhere. You and I who live on do so because we have things to learn which have been learned by those who have already graduated from this life.

Frater Trbuhovich of Detroit, who had advanced to the highest degrees of the Order, passed through transition recently. His career was outstanding, and possibly unusual. The opportunities for service in his life were many, and, filled with a zeal to carry out the ideals in which he believed, his callings and activities were varied. This Frater was a priest in the orthodox church. He served faithfully the obligations of his office, ministered unselfishly to those who looked to him for spiritual guidance, and even, in many cases, for physical assistance. He radiated confidence, inspiration and happiness to all who contacted him, and was a firm believer in the principles of his religion, which he lived—not only verbally stated—and in the principles of Rosicrucianism. Until the time of his transition he had been continuously a member from the very day his application was accepted many years ago.

I believe no other summary of his life could be more complete than the following paragraphs quoted from the Detroit Free Press of Monday, August 25:

"Bishop Dionisije, head of the Serbian Orthodox Church in America, will come here from the Church's headquarters at Libertyville, Illinois, to officiate at the funeral rites for the Very Rever-

end Dushan S. Trbuhovich, D. D., pastor of the Ravanica Serbian Church, East Warren and Russell, at 9 P. M. Monday.

"Dr. Trbuhovich, who was the leading Serbian Orthodox priest in this country and administrator of the diocese in the bishop's absence, died Thursday. He was born in Yugoslavia in 1880 and went to college there. As a young teacher he was one of fifty-four fiery young Serbian patriots who defied an Austrian Government's orders and who were sentenced to be hanged in 1908 after a famed treason trial. Intercession of the Pope and the King of Spain saved them.

"After three years as a newspaper editor, he was ordained to the priesthood in Serbia in 1914. When the World War broke out he volunteered in the Serbian Army, but when his identity was discovered he was assigned to a staff position.

"He was said by his friends to be the only person in America wearing the Order of the White Eagle, an award of the Serbian Government, which also conferred upon him the Order of St. Sava. He was the only Serbian clergyman awarded the Stavrophor Cross in America.

"Shortly after he came to America in 1916 he organized his present parish, still the only Serbian Orthodox congregation in Michigan. In 1918 he went to New York City to fill a journalistic post. He returned to Detroit in 1926, after leading a parish in Chisholm, Minnesota.

"Surviving are a son, Mladen, editor of a Serbian daily newspaper in Pittsburgh, and two married daughters in Yugoslavia.

"All Serbian Orthodox clergy east of the Rockies will come here for the last rites. Tuesday morning the funeral cortege will leave for burial in the Church's monastery at Libertyville."

May the zeal with which he worked for the causes which he found worthy continue to radiate in the lives of all who contacted him. I am sure that all Rosicrucians have another friend on the Cosmic Plane.—A

Eugenics and Human Improvement

From time to time theories have been advanced regarding the improvement of the human race by the practical application of the principles of eugenics. A frater recently wrote to one of our departments asking why the principles of eugenics had never been effectively carried out, although to a certain extent they had been practiced with animals and plants. Probably one reason why eugenics has not proven successful, even when carried on experimentally as well as it could be controlled with human beings, is that the theory is not adjustable to the emotional responses of human beings.

Theoretically, eugenics seems very logical from the standpoint of bringing about an improvement in the health and physical condition of the human race. It seems very reasonable for us to think that two individuals who are in perfect health, physically, mentally and spiritually, should make an ideal combination for marriage. While we think of it in a detached manner in relation to two other people, the idea remains good, but I need not repeat here that when the factor of love enters reason no longer sways the final decision of two young people who are contemplating whether or not their lives are to be one in the future. In other words, the improvement of the human race becomes a secondary consideration to the emotional reactions of the two individuals. Therefore, as long as human beings are human, as long as we give more consideration to our emotions than to our reasoning, man will not be in a position to adjust or fix the human race on an established, preconceived basis.

Most of us will be glad that this is true. The human race, with its faults and its points of perfection, is the human race. Any other way it would be something else. The fact that in dealing with plants and animals things happen in directing and propagating that are not according to theory indicates that certain fundamental laws of God and nature enter into the process which are not man-made, man-directed or even desired by man. Probably the laws of Karma affect such things far more than we might realize. There are certain experiences which man can realize only by participation, and if the experiences involve certain conditions of the body, then the visualization of a perfect race with no physical defects and no possibility of there being anything but perfect health would not provide those media.

The answer, then, to the thinking person is evident. Eugenics has emphasized merely the modification of the physical structure of the human being by considering only the physical factors involved. Perfection of the human race cannot come solely through physical channels. It must come through the perfection of the whole. When man thinks right, as well as develops his physical body correctly, he will have taken a step which will contribute to a point of perfection. When man so understands his whole makeup in a way that leads him to direct his efforts to the utilization of all his abilities, to a proper balance between body and soul, to the gaining of perfection in fact as well as in theory—in other words, when man has reached the point of becoming a master—eugenics will not be necessary; the human race will become perfect.

This is not a criticism of the efforts of those who have attempted to point out how man can improve his physical lot, but it is a clear indica-

tion of the fact that such efforts have been made in one direction only; whereas, those things which contribute to the perfection of humanity must be on the basis of considering the human being as a living soul, not only as a physical structure.—A

Rosicrucian Psychology

In our last Forum some psychological aspects of Rosicrucianism were briefly considered. These brought comments and questions from our members, among them a question as to what is Rosicrucian psychology. Defining psychology as we have previously done in these pages as a science of the mind, we will see there is no definite Rosicrucian psychology, any more than there is a Rosicrucian physics, or a Rosicrucian astronomy. But, on the other hand, since Rosicrucianism deals with subjects closely related to mind and behavior, we find that the subject of psychology is drawn upon in all Rosicrucianism, and furthermore, that science could learn a great deal from Rosicrucianism. Psychology cannot lend itself to definition or limitation to definition as well as other sciences, because in the final analysis a psychological viewpoint is adopted by the individual himself.

It is interesting to note that the laws of physics and physiology take no account of the individual—that is, they deal with physical factors. In physics and physiology sound is motion in air waves—that is, it is a physical phenomenon. Digestion is simply a sequence of chemical changes within the body. This explanation does not satisfy us. We acknowledge our debt to the physical sciences, because we must study physics and physiology if we are to be aware of all the factors about us. On the other hand, we need the viewpoint of psychology, which does not deal with sound as air waves, but sound as we hear it, and does not deal with digestion as a chemical change, but as hunger and thirst which we feel. There is a vast difference between considering sound as mere physical waves in the air, and considering music which we find in music appreciation. We may be able to describe the chemical process of digestion, but that does not help if we have not eaten for a few days. These experiences of hunger, thirst and music appreciation go beyond the physical phenomena. Our understanding of the emotional possibilities of our makeup are the result of internal sensations, not exclusively of stimuli from the outside. Whether you know the physical facts or not, when you hear music your consciousness is taken up with the internal reactions to certain qualities of sound which exist in the music. You will remember an illustration in a certain monograph where it is asked if there would be any sound if a tree fell in the woods

miles away from any human being. The truth is, there would be no sound in such a case; there would only be vibrations.

There is a difference between considering sound from the standpoint of physiology and psychology. Sound, as we experience it, is something that is completed in our own being. We do not all appreciate music. Consequently, if any of you do not appreciate music and have no desire for or particular interest in the tonal qualities, you will find music sets up a different reaction in your mind than in one who appreciates it. Nevertheless, your reaction will not be as a result of the stimulus on the outside, but as a result of your own interpretation and reaction to internal sensations. How accurately we express these internal sensations in words is evidenced by our inability to describe to another the complete enjoyment we derive from such a factor as that of music, or art. You cannot explain to me why you like a particular piece of music, why a piece of art work appeals to you, or why you like to take a walk in the twilight. You can only evidence your interest by your actions and by those words you can command. However, you cannot bring that interest to me, so that I can appreciate those factors in the same way you do. A teacher very much appreciates the factor that you cannot bring appreciation or even knowledge into the mind of an individual through your own physical effort.

What is it within us that makes us appreciate beauty? It is not our eyes or our brain, but it is a composite experience within us that is a part of our soul, a part of the subjective faculty within us. Do we search for truth just for truth's sake, or to satisfy ourselves? What difference does it make what date it was insofar as an historical event is concerned? Yet to anyone with any reasonable imagination and interest it is necessary to have proof of such a thing, to have that proof brought to you, and yet you cannot objectively tell why. I believe the reason is that the soul is perfect and its tendency is toward perfection. I think that within every human being there is dominantly characteristic of his whole life a great deal more of the influence of the soul than most of us are willing to acknowledge. Religion, metaphysics and philosophy have had a tendency in the past to emphasize the fact that an individual has to come to a realization of the soul, but many of us who have tried to bring about this realization have been criticized. Working with children for years, I have seen spontaneous manifestations of a knowledge in them that I did not have, and I was compelled to pass it by in favor of certain educational standards that have been arbitrarily established. I claim that such a system of education is not an asset to our modern civilization, that we have only begun to realize that perfection

is already there, and we have to be careful not to cover it up, instead of taking the attitude that the child is no more than a plastic piece of clay to be molded. We cannot consider a human being as something to be molded, because the perfection is already there. We have only the necessity of pointing the way as to how that perfection can be continued to be made manifest.

The fundamental law of all religion, philosophy and theosophy is that of the macrocosm and microcosm. We realize physical limits as we grow in psychic development, and as we make that advance we build up a reservoir of interest. It is true that the power of mentally creating is a potential factor. I have sometimes wondered if we do not bring into our own environment a good many trials simply because we create them mentally in advance.

In all that I have said here it might be asked, "If this is psychology, what is Rosicrucianism?" Psychology, after all, has to be interpreted in terms of our understanding; to us Rosicrucianism is psychology. Can psychology be an exact science? Let us consider objective concepts here. An exact science demands observation and experimentation. Observation and experimentation in the physical sciences are all made on material that is common social property—that is, when we experiment in biology we use animal tissues, to which you all have equal access. In the case of psychology the observation and experimentation are made upon private property. Consequently, if you carry out any kind of psychological observation and experimentation it is dealt with in terms of your own individual reactions. We cannot interpret another's reactions. Therefore, the most intelligent method which may be used in psychology is introspection. Is introspection a contribution towards a scientific basis for study of ourselves? Regardless of the questions or the basis of the use of introspection, it is still the only source by which we can determine what is inside of us other than from a physical standpoint. Therefore, it still has to be used. In physical sciences we behold a world that is shared by all. In psychology we look within our personal world known only to ourselves and to no one else, except as they judge the responses which we make to certain situations.—A

Mental Attitude Toward Projection

The following question asked on the subject of projection is one which might indicate that the student asking it was making a sincere effort to become more proficient in this work. It is: "In projection is it not more important to sense one's presence in the particular place to which one is trying to project than to see all the physical de-

tails of that place?" It would, of course, be out of place here to attempt to analyze the projection process and purpose. These are discussed in the proper place in the Rosicrucian studies. The point made by the Soror asking the question involves one of concept. To succeed at all, projection involves the mind adopting clearcut concepts of the process and of the ends to be attained. That is why projection, from a purely experimental standpoint, is not always successful. It must be remembered also, and constantly borne in mind, that projection is a natural process. There has been an attempt on the part of some pseudo-metaphysical teachings to state that projection is abnormal and dangerous. Such a thing is ridiculous. The fact that the soul has the ability, through the essence of which it is itself composed, to contact other such souls is nothing abnormal, unnatural, impossible, or a perverted use of the soul on the part of man. When one thoroughly understands projection, its techniques and processes, one realizes it is purely an attribute of the soul, and nothing is to be feared by its mastery.

To revert directly to our question, projection to be successful, must bring about a clear concept, on the part of the student, of the condition to which he is attempting to project. The more completely the attitude of mind is in accord with this principle, the more successful will be the process itself. Therefore, it is important, through any means possible, to sense completely the environment of the place to which one is going to project, as a means of assisting the process to be successful. This is usually done through visualization. The normal human being uses his eyes so much and relies upon them so completely for his concepts of the environment of which he is a part that in trying to sense anything we usually do so by seeing it in our mind's eye. Instructions are therefore given, in the preliminary exercises relating to projection, to visualize the place to which one is attempting to project. This does not mean, however, that one must rely entirely upon visualization—that is, be able actually to see every physical detail of the place. Visualization is usually the beginning of the bringing about of this complete sensing on the part of the individual of the place to be contacted. It is well to visualize it as completely as possible, but at the same time, in connection with the visualization process, one should attempt to become more and more conscious of the surroundings of the particular place until one feels he has actually established his consciousness in that locality. In fact, when the student has reached a point in this process where it is difficult to determine how he senses the place, or there exists a certain amount of indefiniteness as to whether he is seeing the place or merely has

a realization of its existence as if he were there, it is indicative of the fact that the process is about to be successful and that one is no longer entirely dependent upon the physical senses, but is actually receiving impressions through the psychic senses.

The difficulty here upon the part of many students is that when they have lost hold of anything closely related to a physical sensation they stop to analyze, to reason objectively upon the matter, and thereby lose the contact they may have established. But worse than this, they lose their confidence in what they have already accomplished. It is true, Rosicrucians should not accept everything that is taught upon faith alone, but they do have to consider that to learn one must be guided in the first steps by a teacher who has already mastered what they are learning. To reason too much in connection with the first introductory steps is to postpone learning. It is far better to postpone the reasoning and analyzation until you can do so in terms of the process that has been presented, but on the basis of that process compared with your own experience.—A

Mysteries and Strange Adventures

Everyone who has travelled or who has studied extensively any of the philosophies, or who has become deeply interested in science or natural phenomena, knows that the old adage, "Truth is stranger than fiction," is quite right. A great many of us are intrigued by real mysteries. We can know no peace of mind, and cannot go about our daily affairs happy and at ease, if there is a strange happening or phenomenon, or some circumstance of which we have knowledge and about which we cannot find a satisfactory answer or explanation. Eventually we find it necessary to devote a considerable amount of our time to an attempted solution of the mystery. Persons who are so inclined, with open minds, that is, who have a desire to bring out into the light what seems to be in the dark, are contributors to the world's knowledge and advancement.

On the other hand, there is a certain percentage of people who are fearful of mystery. If a thing is not easily explained, self-explanatory, cannot be comprehended at once when it is perceived, they believe it has to do with some magical force and perhaps is of satanic origin. They think any attempt at a solution or to tear aside the veil which conceals its cause, will bring upon them great misfortune. Of course such persons are superstitious. At one time, particularly in the Middle Ages, they composed such a vast majority of the populace of Europe that the world gradually slipped backward into barbarism. No man dared to raise his hand, lift his

eyes, or seek to trouble his consciousness about anything which was unusual, different, or not quite comprehensible.

There are also those who are adventurous, who are not particularly desirous of knowledge or of contributing to their own or the world's enlightenment, but who just seek a thrill. They are persons who like to live dangerously, in the physical sense. They love to challenge life, to come as close as they can to the border of transition and then snatch themselves away. Intense excitement is a sort of nourishment for them. Such adventurers very seldom add much to the times in which they live. But when one is adventurous, and inclined toward an intelligent solution of mystery, he is an asset to society.

The Rosicrucian Order is interested in *the mysterious*, only in the sense that we want to make it *known*, and to show that nothing is really mysterious. What we call the weird, strange, or mysterious, is only that which we do not understand. A century ago many of the phenomena which are now common to us and are quite acceptable would have stricken terror into the hearts of the peoples of Europe. They were not capable of understanding these things. They had not the education, experience or knowledge; they could only relate such things to satanical or theurgical powers. And so the mysterious is a *challenge* to a Rosicrucian. He is trying to transmute as many of these things into the understandable as possible. The more he understands of life and himself, the more he is a master of both. Possibly more and more the general public is becoming aware of our attempt to focus light on darkened places, circumstances, and things. Consequently the most intriguing, the most fascinating proposals of a mysterious nature are frequently being submitted to us. And, I repeat, they are more interesting than mere fiction; yet the Rosicrucian organization cannot indulge the great majority which are submitted, because most times they are of a kind which is outside of the jurisdiction or scope of activities of the Order. On the other hand, though they may contain much factual matter, as they often do, and much evidence which seems to support them, yet upon careful analysis there is usually a lack of those necessary conditions which tie the whole proposal together so that it has plausibility.

Because of the fact that just a few days ago a most unusual and highly interesting adventure was proposed to AMORC, I am going to consider here at this time, as briefly as I can, some of the past proposals that have been made to the Order. Some are of quite a mystical nature and quite in line with those things in which we are interested as Rosicrucians. I will first dispense with a review of the recent proposal, and begin

with one of several years ago. If space allows I will also consider the most recent one; if not, at a future time.

Perhaps you have read the book, "Along Civilization's Trail," written by myself, or perhaps you read portions of it in its abbreviated form in the "Rosicrucian Digest" several years ago. During the running of the travel narration, I received communications from a Frater residing in Jerusalem who was interested in what we had accomplished on our journey to the out-of-the-way places of the world. He proceeded in the correspondence to make a proposal to AMORC to finance an adventure. If the Order were successful, it would accumulate a lot of historical data and reveal to the world the truth or untruth of many legends. Possibly, also, AMORC would acquire gems, jewels, and mineral wealth. Here, briefly, is the strange and fascinating tale related to me, and I give it to you in my words. Because of promises I made, I must refrain from disclosing complete names.

A Russian colonel, a former member of the Nicholas Roerich expedition to Tibet in 1927-1928, while travelling on other business in Arabia in the year 1935, lost his way near the mouth of the Persian Gulf. He was surrounded by dangerous quicksands, in which he expected almost any moment to be engulfed. His water and food supply were running low. Then accidentally he came upon the ruins of an ancient city, half buried in the sands. He rubbed his eyes to be certain that he was not delirious or that it was not a mirage. There he found many structures in a very perfect state of preservation. Even from his first hurried inspection he could determine that it was an ancient but seemingly unfamiliar culture.

He took photographs, but unfortunately they were spoiled by the intense heat. He did make notes and sketches, and copied many of the hieroglyphics and inscribed signs which he saw. Not far from the barrier of quicksands out of which there was but a small, winding, hard-surface path, perhaps fifteen or twenty feet in width, which could only be determined by tapping with one foot ahead as one walked, he came upon a hospitable, small Bedouin encampment. The Bedouins gave him food and drink, and he remained with them several days, returning each day to make further investigation of the ruined temples and buildings which he had discovered. At last he returned from the desert and made his way to Jerusalem. The discoverer realized that the site which he had come upon was of the greatest fundamental importance, but that it must be kept secret until more was known about it. It was his intention to arrange to finance an expedition; that was why he had contacted our Frater who wrote to me. He related in detail to

him what he had discovered, what he had seen in the ancient city.

The city, half in ruins, was buried in sand, in a sort of natural depression which formed an oasis. One of the strange phenomena, yet not unknown in other sections of the world, was a peculiar evaporation in the area of the city, and of the oasis, that made its detection from the air quite impossible. The city covered a great area, and generally speaking, was in two parts—the living quarters, and what constituted the public buildings and district. The living quarters were of stone, sort of elliptical-shaped buildings quite high, consisting of several stories. Architecturally, the stones were longer horizontally than they were in height. They were well fitted together, though apparently no cement of any kind was used. Each story had an external door, one above the other, that was in the form of a horse-shoe, yet only the first door was accessible from the ground level. How one entered the doors above was not apparent. There was no ramp, no steps, and because timber is an unknown thing in the region, it is hardly possible that ladders were used. A short distance from these living quarters, and on the outskirts of the city, there were remnants of what had once been great fountains made of lead. Around them were the ruins of carved red and black marble.

The great surface temple was circular. It, too, had an entrance in the design of a horseshoe. At the eastern end was a place of sacrifice which was connected by a long stone pavement or causeway. The diameter of the temple was at least two hundred and fifty feet, and the height of it in the center forty feet. In the center stood a stone statue, only partially above the ground, as heaped around it was debris, fragments of carvings, of plaques and statuary. The part that was still unearthed showed an uplifted arm. The face was turned toward the East, and toward the place of sacrifice. This temple also contained triangular-formed columns; on the top or capital of each, as an inscription, there was a sacred symbol. It consisted of the conventional design of the human heart, emanating from the top of which were seven rays. Beneath the point of the heart there appeared what looked like a large capital letter "S," and which undoubtedly was intended as a serpent, but did not portray such an appearance. The equilateral triangle, in fact, seemed to form the basis of much of the architectural design of the city, its buildings and the ornamentation of their interior.

The place of sacrifice in the geographical East of the temple consisted of a platform or dais, only slightly raised above the causeway leading to it. The platform was about thirty feet square. At right angles to the approach to it, and on each of its two sides, was a stone couch. The couches

were about seven feet in length and rested upon triangular supports. In between these couches, and in the center of the dais, there was an aperture about three feet in diameter which seemed to penetrate deep through the dais and far below the surface of the stone temple floor. In light of the evidences of the advanced culture of this strange and unknown city, it is quite doubtful if originally the peoples which occupied it had any religious or ceremonial customs that actually required human sacrifice.

Not far from the temple, the discoverer found what seemed to be a vault, and which he carefully explored. After entering the square stone building, he saw a false wall at one end. The depth between that wall and the end of the building was several feet. Apparently there was no entrance to penetrate it. Its surface was covered with a shapeless pattern of geometrical design. This surface was also a strange glazed or glass-like substance. When at the opposite end and moving about the vault, he happened to look back at the wall, he was amazed to find that there was produced a queer optical illusion. The great mass of the glazed wall seemed to move. When he ceased walking or moving about, this wall appeared quite stationary. This may have been an artifice to create the impression of an *invisible wall*. Then again it may have been intended to frighten away the curious, because the discoverer believed that this vault was the treasury of the ancient city and that behind this invisible or eerie-effect wall, there might still remain rare jewels or gems, perhaps golden ornaments used for religious rites or ceremonies, or wealth in other objects.

There was still another temple in this city connected with the religious rites of the peoples, but it was quite some distance from the public buildings and homes. It was not located on the sands but subsurface in a little hill, which was of a rocky substance. It was entered through a small portal, also horseshoe in shape. One would imagine that he was entering a mine, except from the rather symbolical form of the entrance. Over the portal, and almost obliterated by the sandstorms, which are indigenous to that section of the world, were hieroglyphics. Immediately inside was seen a statue of what might have been a goddess. She was clothed in a single garment which fell to her knees. Her left breast was exposed. In her right hand she held a cup with a hole in the bottom. Because of the uniformity of the aperture, it apparently was intentional. The headdress was quite odd, as it left the front and back of the head exposed, and yet covered the ears. Entwined about her head was a snake, with its head rising above that of the goddess as if to strike outward in front of her. On the left

breast, and partially on the solar plexus, could be seen what apparently was the same sacred sign.

In the center of the temple stood a sarcophagus, made of a transparent stone, somewhat of the nature of alabaster but definitely not that substance, in which was a mummified human figure. The floor of the temple was of a smooth stone or marble like flagging on which murals were painted. Most peculiar, and a phenomenon which puzzled the discoverer, were ball-like projections around the walls of the temple, spaced at regular intervals. These ball-like projections were also of a transparent stone, even more so than the sarcophagus, and they contained a red liquid which diffused a red glow throughout the temple and illuminated all objects. The murals on the floor were reproductions, apparently of religious ceremonies; their color was in an excellent state of preservation like those of the tombs in Egypt. He was impressed with one in particular—a man in elaborate garb, perhaps sacerdotal robes, and undoubtedly a priest. His left breast was apparently ripped open by a knife which he held in his left hand, and in his right hand he held what appeared to be a reproduction of the formal symbol of the heart. In this organ, delicately carved, were the veins, which were still quite plainly visible.

The discoverer then went on to tell our Frater in Jerusalem certain legends related to him by the Bedouins about this mystical and mysterious place. He said that it was with difficulty that he got them to speak about it whatsoever, and they would not accompany him to it. He could not quite explain their reluctance. What they did finally relate to him was this: The place to them was known as *Kharayib Saba*, or the ruins of Sheba. They stated that these legends and this name came down to them from their forefathers. The principal legend relates how the country beyond the quicksands was once occupied by a cruel race of giants, and its ruler was known as Yokum. One day, the legend continues, Tio Ticoli, the father god or deity, and his wife and daughter who accompanied him, came from out of the inner world to live with these giants, and after exhorting them to see the way of light, he finally reformed them. Then the father god, Tio Ticoli, gave his daughter in marriage to one of the two sons of Yokum. The city then flourished and became quite famous, and the father god conferred great powers upon the inhabitants—the power of the lion, and the eyes and swiftness of eagles. However, Yokum's other son, referred to by these Bedouins as a reincarnated devil, became extremely jealous of the marriage of his brother, and one day he found his way through *the invisible wall*.

Now you will note here the Bedouins' reference to an invisible wall, which seems to corre-

spond to or suggest the strange wall which the discoverer encountered in the vault which we have previously described. When this son of Yokum had passed through the invisible wall, he had then overcome the barrier which separates the mortal and immortal worlds, and he had penetrated into the *pearl city*, the great sacred city of the father god. There, by having seen the *light*, he became an immortal, but his inner nature was not changed, and by the strength of his immortality he returned again to the city of these giants and took away the wife of the father god, Tio Ticoli. This so angered Tio Ticoli that he lay a fearful curse upon this city, which, the Bedouins stated, was that it shall remain "as deserted as a ship in the sea" until the devil son (meaning the son of Yokum) had died, when he, Tio Ticoli, would return again to the city and bring with him a holy nation.

Now this legend is rather involved and most strange, but according to the discoverer, an actual religious rite of this Bedouin tribe encamped not far from the city was quite consistent with some of the symbols, and with what seemed to be the basic form of worship of the unknown inhabitants. The first point is that these Bedouins themselves, in that section of the world, worship a father god whom they call Tio Ticoli. The discoverer was then permitted to witness a ceremony at full moon on the open desert. It consisted principally of a sacrificial rite. The throat of a goat was cut, and then a young girl stepped forward with a cup, somewhat similar in design to the cup which one of the statues held in the mysterious city. When the cup was filled with the blood of the goat, the young girl passed it to the assembled worshippers, who formed a circle about her and about the goat, and each person in turn would dip his fingers into the blood and then, according to the discoverer, would make the same sacred sign upon his breast, over his heart, as we have described, and which was so commonly displayed within the ruins of the strange city. Immediately thereafter they chanted in Arabic. It was an archaic form of Arabic, and the discoverer could only make out that it had to do with the nature of blood and its vital source of life to man.

I would like to state here, at this time, that Arabic literature mentions a *pearl city* in Arabia, a sort of fabled El Dorado, a city of great wealth, supposedly found accidentally by a contemporary of Harun al Rashid, and then lost again, and to which he could never find his way back. The Koran mentions a similar city, but names it the city of the seven columns. Obscure records in the Vedas, the discoverer brings out, bear references to a heart-worshipping cult. However, he did not seem to realize the religious importance of blood to the Mohammedans themselves, and

this city is located in the sacred land of Mohammedanism. For example, we find in the Koran, in Sura (Chapter) XCVI, the following:

"Recite thou, in the name of the Lord who created:—

Created man from clots of blood—"

Now, among many primitive peoples, the blood was not only the flow of life through man, but it was life itself, and from which living things were created, and this is a doctrine of orthodox Mohammedanism. It is my conjecture that possibly a Mohammedan sect was formed, departing from orthodox Mohammedanism to worship the creative power of the blood; and the heart, as the primitive peoples also accepted it, was conceived as the reservoir of this life force in man. We know there are many sects which are departures from Mohammedanism, just as we have many Christian sects which are departures from the original Christian Church. Sufism, for example, is a highly mystical sect of Mohammedanism. These unknown people may have formed another. They may have located themselves in the isolated section and built this city. If this is so, their original worship was quite *mystical*, and the city could not date back further than perhaps the year 700, or be in age about eleven or twelve hundred years old. This seems more plausible than the story that it was the original city of the Queen of Sheba.

The discoverer, through the aid of our Frater in Jerusalem, was able to interest a Count B. de Prorok. The Count signed a contract for the forming of an expedition, and he set out to try to discover the city, photograph it, and bring back as much material as he could about it, early in January, 1937. The expedition was ill-fated. It was ambushed by Arabs, of which there are many barbarian tribes in the region. They lost two members of their party, camels, luggage, equipment and ammunition, and they were forced to return. The Count, however, gave a story to the press in Jerusalem which was published, and I have a copy of the newspaper account in which it was announced that he had found the fabled realm of the great *Queen of Sheba*, and that he had likewise found traces of a great irrigation system which had conveyed water from the Yemen, the destruction of which by the Abyssinians condemned the people of Sheba to die of thirst, as recounted in the Bible. Consequently, another expedition was to be formed, the party to be larger, to take motion picture equipment and to be better armed. AMORC was to finance it. AMORC of course did not, because of the unsatisfactory evidence that anyone had actually found such a city, and because of the speculation and suppositions which developed in the extensive correspondence which we had with the interested parties.

Later there was transmitted to me what purported to be further secret information for the writing of a book upon the subject. I was supposed to write and AMORC publish the book. I never wrote it, because again, there was too much speculation, too much assumption, and not enough fact in the manuscript material forwarded me. It would have made interesting fictional reading, but I was to present it as *an actual adventure* and discovery, and I could not do that on what I considered too dubious evidence. I do believe, however, that the Frater in Jerusalem acted in absolute good faith.—X.

Is Celibacy Necessary To Spiritual Development?

Now we have a soror of the Middle West, I believe new to our FORUM CIRCLE, who asks the question: "Is celibacy essential to spiritual unfoldment, as often advocated in some mystical and religious literature? Frankly, I am confused by the controversy about the subject in certain circles. The 'anti's' argue that normal sexual desires are perfectly natural to the human body, and should not be suppressed any more than the desire to sneeze or cough, and, too, that constant repression tends to unduly focus the mind on it. Please enlighten me."

Celibacy, as generally accepted, refers to complete abstinence from marriage and sexual relations. The practice dates far back into antiquity. The Egyptians demanded virginity for the brides of their temples—the young chaste girls who served in them. The Roman vestals, who likewise officiated in the temples dedicated to Vesta, the goddess of fire, had to be virgins and remain so during their sacred term of obligation and had to live virtuous lives. We could recite numerous other examples of the requirement of virginity and celibacy for women who participated in the sacred rites and ceremonies of a religious system.

Though celibacy as a practice of the Roman Catholic priesthood is well known, it was part of the Buddhist monastic system long before the former. On the other hand, celibacy has not by any means always been made a dogmatic element of a great religious system. In early Judaism, it was compulsory that all priests be sons of priests. The priesthood perpetuated itself, and, therefore, marriage was quite in order. In fact, barrenness was considered quite a disgrace, as is evidenced from reading the books of the Old and New Testaments of the Bible. As far as Christianity is concerned, the first attempt at enforcing celibacy upon the clergy occurred in 305 A.D. The church council of the local Spanish Synod of Elvira forbade marriage to the higher clergy. In the last part of the Fourth Century, there was

the famous decretal of Pope Siricius, which enjoined strict celibacy alike upon bishops, priests, and deacons, even ordering the separation of those already married.

There are various causes attributed to the adoption of celibacy by the Christian Church, some of a practical nature, and others of a philosophical origin. Perhaps the greatest single influence on the church was Manichaeism, a philosophy of the Persians. Manichaeism was particularly strongly diffused during the Third to Seventh Centuries. It spread in what might be said to be the eclectic period of Christianity, an era when Christianity was borrowing greatly from the philosophies of the East, to round out and rationalize the rather loose form in which it then existed as a religious system. One of the principal tenets of Manichaeism was the diabolical origin of all matter, including the body. Manichaeism advocated a continuous conflict of two forces, *good* and *evil*, between which man was torn asunder. The body, because of its fallibility, its susceptibility to disease and corruption was a thing of *evil*, evanescent, and not dependable. *Good*, by contrast, was exemplified by the incorruptible and indissoluble spirit, or soul, which was not affected directly by contact with matter and the body. The emotions, appetites, and passions were elements of the body, weaknesses and temptations which hastened the evil state into which man would sink if he heeded them. All of the appetites and passions were appeased only by things of the world, of matter, and of the body. From this reasoning it was but one further step to conclude that the sexual desire was animalistic, because it was somatic, and that, when appeased but further lowered man spiritually. Since the body and its worldly relations were nefarious influences, in fact, temptations of a satanic nature, man could show his spiritual strength only by resisting all of those appetites which did not actually destroy the union of body and soul. He, therefore, who could suppress his sexual desires, it was contended, was indeed displaying the supremacy of his spiritual nature.

It must be seen from the foregoing that this sex appetite was not thought to be part of the God-given processes of nature, but rather a stigma which man had assumed by reason of his contact with the evil things of the world. Ordinary men could and should indulge the sex desire for reproduction purposes, just as animals, but they must pay for this indulgence, it was held, in losing the possible high attainment of an ecstatic or mystical nature. Each indulgence was conceived as lowering man's spiritual estate. The priesthood, who were to administer unto the layman in spiritual matters must have, it was believed, no worldly ideals, such as would be related to

sexual desires. They were thus compelled to repress the sex urge as an evil influence; consequently, they must not marry.

The falsity of such reasoning should be quite apparent to everyone. The sexual desire is a normal appetite, like that of hunger and thirst. It is inherent as a bodily function. It is necessary for the physical existence of man, so that the body may be perpetuated in offspring, and that the spiritual essence can have a temple in which to reside. We know today that the body is the result of spiritual laws and principles working through nature, pursuing a purpose as divine in essence as the soul of man. It is indeed unfortunate that an unhealthy mind and body more often distort the sexual appetite than any other, but that is not a divine fault. Normal marriage relations no more prevent one from aspiring to and eventually experiencing Cosmic Consciousness and an understanding of mystical truths, or an application of their powers than do temperate eating or drinking. Let us remember that that which is natural to man is of God, in which no error can exist or from which no evil can emanate. When we attempt to eliminate the faculties or functions immanent to man's body or mind, we are tampering with the handiwork of an intelligence far superior to our own. There can only be one result of enforced celibacy, and that is an unnatural life, which leaves its effect upon the mentality, nervous system, and personalities of those who indulge it.—X.

When Is Psychic Development Complete?

There have been previous comments in these Forum pages regarding the possibility of measuring psychic development (December, 1939; Page 93). However, the question constantly arises because we are in the habit of judging so many things we do or deal with on the basis of certain standards, that we like to fix standards for all activities. They give us something toward which to aim and a means of determining whether or not an end is accomplished. Furthermore, the establishing of measurements or fixed purposes coincides with physical phenomena and is easily set up. On the other hand, non-material conditions do not adapt themselves easily to measurement. Therefore, in determining whether or not a non-material condition has been accomplished a great deal depends upon an analysis within the thinking of the individual.

A Soror recently stated in a letter, in answer to the question of when is a person psychically developed: "I believe that a state of psychic development exists when man has eliminated from his thinking the feelings of hatred, cruelty, selfishness, and kindred evils; when man has developed in his mind, to take the place of these, the true

feelings of love, sympathy and respect of God's laws. This in turn will cause him to no longer covet his fellow man's possessions. He then will have only love and sympathy for all humans."

There is no doubt that we may find here a close approach to an objective standard by which to judge the degree of Cosmic Consciousness a person has attained. If in his daily life an individual clearly practices the ideals above indicated, he certainly has advanced beyond a state of mere physical accomplishment. If it were possible to set up any kind of rule, surely these would be the standards by which we could judge the internal or subjective development of another. All of the things mentioned by this Soror are outward manifestations of a changed condition in the thinking of man. This is in accord with the familiar Biblical quotation: "By their fruits ye shall know them." Man's actions and his innermost feelings are so closely coordinated that it is extremely difficult for one to conceal either by emphasizing the other. It takes a very clever actor to control every action arising out of his habits, reasoning and feeling. That is why no two individuals on the stage performing the same part will do it exactly alike. It is extremely difficult for an individual to adapt himself to a condition not completely in accord with his feelings. Those who are living one life on the surface, while actually living an entirely opposite existence, will usually eventually be found out. A person with criminal tendencies, for example, will give himself away sooner or later in another form of society. Therefore, it is difficult for man to display the outward manifestations of any type of psychic development unless he has the inner experience and knowledge that cause him to really live it.

I have had occasion in past years to meet many people who have claimed for themselves certain degrees of Cosmic Consciousness, even to mastership, and I have had an opportunity to observe their behavior when they were off guard, and that behavior has eventually given them away unless their claims were the absolute truth. And frequently—very frequently—those who claimed mastership were the ones least apt to have it, for those who have attained a certain degree of psychic development and have reached a point on the road to mastership do not have to advertise this fact by pointing it out verbally. It is evident.

Here again we see how important it is that that which is developed within us, which constitutes our true ideals and purposes, really comes to the surface and is exemplified in our acts and words. The measurement of psychic development is consequently of minor importance compared to the attempt to gain it. Disciplining ourselves according to standards which we have seen exemplified in the lives of real Masters is a way

toward accomplishment. Furthermore, we must never cease to learn, and never cease to put into practical effect, the knowledge we acquire, so that we may grow in experience and understanding.—A.

Seeing and Hearing Aids

In commenting on the exercises contained in the earlier degrees, a Frater asks this question: "If one habitually wears glasses, should they be removed during any of the experiments involving concentration and the focusing of the eyes upon an object?" In other words, the point with which this Frater is concerned is whether or not the wearing of glasses will impede the success of the experiment or exercise. Briefly, the answer is that the wearing of glasses will neither impede nor help. They have nothing to do with it. If one must have his vision corrected with glasses, and it is normal for him to wear them to see the distance involved in the exercise or experiment, then he should wear his glasses during the exercise, just as he would in looking at anything at a similar distance.

It is difficult for many people to understand the exact purpose of glasses. They must be considered as a crutch. If a person seriously injured his leg so that it could not serve its normal purpose, he would have to resort to a crutch, a wheelchair, or some other means of moving about if he did not wish to remain passive and quiet. The crutch takes the place of the leg as nearly as it is possible for any artificial thing to take the place of a natural function, and therefore permits a somewhat normal continuance of one's daily activities. To the eyes glasses serve as a "crutch." They compensate for a deficiency. The deficiency may be inherent—that is, it may be present from birth—or it may be acquired, which is more often the case. We use our eyes, in this modern world, far more than they were ever intended to be used at a short distance, since we do more close work. Furthermore, up until comparatively recent years little consideration was given to the matter of illumination, so that much of the eye strain in many cases is not only due to excess use of the eyes, but to using them under unfavorable lighting conditions. I am confident that with the present campaigns by organizations and manufacturing concerns to promote proper illumination in homes and offices the percentage of eye difficulties due to strain and use of the eyes under improper conditions will be greatly reduced.

Many conditions of the eyes, like disease in other parts of the body, can be corrected through treatment without the use of glasses. For example, not every condition that would affect the leg

would cause one to use a crutch—in fact, the average individual would adopt a crutch as a last resort. There has been a tendency, however, on the part of many people not to take that attitude with the eyes and to secure glasses as a first resort, not a last. A person who has to wear glasses all of the time knows how inconvenient they are, even after wearing them has become second nature. Therefore, it is advisable that when parents take children to have their eyes tested they should be certain of the integrity and competence of the person they are consulting. A good doctor who is competent to examine the eyes will fit glasses when they are necessary and will prescribe treatment when necessary. Sometimes both are needed and sometimes only one can do the work.

To refer back to the original question, if it is necessary for you to wear glasses in order to have normal vision, then do not have any fear that the wearing of glasses will in any way impede the development or perfection of the technique you are attempting to attain through the practice of the Rosicrucian exercises and experiments.

In commenting on this subject it is interesting to note the general attitude of society as a whole toward the adoption of certain types of assistance for conditions which we must face from time to time. Today one gives little thought to a person wearing glasses, but did you ever stop to think how few people who are hard of hearing will adopt a suitable mechanical device to help them hear? While they would wear glasses without hesitation, they put off going to the proper doctor to be fitted with the mechanical arrangement of microphone, receiver, etc., that will improve their hearing in case they are partially deaf. This is due to a failure on the part of many people to accept the use of mechanical hearing devices without comment or unnecessary attention. Why there should be any more discrimination, or why a person wearing a hearing device should be singled out for attention any more than one wearing glasses, is very difficult to understand. Therefore, it would be doing those persons who are hard of hearing a great favor for every intelligent person to adopt a policy of being very careful to pay no attention to a mechanical hearing device another person may be wearing. The average person who is hard of hearing is very sensitive and dislikes having attention called to his problem. (Other articles on these subjects in past issues of "The Rosicrucian Forum" will be found in the following issues: December, 1937—Page 95; April, 1938—Page 130; August, 1939—Page 5; June, 1940—Page 165.)—A.

What Is Immunity?

A Frater asks the question, "What is the Rosicrucian interpretation of what is commonly called immunity to disease?" I believe that from the standpoint of a physician immunity might be generally defined as the ability of the body to resist an invading disease. That is, if one is immune to a cold, the mumps or chicken pox, his body is so constituted chemically at the time of contact or exposure that the disease cannot get a hold and come to its full manifestation within the body. From the Rosicrucian standpoint, then, we can only conclude that immunity is harmonium, or perhaps it would be better to reverse the statement and say that a state of harmonium constitutes immunity. If a person is in perfect health—that is, if a perfect state of harmonium exists within the body between the physical and the psychic self, disease cannot make inroads and become established. Therefore, the place where the Rosicrucian interpretation might differ from other interpretations is that the major effort a person should make to immunize himself against disease is in the consideration of his being as a whole, not in the case of isolated diseases. After all, the names applied to particular diseases are only forms of terminology. When the body is out of harmony and balance no longer exists, trouble will result.

We are told that we carry in the mouth and respiratory passages bacteria and disease germs, many of them of serious diseases, but as long as the individual keeps himself in good health the body is able to overcome them faster than they can build up within the body. But should a person, through various causes, become weakened and unable to keep the harmony of the body established faster than it is being broken down, then disease and disintegration of various types will become dominant. In a world where a man has to concern himself with the problems of daily existence and the making of his livelihood, it is extremely difficult to maintain a state of perfect harmony. There are probably very few people who do it. Furthermore, there are so many ways or means advanced for doing this that one is apt to become confused. Some say eat no meat, while others say eat no vegetables, or drink extracts of fruits and vegetables. Some systems advise fasting, while others advise eating all you want of what you want. In short, in the field of diet and the maintenance of health almost any system can find confirmation in one place or another.

As pointed out in the Rosicrucian monographs, the body demands certain chemical replacements, we might call them, to keep it in the physical condition it was originally supposed to maintain. Therefore, one has to derive nourishment through food, and as is also pointed out in the mono-

graphs, food that is enjoyed is usually more nutritive and healthful than food which we force ourselves to eat simply because someone tells us it is good for us. Unfortunately, some critics of Rosicrucian principles of therapy and health have interpreted this to mean that the Rosicrucians teach intemperance in eating or drinking anything and everything they wish. Every student of Rosicrucianism knows that this is not so. What is meant by the Rosicrucian interpretation is that an individual should use good judgment and reason, that he should not eat chocolate, for example, because he likes it and eliminate all other foods from his diet. But if a person likes certain vegetables and does not like another, even though the latter be spinach, he is better off to eat those he does like and enjoy than to force himself to eat large quantities of something that is disagreeable to him.

As many questions on health cause one to do, we have deviated from the original question which brought about these comments. However, immunity is something which cannot be definitely isolated. It is a condition toward which we have to direct all our consideration in regard to health. Reasonable exercises, proper food, proper breathing, and good and constructive thoughts all contribute toward a general well-being and the establishment of harmony, which create in the body the ability to withstand any invasion of foreign matter which might develop into a serious condition. There are times when specific immunity is good judgment, of course. Opinions differ on this point of vaccines and immunization through inoculation, but in times of epidemic those who have to do humanitarian work and keep going have found it necessary to adopt these measures to protect themselves and their families and those whom they serve. But above all, the maintenance of harmony within the body, in accordance with basic Rosicrucian principles as contained in our Sixth Degree, is the best form of immunity that can possibly be followed by anyone.—A.

Self-Control and Self-Reliance

A soror makes the following statement to our FORUM: "I would like to know more about self-control and self-reliance. It appears to me that in them exist the secret and power of success in life."

Aristotle defined virtue as the mean between an excess and a deficiency in human conduct. To be virtuous, according to this simple definition, requires one to know wherein what he does goes beyond what is required or falls short of the conduct that is expected of him. Patently, self-control has the same requirements. In other words, what shall we control and why? The

problem reduces itself down to our code of ethics, morals, and religious precepts—if we have any. If a dogma of your religion forbade the eating of pork, or of meat of any kind on Friday, and if you wanted to be conscientious in your observance of these restrictions, and yet were tempted to indulge, you would then be faced with a problem of self-control. Others who did not have these same religious demands made upon them would obviously not need to control or restrain the desire to eat meat, or to do so only on certain days.

Self-control is made unnecessarily difficult by some persons because of what they impose upon themselves as denials. Fanatical beliefs which conflict with the very fundamental nature of man often make self-control an impossibility. One must look fairly upon his appetencies and understand that they are not weaknesses of the flesh or temptations of some evil power. Every craving, desire, appetite, or passion which is normal, and thus common to all men and women, is divinely conceived and part of that Cosmic order which created man, his existence and consciousness upon this plane. Complete repression or abstinence is not wise. It is actually attempting to oppose Divine will and Cosmic law. Obviously any philosophy or religion that advocates such methods is unsound.

Self-control, therefore, if it requires continuous restraint of such somatic urges, would be most difficult and would amount to self-destruction of normalcy and good health. Conversely, if we live a normal life, meeting as best we can the wants of nature and the reasonable ethical and moral demands of society, no appetite should dominate our consciousness. For example, concupiscence is the result of ill health; most times of glandular abnormality. To control it is most difficult, until the physical cause has been remedied. The very fact that there may be a functional or bodily desire which dominates our thinking and persists, oftentimes proves the need for a physical examination, and an eventual cure. When the cure has been effected, self-control then becomes quite simple. Almost all inordinate physical desires are prompted by subnormal or abnormal physical conditions.

Let us realize that *will* itself is really an *artificial* desire. When we will to do something, it is because we are dominated by that thought above all else. In other words, that thought is supreme, above every other *physical* or *mental* desire. We may love to go fishing, and yet we, of our own volition, may remain home to care for an ill member of the family. The sense of obligation has created an artificial desire, expressed as will power, which, when served, gratifies us more than the pleasure of fishing. If this were not so, we would not remain at home. We have said

that will power is an artificial desire. This is so because it is mentally created. It is not involuntary or instinctive.

Habits, however, tend to weaken will power, insofar as their particular nature is concerned. Many times there are two desires in conflict with each other. We know, or believe that one has more rectitude, yet we will submit to the other. When we have so decided or chosen, we have exercised will. We have engendered and assigned more power to one of the desires than to the other. Each time we do this, will is more easily opposed. Eventually, by repetition, as we are told in our Rosicrucian monographs, a habit is formed. The objective mind suggests to the subjective mind that the habit become a law. Thereafter whenever the circumstances or incidents related to the habit are experienced, the subjective mind, as a habit, reacts to them without our willing ourselves to do so, and sometimes hardly without conscious effort.

After the conclusion of the habitual act, we may regret it, and wish that we had the self-control, or the will power to restrain it. In such circumstances, we can best strengthen our self-control by forming a *counter habit*. It is not sufficient, when the undesired habit takes possession of you to mentally or orally affirm, "I shall not do this," or "I will not do this." That would be of no avail. Such efforts and affirmations are puerile because they are too late. If you had the will to restrain the habit, you would have done so immediately, and so the affirmations add nothing. You must create competition for the undesired habit. Ask yourself: "What appeals to me more strongly? What is it that I love to do and that is constructive, healthy, and morally proper, in which I can indulge every time the unwanted habit makes itself felt?" Whatever that may be, if it can be easily done, and if it can be done immediately, by all means indulge it. It may take a little will power to do this, but since you like to do it, it will require far less effort than attempting to repress the detrimental habit.

By doing this each time you are tempted, you eventually form another habit, which also becomes a law in your subjective mind. Further, it becomes associated with the unwanted habit, and consequently every time the former makes itself known, the opposing influence or habit does likewise, and your self-control becomes comparatively easy. Once the volition to control some act as a habit, for example, has been broken, the only remedy is that which has been suggested—a *contra-desire* or counter-habit.

The subject of *self-reliance* now takes us into a different realm of consideration. Another word for self-reliance is *confidence*. Every normal human being has a certain amount of self-reliance, and when he is young it exists in a generous pro-

portion. Psychologically, the quickest method of destroying that confidence or self-reliance is to have a series of failures. This is especially true if the failures reflect upon our good judgment and our abilities, and if they embarrass us extremely. We cannot avoid failures in life, simply because we are not perfect in our knowledge and cannot anticipate everything that may occur and, further, because our experiences are limited. Extremely disheartening failures, however, can be prevented if we do not hitch our wagons to a too distant star. The old adage, "hitch your wagon to a star" is more often a dangerous than a successful pursuit. To put it simply, don't try to take a whole flight of stairs in one jump. If you would hesitate a moment, and think, you would inwardly know and admit to yourself, at least, what your abilities and powers are, and *also your limitations*. Unless you have had experiences which cause you to believe that you have the agility and strength to reach the top of the flight in one jump, don't attempt it. It is best to confine yourself to three or four stairs or steps at first, and have a limited success, than to experience a failure.

Just as the realization of each ideal which you have set for yourself stimulates you mentally and physically, and gives you reliance upon the powers you have exerted, so, too, failures rob you of that same confidence and strength of accomplishment. Don't set your sights too high; shoot at those things which there is a great probability that you will hit. Climb upward; don't leap in a general direction. Each time you succeed, your self-reliance makes it possible for you to command and coordinate your faculties easily so as to be able to go a little higher and to do a little more the next time. Parents often ruin the self-reliance of their children by imposing upon them tasks far beyond their age, merely to flatter the parents themselves. The child knows that these things are expected of him. When he fails, his confidence in himself begins to wane, and if this is continued, eventually an inferiority complex is developed.

From the study of children—not as experts, but just from careful observations—we can gain some excellent lessons in psychology. Let a person set a goal of some kind for his small son, which he knows the boy can accomplish because it is within his possibilities, and then have him question the boy in a challenging manner as to whether he thinks he can do it. The little son will desire to show that he can master what has been set before him. When he does, if the parent expresses apparent surprise and pleasure, the boy realizes then the satisfaction of attainment, and his self-reliance is greatly strengthened. Therefore, let me say, set for yourselves difficult tasks, perhaps those which will compel you to

exert yourself, your abilities, and talents to the utmost, but tasks which are *within the limits of your abilities*, and which you have a good chance of accomplishing. When you succeed, you are victorious, not only over the circumstances, but over self, for you have enlarged your self-reliance.—X.

The Why and How of Tithing

A Canadian Frater rises to ask the Forum the question, "Will you kindly explain the why and how of tithing, that is, its historical background and its mystical significance?"

Tithing, as a custom and also as a compulsion, dates far back into antiquity. In a *religious* sense, it was connected with the offering of first fruits and firstlings. *Politically*, it was associated with tribute and taxation. The taxation often took the form of a *tenth* of the crop, or the proceeds therefrom. Even though the amount varied more or less, the term *tenth* or its Greek and Latin equivalents, OEKARN and DECIMA, were retained.

There is no historical explanation as to why a tenth was selected as the amount of the tithe. There are various suppositions. One is that the number was related to the fingers and toes; still another, that it was adopted because of the decimal system of counting. Both the political and the religious tithes in ancient times were incumbent upon the individual. From the religious point of view, it was as necessary for the votaries to keep up the sanctuary as it was for them politically to support the state or royal person.

Tithes were common in ancient Babylon, and their use is found during the time of Nebuchadnezzar II, 600 B. C. Numerous small clay tablets inscribed in the cuneiform language constitute receipts for tithes offered to the temples and the sanctuaries of the gods Marduk, Enlil, and the goddess Ishtar, and are to be found as an exhibit in the larger museums throughout the world. Such tithes consisted principally of corn, oil, sesame, dates, flour, oxen, and sheep. In the Babylonian and Assyrian Hall of the Rosicrucian Egyptian, Oriental Museum, for example, there is a large collection of such ancient Babylonian temple receipts for tithes. Each bears the seal of the high priest who received them, and a list of the articles offered. In ancient Egypt, the gods were expected to receive a share of the produce of the fields, vineyards, orchards, and fishponds. Even in that remote period, a *tenth* was considered the proper amount of the tithe.

Chinese literature also mentions a tenth of the produce of the fields being annually levied. Whether such tithing in China was a religious mandate or a political tribute is not known. The Hebrews of Old Testament times made reference to tithes in relation to the first fruits and first-

lings. The tithes were called "an heave offering." In fact, in Numbers 18:24 we find, "But the tithes of the children of Israel they offer as an heave offering unto the Lord, I have given to the Levites to inherit . . ." In the early Christian Church, tithing was undoubtedly first developed as a need. It had a utilitarian purpose, namely, to support the clergy, who had surrendered their secular livelihood. It became an eristic subject among the ecclesiastical heads as to whether the amount should be fixed or free, that is, voluntarily given. Augustine regarded the tithe as something done by Christians for God, though he was inclined to the ideal of free giving.

There is no exegetical definition of tithing, but in the ancient schools of mysticism and among the mystics today, including of course the AMORC Rosicrucians, it has, as a practice, a very definite mystical import. The mystic affirms that all things which occur, even those which appear to be the results of man-made causes, are primarily because of the functioning of some divine principle or law which man has invoked. This is explained in that all things are of the Cosmic, even those which seem to have their origin in man's thinking, because it is the Infinite Intelligence in man which makes him a conscious, creative being. Consequently, no matter how much man has labored to till the soil and harvest his crop, it is expounded by the mystics that the fruits are not alone of his efforts. They are also because of the fulfillment of nature's beneficent laws. Man has naught to do, for example, with the germination of seed, the warmth of the soil, the creative energy of the sun, the plenitude of rainfall, and all of the phenomena upon which he has depended, even when he has expended all of his efforts.

Man is, from the mystical point of view, ever in the relationship of a minor partner of the great Cosmic. He is, therefore, always obligated to offer a portion of the rewards and benefits he receives, to the furtherance of those agencies which bring man closer to the Cosmic and to the God within him. The great Cosmic is munificent. It is, therefore, incumbent upon man likewise to show compassion, and in some manner to express the spiritual side of his nature in charity and unselfishness. It is further held that the more man so gives, the more he becomes a recipient of Cosmic blessings, which are many fold his offerings. As we give, in other words, so we draw to ourselves. Thus, the mystic contends, man should give a portion of his income, no matter what its source, to a church, to a charitable institution, to unfortunate persons, to any organizations or societies that are furthering humanity and expounding Cosmic principles.

As of yore, it is expected that when one receives a gift, a legacy, an award, an income which was not expected, a portion of it as a "first" should be contributed in the manner explained above. If man does not do this, he gradually shuts the door to these Cosmic blessings, or as a man in the street would say, "the streaks of good fortune disappear." In ancient times, the first of the newborn sheep of a flock or calves of a herd, as *firstlings*, were always tithed to the temple or sanctuary, likewise the first bushels of threshed grain or harvested fruit.

Our late Emperor, Dr. H. Spencer Lewis, explains in a very excellent manner the mystical and Rosicrucian principle of tithing, in the celebrated brochure, "The Cathedral of the Soul," by our beloved Past Grand Master Charles Dana Dean. To the Rosicrucians, this esoteric principle of tithing has always been known as "The Law of Amra." We can do no better than quote Dr. Lewis' words with respect to this Law of Amra, as they appear in the booklet, "The Cathedral of the Soul."

"There is an ancient custom found in all the old Rosicrucian records called 'The Law of AMRA'. This law became a sacred doctrine with the Egyptian people, and later with the Jews in their religious practices. It was finally adopted by branches of the Christian church. It was originally a mystical law and the Rosicrucians still hold it to be a mystical law, although many modern forms of religion have turned it into a purely material law. The law of AMRA is this: If you pray to God or petition the Masters for any special help in sickness, worry, trial, tribulation, or poverty, and your prayer or petition is answered, you are obligated to make compensation not alone by prayer and thankfulness, but by *passing along to others* some portion of the blessing you have received. If you have asked for an improvement in your health, relief from some pain or suffering, the gift of some material thing, or help in your business and social position, then, according to the law of AMRA, you should *tithe* yourself either by setting aside a small amount of money, or of some material element, which can be used to make some other person happy or at Peace with the world. Unless this is done *each time* you receive a blessing through the Cathedral, you cannot rightfully petition in the future for any other blessing.

"It has been suggested by some of our members that inasmuch as many of our members will constantly contact the Cathedral for help and blessings in many ways, that they *voluntarily* adopt the law of AMRA by having a small bank in which they can deposit a few coins each time they receive some answer to their prayers. The small amount thus deposited in this bank should be kept as a *sacred fund* and never extracted for

any *personal* or *selfish* purposes. At the end of a month or at the end of every two months, the amount of money in the little bank should be taken out by you *and used by you*, to help some sick person, some child, or some local organization or movement in your city or town that is doing some good work. You should make it your business to find some way of *secretly* and *anonymously* doing some good with this money.

"If you find it inconvenient or difficult to use this money to help someone near you, then you may send it, by means of a check or Money Order, to AMORC and the Emperor will see that it is used to help in the many ways in which he is asked by mail and otherwise for personal help in hundreds of needy cases by persons who are not members of the organization. Such checks and Money Orders may be sent with the understanding that they are to be used by the *Cathedral Welfare League* and not for any propaganda work of the AMORC organization. Gifts of any kind to the *Cathedral* will always be used to help in spreading the work of the *Cathedral* or in helping those who need the blessing that you can give in this way."—X.

Having Success with Experiments

A soror of the Atlantic Coast, who has previously addressed this Forum, now asks the question—"A long time ago I read somewhere that the reason some of us have so little success in experimentation or exercises is because of a negative mood which we are in. Is there any way whereby we can become positive, even if only for the time being?"

Let us first understand the reason why AMORC lessons or monographs are so replete with experiments and exercises. The experiment does not explain the principle, point or law which is included in the particular monograph. The text, the subject matter, the words in the monograph do that, but the Rosicrucian Order, AMORC, and its supreme officers and those directly responsible for the presentation of the teachings of the Order have felt and *have known* that the mere telling or relating in print, or orally, of a Cosmic law or principle is not adequate. Apperception is not sufficient. It is essential that the individual believe in himself, and it is his duty to invoke and utilize these natural laws to serve him in the manner described in the monographs.

To illustrate—suppose, for example, one of the monographs contained instructions in swimming, and it went into the physics of water and its relation to heavier and lighter bodies, and under what conditions water should support them, or they would float. Let us further suppose that the Rosicrucian member had never seen swimmers,

but he had seen heavy objects sink in water. Now he is told in the monograph that his body, which weighs perhaps 170 pounds, will not only not sink when it is in water, under certain conditions, but that he can propel it through the deepest water with comparative ease. What would be the state of mind of that frater? He is a loyal Rosicrucian; he affiliated with the Order because he believed in what it was doing and teaching. He wants to have confidence in the monographs, and in those who are responsible as officers for what they proclaim. On the other hand, against these statements in the monographs, stand his actual experiences. He has seen with his own eyes, as we have said, heavy objects, yet much smaller and lighter than his own body, sink immediately when thrown, or when they fell into water.

Knowledge is of two kinds, that which is related to us by another, and that which comes as the result of our own intimate perceptions. The latter kind of knowledge is *experience*. It places us in direct relation to the object of knowledge. The former, that which is told to us, and that which we read, requires confidence and belief on our part. It is quite natural, therefore, and man is so constructed, that he would be dubious as to whether what he heard about swimming is reliable, when it is not consistent with his personal experiences.

Now, in this illustration, this analogy, if nothing more is done than just to explain the method of swimming in the monograph to the frater, what is apt to occur? He will, most likely, not enter into any controversy with the Rosicrucian Department of Instruction, trying to reconcile his experiences with the emphatic declarations in the monographs. In all probability, after studying the monograph, he would put it aside with no intention of actually trying to swim, for he would assume it would be too much of a risk. The knowledge imparted by AMORC, in its monograph, would thus be useless to the member—only because he had no reliance upon it. There would even be other dangers. Monographs which sought to instruct him in other matters, and about which he had no contra-experiences, would also not have their contents accepted as they should be, for the member might feel that they, too, were not dependable. Eventually the member would adopt, not intentionally but nevertheless actually, a *negative attitude* when studying his monographs. Consequently, they would completely lose their value to him.

What is the solution to such a problem? It is that the knowledge which the monographs contain must be made intimate. The member must be brought into personal contact with the laws himself. He must perceive and *experience* trying

manifestations. This cannot be accomplished by merely explaining the law, but only by letting the student and member demonstrate it to himself wherever possible. Such experiments do not need to be elaborate. Simple, homely, little acts, procedures which may almost seem childlike can often prove the most profound Cosmic and natural laws and principles. For example, it only requires the throwing of a little stone into the air, or a little pebble or stick, to prove that there is such a force as *gravity*. Sir Isaac Newton, physicist and scientist, proved the diffusion of light, and demonstrated that white, or *sunlight* consisted of a harmony or unity of all of the colors, by making a pinhole in a window shade, and letting a beam of sunlight enter a darkened room and fall upon a glass prism. The different wave lengths were separated, forming the rainbow-like spectrum. *It was a very simple experiment.* It really required nothing but a pin and a small glass prism, but look at the magnificent laws which it demonstrated. Once you try a simple experiment and prove to yourself that the law exists and that it is an actuality, then you are ready to use it for more complex and important purposes than that required by the very simple experiment. Once you *know* that the law is demonstrable, you are prepared and willing to use it in the manner which is explained in the monographs. You then can wholeheartedly enter into the spirit of the instructions of the monographs. You have no negative attitude of restraint, doubt, or fear.

Now, of course, there are a number of principles taught in the Rosicrucian system of guidance that you cannot prove to yourself by homely, simple experiments. Such, for example, is the principle and Rosicrucian doctrine that the soul enters the body at birth with the first breath of life. These must be accepted on faith—but where the member has demonstrated to himself, by means of the experiments provided with the monographs, many of the other laws which have been expounded in the teachings, he then has established the necessary liberal faith on a sound foundation of personal experience. The reason why *some* members fail with the experiments, particularly in the higher degrees where the more complex laws are studied and, by necessity, more difficult experiments are given, is because they passed up, or laid aside the early experiments which they thought of no consequence. Frankly, they do not now have the necessary requisite of confidence. Perhaps in the Neophyte Degrees they considered the simple experiments superficial, and not worthy of attempting as, for example, putting drops of oil in water, or a match stick in water to experiment with its movements, or to work mentally with the candle flame. They, therefore, have just the intellectual aspect of the

teachings, and not the experience of demonstrations, and they consequently approach the experiments of the higher degrees with an absolutely *negative attitude* of mind.

Let it further be realized that every experiment cannot bring good results for everyone with the first trial. Some fratres and sorores are successful, even with their first experiment and with the first trial, but many are not. For example, experiments in chemistry and in physics, as perhaps many of you know, even where the laws are already known and where they are included in textbooks, are not always successful. Perhaps the experimenter or scientist was not careful in his arrangement and preparation for the experiment, or in following a formula. Then again, perhaps conditions were not exactly proper. In the instance of such scientists, *they must try again*, and they do under slightly different conditions. If a scientist acquired a negative, skeptical, fearful attitude when he failed with an experiment, science would today be centuries behind its present accomplishments.

Therefore, remember, never attempt experiments if you are extremely tired mentally or physically. You cannot properly concentrate or follow instructions. Do not attempt any but the self-healing experiments or exercises if you are very ill. If the experiments require you to do a thing in a certain way, do as instructed. These experiments have been carefully prepared, after much research, trial, and test, and if there were any shorter or better ways of performing them, you would be so advised. If you deviate from the procedure outlined in the monographs for the exercises and experiments, hold yourself responsible if you do not succeed. Always consider each experiment or exercise in a *serious and sincere* light; especially is this so if they are of a psychic or Cosmic nature. You cannot invoke Cosmic principles to amuse you. If you do all of the proper things, and yet you still fail, lay aside the particular experiment or exercise. Continue on with your monographs. Perhaps in a later one some suggestion or some explanation may help you and then at some future time you will be successful in re-performing the experiment. By all means, do not become discouraged by not being able to perform such experiments, for such failures the first, second, and even the third time does not mean that the Cosmic has forgotten you and that it did not imbue you with the same faculties at birth which other human beings possess.—X.

Concentration—Its Nature and Use

A frater of the Northwest, who has been in this Forum Circle before, now propounds to it the question: "The monographs through the degrees contain enlightening references to concen-

tration, but I would like this Forum kindly to condense these principles if that is possible, and add to them further examples, for I find so many who are in need of such knowledge."

We will first review here the essence of the Rosicrucian principles of concentration, but we, of course, cannot divulge them in the words of the monographs; then we will endeavor to add some further helpful suggestions. If I were asked to give a *mystical definition* of concentration, one that would make it better understood to me, I would say it consisted of *seeing with the mind*. Until we are fully aware or conscious of a thing, it does not truly exist to us, no matter if it has been seen through our physical eyes, or perceived through our other objective receptor organs and senses.

As Rosicrucians, we are told not to confuse, in our concentration, the method of imaging with imagining. The former, or *imaging* is related directly to the process of concentration. It consists of creating in the mind an image or *picture*, and holding it there for a time by focusing our consciousness, our mental eyes upon it. Imagining, on the other hand, often is not an orderly process. It frequently does not begin with an actuality, something that is known and then extended logically from the present to the future, but rather often begins with no foundation in fact, and is therefore not possible of attainment because it is merely fanciful. Thus, concentration must not concern itself with imaginary conceptions, in the sense of being fanciful, but imaging that which is consistent with the present. In other words, we should build a logical picture for the future, out of our consciousness, and out of those things which *now* exist. To simplify this, certain rules have been given us as Rosicrucians, which I present here very concisely.

First—PURPOSE. Ask yourself, "Why do I wish to concentrate?" What is the thing that you wish to concentrate upon? If the purpose is hazy in your mind, if you are not quite sure, don't attempt concentration, it would only culminate in failure for you. Be sure that your purpose is not composed of several thoughts, acts, or things, for concentration must be confined to a *single purpose*. You cannot hold several things in mind at one time and concentrate on each simultaneously to an equal extent. Limit your purpose to a single idea, one that is as simple as possible.

Second—MOTIVE. What is the motive behind your purpose? In other words, your purpose is to concentrate upon a certain thing, for example, but why do you wish to do so? Is it a selfish purpose? Will you and no one else even indirectly, benefit by it? Remember "the Cosmic has no powers or fortunes" for those who seek in a selfish spirit.

Third—DESERVEDNESS. You must further ask yourself, before proceeding: "Am I deserving of what I seek in concentration?" Are you asking for something which, because of your station in life, education, position in society, or morals and conduct, you are not entitled to? Are you asking that, through concentration, you shall receive some benefit which would injure another, constitute an imposition upon others, or deprive persons of what they are rightfully entitled to? You cannot make the Cosmic forces, through concentration, a partner in any injustice. "Man proposes, but God disposes." Therefore, ask yourself: "Do I deserve what I am concentrating for or upon?"

Fourth—ATTUNEMENT. Constantly dwelling upon, or holding in the objective consciousness the picture of what you want to receive, or to occur is not alone going to bring it about. Your concentration, if it is to require Cosmic aid for its fulfillment, must eventually be released, that is, the subject of the concentration go into the Cosmic Mind through your own subjective mind. As long as you hold the picture in mind, or keep repeating what you seek or wish verbally, you are keeping the suggestion *brain-bound*. In other words, you are confining it to the objective consciousness of your brain alone.

Attunement with the Cosmic forces is an essential part of this type of concentration. Your picture, as a motivating force, must be released into the Cosmic, where it will set into motion those Cosmic laws which will manifest it, if it is proper, and you will come to realize it. Start by building pictures, I repeat, of what you want. Begin with facts, what you can do, or what you have already, then add mentally in your mind those elements or things, or factors needed to make it complete, even though they may not yet exist. Make the final thing for which you are concentrating as complete as possible in your mind. When you see it clearly in your objective mind as *one single idea*, then STOP concentrating, and by that means release the idea as a suggestion into the subjective mind, there to be transmitted to the Cosmic. When holding this picture in your mind, or concentrating, exclude all other impressions. Forget where you are, who you are, and even try to lose consciousness of self.

Concentration is psychologically a domination of your consciousness by one sole idea. The most difficult function of concentration is this focusing of the consciousness upon the single idea. There is a tendency upon the part of most persons to allow their consciousness to wander, to vacillate from one thing to another until its powers are dissipated. For analogy, let us think of the world apart from ourselves as containing (which it does) myriad activities, things, particles, and particulars. But, further, let us think of this

world as being absolutely dark, and consequently its things are concealed from us. To see or perceive any of them, we must focus a light, like a flashlight beam, upon them. We may compare our consciousness to this light beam, in other words. As it is focused upon the thing or object that is perceived, that object can be analyzed, and we have the great opportunity of understanding it. It stands out apart from all else, clear and sharp. If we switch this beam of light, or our consciousness from one object to another we never quite clearly see or have the opportunity of thoroughly acquainting ourselves with any of the objects which our consciousness perceives for the moment.

For further example, if you are entering a dark house and you use a flashlight to find the keyhole in the door, and your beam of light eventually reveals the keyhole, you concentrate the light upon it until you have inserted the key and opened the door. You don't flash the light about from window to roof, and from roof to sidewalk, as you would not then clearly see the keyhole, and you would only delay the opening of the door. Now you must, in your concentration, mentally do the same thing. In other words, focus your consciousness on the one idea. Don't let the light of your mind vacillate or include anything else but what is to be concentrated upon.

You all know how perfect is your concentration if you are absorbed in an interesting book, or watching the portrayal of a play upon a motion picture screen. You have no sense of time and place, except that which is revealed by the book or the story upon the screen. You are unaware of any other environment except that which the author unfolds to you. You are not even aware of self. You lose your consciousness in the characters and the places of the story. Perfect concentration consists of more than holding the idea in mind and building the picture visually. We have to so *actualize* that picture that it reacts upon us in the same way as some actual thing which we would ordinarily see, feel, or taste. In other words, the mental picture we form must also produce emotional responses. You know when you look upon the motion picture screen and are witnessing an interesting tale that it is more than just visual impressions with you. You feel for the characters, you sense their emotions, you have the same joy, or even experience the fears which they have. And so it should be with your concentration.

If, for example, you are properly concentrating on a scene of a beach in summertime, you should not only see in your mind's eye the sands and the rolling breakers, the surf, and the white spray, but you should feel the burning sun on your back and neck, and you should feel when you step

into the waters the shock of the comparative coldness, then the cool, refreshing sensation. If you do not, for the period of your concentration, become emotionally an actual part of what you are concentrating upon, you are not properly concentrating.

Another point to remember is that the period of concentration need not be long, laborious, and tortuous. It doesn't require us to stare with fixed eyes upon something until they smart and burn, and tears course down our cheeks. The period of concentration is determined only by whether you have been successful. If you completely concentrate, make all of your objective senses receptive to the one thing upon which your consciousness is focused, it may require just a few seconds for a complete understanding of what to do and how to act, or to release the suggestion to the subjective mind.

For further example, if you are driving a car and you hear near you the sudden loud blast of another car's warning horn, and you turn in the direction of the sound and see a heavy truck bearing down upon you, your instinct of self-preservation is aroused by the visual impressions you receive. This causes *intense concentration* of all of your objective senses upon the impending danger, and then likewise your physical powers are immediately concentrated to act so that you can withdraw to immediate safety. Thus, in a few seconds of time, because of perfect concentration, you possibly avoid the loss of your life. From this you can understand that insufficient, inaccurate concentration is not helped by prolongation.

Concentration is a most vitally important subject, and it is very definitely linked psychologically with *memorizing*. We can't remember anything about which we have never had a very clear picture, or which has not made a very strong impression upon our mind. The more definite our sense impressions, and the more firmly they are implanted in our consciousness, the more they create a furrow from our brain and from the association areas there, in which they are registered, to be easily recalled. *Poor concentration always means poor memory*. You will find that the person who can't remember, doesn't properly concentrate. These two things are so important in our daily lives, regardless of our business or home life, trade, or profession, that our late Emperor, Dr. H. Spencer Lewis thought it advisable to prepare two simple little brochures that could be carried about in one's pocket, to which one could make reference in order to help develop concentration, or to help with the development of memory. He designated these two brochures, "The Key to the Art of Concentration and Memorizing." Book one concerns *Concentration* and Book two *Memorizing*. They have

been very economically published. They may be had for 35c each, or the two for 60c. It is not our purpose to use this article as a sales argument, but frankly these booklets are so effective, so simple, and so forceful that you who wish added information on concentration and the development of memory should not fail to purchase them from the Rosicrucian Supply Bureau.—X.

Divorce and Remarriage

A soror, very active for years in the Work of one of our Rosicrucian chapters, asks this Forum: "What is the Rosicrucian idea of divorce and also remarriage?"

There is, of course, as is known to most persons, a serious divergence between what some orthodox Christian sects consider as the "sin" of divorce, and the modern state's conception of it as a "social necessity." The objection of certain religious sects and theologians to divorce is founded upon the Biblical injunction, in Matthew 19:6, "What therefore God hath joined together, let no man put asunder." Men would be morally obligated to enforce that admonition rigidly, if marriage were actually divinely inspired, or, in other words, if marriages were "made in heaven."

The only Divine semblance to marriage is the immanent desire within men and women, as beings of different polarity, manifested as sex, which draws them together physically. For successful marriage, a compatibility and intellectual companionship should develop out of this purely physical attraction. Therefore, we repeat, beyond this inherent physical impulse, there is no Divine or natural law associated with marriage as a custom, or as a social institution. In fact, from the purely physiological and biological points of view, the rites, ceremonies, and the moral and legal obligations that compose marriage would not be necessary, for they are solely of man's origin.

Long ago, man in his most primitive state, perhaps even as far back as the Paleolithic Period, found it necessary to restrict sexual promiscuity. Polygamy must not be confused with promiscuity. Ancient peoples and races, and certain aborigines today practice polygamy, but each husband is nevertheless compelled to support his wives and his children, and he cannot take any more wives than those for which he can care, as required by the customs and code of the tribe. The abolition of, or taboo on, promiscuity among primitive peoples was not inspired by any moral restraint, but because of very realistic problems. The offspring of "unmarried" parents or of promiscuous mating were apt to be neglected. They would become a burden to the communal life of the tribe. Further, the mortality

rate would be increased because of possible neglect and then, as now, warriors were needed. These causes prompted the enforcement of what constituted marriage rites and customs; however, the enforcement was made facile by telling the conventicle of tribesmen that it was decreed by a god. *Implied Divine authority* suppressed promiscuity more than could any temporal discipline. Thus, today the state and our modern laws take the position that God has not made marriages, but men have, and, therefore, men can "tear them asunder," if they prove to be faulty, and they can do so without incurring Divine displeasure.

Much is dependent upon marriage in our complex modern state. Marriage is the nucleus of the home life. Each home is a center from which emanates an influence upon the state. In the home originate ideals and incentives which come to direct the course that the state shall take, by the pressure they bring to bear upon it. Homes of culture, even though not very prosperous, bring about the love of knowledge, the desire to further the arts and sciences, and the need for perpetuating the great institutions of the state, its universities, churches, museums, libraries, schools, hospitals, and various humanitarian activities. Let all homes cease cherishing these things, all families, and within a generation most of these institutions would have disappeared. Homes where refinement, gentleness, and compassion reign, compel a state to become aware, to take cognizance of these things, and to evaluate them as the "firsts" in its problem of expansion. Let homes breed vice and immorality, and crime spreads from them throughout the nation like an epidemic.

If marriages were truly "made in heaven," or if, as the precepts of many of the churches contend, God made them, their effect upon the community and the state would always be most beneficial. On the other hand, where incompatibility exists as a fact, or an environment is detrimental to children of the marriage, or those who may come into the family, and where one of the parties to the marriage seeks freedom from his marital contract, the state is justified in granting the divorce. Certain religious sects, in their creeds, hold that divorce subverts family life and contaminates the morale of the children. That it leaves them bewildered and confused. The ills of divorce, admittedly, are numerous. Divorce cannot be panegyricized as a civic virtue. At its best, it is a corrective measure, but in that sense it is of inestimable value to society. For analogy, no one desires or enjoys a surgical operation, but such operations are of value to life in certain health emergencies, and that reality cannot be denied.

From the Rosicrucian point of view, no moral stigma rests upon the divorced party, if his (or her) own conscience informs him that he was not guilty of the cause for divorce, and if he has not truly violated any Cosmic laws in bringing about the divorce by his conduct. Rosicrucians do not recognize the theological *misconception* that God has made marriages. Therefore, Rosicrucians do not believe that divorce breaks any spiritual bond that exists between two persons that have been married. At times, even before marriage, there develops an attunement between a man and woman that goes far beyond the physical attraction, and may rightfully be considered a psychic or even Cosmic unity. However, where such a unity exists, no divorce ever occurs, and, consequently, man has no opportunity through his laws to tear asunder such relations. In the majority of marriages, such a bond develops afterwards. Where there are causes for divorce, *no such bond ever existed*, and divorce consequently is not in opposition to mystical laws and principles. Further, if no such psychic bond has been created, after divorce there is no reason mystically why each of the parties may not remarry another.

The Roman Church considers such remarriage a kind of legal prostitution, only because it conceives marriages as being Divinely ordained, and that parties once thus united can never be separated by the act of man. This assumption is based upon either one or two things: that the ritual which is man-conceived imbues the parties with the spiritual unity, or that such unity spiritually exists because they have sought each other in marriage. We repeat, no ritual can create such a bond, and *no such bond exists where the parties seek divorce*.

Furthermore, we hold, from a logical point of view, aside from any mystical aspect, as our late Emperor, Dr. H. Spencer Lewis, often said, that divorce should be made as simple as is the marriage contract. If our state permits two persons to become married easily, without thorough understanding of each other, and without knowing whether they have a common bond mentally, intellectually, and as far as social interests are concerned, and makes it possible for a great many to make serious mistakes by marrying one whom they should not, then it is obligatory upon the part of the state to permit such parties to extricate themselves as easily from the unfortunate relationship into which they plunged themselves.—X.

The S. P. C. A.

Perhaps the greatest display of the virtues of compassion is found in man's love of and charitable attitude toward animals. There is often the moot question as to the reason for his benefi-

cence toward his fellowman, that is, whether it is prompted by some ulterior motive. Fear and political power may often cause a man to be patronizing to another, to the degree that it resembles a genuine virtue. The man, however, no matter how niggardly or bellicose he may seem, who goes out of his way to feed a stray dog or to bandage its wounds, has an inbred kindness that is only concealed by his exterior assumed personality. There are men, who, in their character and emotional structure, are as gentle and as tender as most women, and more so than many. Unfortunately some such men have the erroneous conception that a display of sympathy constitutes femininity, or at least detracts from their masculinity. Such men only reveal their true personality whenever they experience the abuse or suffering of an animal.

We have an obligation to every domesticated animal. We changed its mode of living. We took it from the forest, or desert, or mountainside, where by instinct it was capable of foraging for its own food and caring for itself. We made it dependent upon our support. By constant breeding, we even altered its instincts, so that it would no longer be capable of surviving in its original environment or habitat, without man's aid. Usually this domestication was for selfish purposes because we wanted the animal to serve us as a beast of burden, or guardian of our safety—if not just for food alone. We have, therefore, shown our supremacy by our dominion over these dumb beasts, but, on the other hand, we show our inferiority or our equality with them by our neglect of them, or by cruelty.

The faithfulness of these many animals to man needs no relating here. Each day in your daily newspaper, as *human-interest stories*, there is related some tale of the superb loyalty of an animal to man—often at the expense of the former's life. Coldness, pain, discomfort, even want never repress this sense of loyalty, this expression of an absolute love of a pet for its master. There is hardly any circumstance that could alter or cause a breach of this sense of devotion. As for man, it is regrettable that the same cannot always be said of him. When the first emergency arises, which concerns himself and his interests, his family, his property, or his nation, he is apt to forget the animals depending upon him. Perhaps he will care for his own pet, but will not think of those multitudes of others dependent upon humans, because man has made them so.

Not many years ago in the United States, it was common to see drivers unmercifully lash horses that were underfed, and that could not pull a load far in excess of their strength. It was common to hear or read of persons tying up dogs and neglecting them, letting them starve or be without drink for days. The courage of one man,

and those who later came to his support eventually brought about legislation to prevent, and to punish those who, as individuals, had no compunction about abusing animals. This group of men and women, who were *humanitarians*, formed the notable *Society For the Prevention of Cruelty to Animals*, which today is widespread. Every little donation, or small annual dues which they receive is used to care for homeless animals—somebody's neglected pet. This Society, for example, picks up the crushed and mangled bodies of animals from highways and streets, the result of often unconcerned and reckless drivers, who would otherwise let them lie as hideous masses of matter.

Today man is crying aloud for all-out aid of his own kind. Taxation and donations are levied and solicited. Even in the defense of his kind of living, man employs animals, plunges them into slaughter, a slaughter in which they should have no part—and yet they continue to serve him faithfully, undubious. But he forgets to support such societies as the S. P. C. A. He neglects those companion living things—the domesticated animals—which he has made dependent upon him. Dogs freeze for want of shelter, starve for the want of food, because the Humane Society and S. P. C. A. are inadequately supported, while man concerns himself with selfish interests.

True, humans are suffering today in the great catastrophe in which the world has been plunged, but man brought this catastrophe upon himself either because he wants war or because he makes it possible. This, however, does not relieve him of his obligation to animals, which are helpless without his support. Christmas, whether you are a Christian or not, is a period of the year that symbolizes the spiritual nature and being of man. You can display it by sending a dollar or more to your local S. P. C. A., or Humane Society. You will find their address in your local telephone book. State, if you wish: "I am sending this as a member of the Rosicrucian Order, AMORC, and as a lover of animals.—X.

The Smoking Habit

I am not bringing up this subject to be discursive or to inveigh against smoking. Many Rosicrucians smoke. A great number of them are high degree members. Some are even officers of the Order. Most of these smokers could, if they so desired, break the habit, but they do not wish to do so. Does it seem offensive to you? Are they comporting themselves wrongly? Why do they smoke? The answer is quite simple—because they like to. Namely, that they find a gratification in so doing. This, then, makes smoking a practice indulged for sensuous pleasure.

Before you look upon this declaration—or would you have it an admission—with horror, if you are a non-smoker, realize that each of us has formed many habits for no higher purpose than smoking, habits which we look upon as quite innocuous. Many persons started smoking for one reason or another, or perhaps without any reason, just as many chew gum and continue to do so, because they like it. You know of persons who have a sweet tooth, as the popular term goes, and who consume great quantities of candies, cakes, and pastries during the course of a year, only because they enjoy them. These things are not vices in a moral sense, unless we look upon them from a prejudicial point of view, considering them violations of the laws of health. Ninety-five per cent of our simple pleasures do not, from a hygienic point of view, contribute to the excellence of our physical welfare, yet their injury is so slight that we consider them innocuous.

It was the philosopher Plato, who defined for man what constitutes the higher pleasures. He said they were of the mind—those activities which engage the philosopher—or today, the philosopher, educator, scientist, and moralist. These *mental pleasures*, of course, do excel the physical ones, because the former are most always creative, and contribute to the benefit of society, as well as to the individual participant; however, those who, by choice or necessity, are constantly engaged in mental activity, which they prefer and enjoy, are often inclined inadvertently to exhaust themselves, to tax the strength of their bodies. Complete relaxation, periods of absolute ease and bodily comfort are required for their regeneration. Little somatic pleasures, which gratify the consciousness, and relieve and relax the mind, taken in themselves, as I have said, could be considered not actually conducive to health. Taken, however, in relation to the greater purpose which they serve, they have a salutary effect upon the individual. The will power and personal supremacy of the individual is shown in limiting these indulgences, restraining them so that they do not become excessive and alarmingly serious to the health and personal welfare.

We all know, from personal experience, how we relish a most appetizingly prepared, palatable and wholesome meal. It is an essential gratification of a fundamental appetite. On the other hand, we must know what constitutes our reasonable capacity for such food, for if we retrograde into gluttons, the same nourishing food becomes a menace to our health. Admittedly, smoking cannot be compared to food. One is an essential and the other is not. However, until man—every man and woman—can so occupy his mind with the higher interests and their consequent pleasures, exclusive of all else, he still needs, as a

human being and as a mortal, some little innocent pleasures which please the physical self alone. When men begin to do otherwise, you find them existing as anchorites or recluses in caves, living an unnatural and *unbalanced* mental life.

At times, however, the simple, harmless, little indulgences get out of control, go beyond the restriction of our will power. Smoking is one of these. We receive many letters each month, asking how the habit can be broken. Then we give such information, not as a condemnation of smoking, but rather to help the individual to rid himself of something which he himself does not want. Many of *these members would find in their monographs the principles to assist them in overcoming the unwanted habit*. One frater did so quite successfully. His explanation is so interesting and cogent that I am going to quote it below, for it should be a very effective lesson for others:

"To stress a point in this relation, I wish to call to mind a monograph in an early grade, third or fourth degree, I believe. It depicted a clear and impressive picture of man and his five senses—seeing, hearing, tasting, smelling and feeling. These senses constituted a board of directors controlling the operations of a large factory, the human body. And I well remember the 'Chief Engineer' hired to carry out the WILL of those directors. In one of their sessions, Mr. Smelling and Mr. Tasting complain of fumes escaping from the air shaft into the ventilating system, causing great discomfort and some inefficiency in several departments. Mr. Seeing stated he had noticed for some time irritating effect of these fumes. It therefore was decided to discuss the matter with the Chief Engineer whom they finally instructed to trace the source of the fumes and rectify the condition immediately. The Chief Engineer thereupon checked carefully every network of his Central Control Board covering each department and found a switch causing all of the trouble. This control switch was an old installation that was no longer necessary in functioning under normal conditions. He therefore disconnected it and hung a sign over it reading "Out of Order." Within a few weeks, Messrs. Tasting, Smelling, and Seeing noticed considerable improvement in the efficiency of their departments.

"Last November, the above parable entertained my thoughts one evening at a time when my throat was a little sore and was being further irritated by the smoking of a cigarette, a habit I had harbored for the last fifteen years. I recalled clearly the characters in this parable, and I wondered if my own 'Chief Engineer' possessed the power and ability to carry out my will to discontinue this irritating habit. I visualized the Board of Directors in extraordinary session on

the top floor of 'my factory,' their consultation with the 'Chief Engineer,' his analysis of the Master Control Board, and finally his placing an 'Out of Order' sign over the disconnected switch. Then I watched him sit at his desk to make out a report of his actions to the Board of Directors. At the top of his report he wrote the date and time—November 14th, 1940, 8:10 P. M.

"Each day for a week thereafter I many times wanted to take that sign down and 'throw the switch' into operation; but always, there stood the engineer guarding that sign and stating he had definite orders from the Board of Directors and he was hired to carry them out. By the end of the second week, I was admiring with pride the ability and efficiency of this engineer—and since, I have never felt the urge to 'throw that switch'."

From all of the above, it perhaps may seem that I am defending smoking with all of the fervor of a smoker—the fact is, *I do not smoke*. However, I see in the practice (if it is not indulged to excess) no moral wrong, nor any more interference with man's growth inwardly and psychically than many of the other little habits which man forms — and which he thinks are quite proper or not injurious—may cause. It is ridiculous for one to begin to smoke just to do so for custom, fad or convention, but in doing so, he is by all means, *if moderate*, not damned to an existence of spiritual sterility.—X.

Rosicrucians and the Problems of Life

We have before us an interesting question for consideration that asks, "Why is it Rosicrucians seem to suffer and experience misfortunes the same as others, yet in the early degrees and initiations we are told how they will avoid many conditions and circumstances which other persons confront?" In the first place, we must realize that mere membership in the Order will not bring to one immunity from the pitfalls of a material life. If it did, we could simply offer membership in the Order on the basis of it being a cloak to wrap up in or a shelter to hide behind in the face of the oncoming storm. So long as man manifests as he does on this material, earthly plane, he will be subject to all things earthly. It is not the fault of God and Nature that man suffers war, disease, hunger, privation, and debt. It is man and the code of life he has established for himself that causes him to so suffer.

Take hunger for example: God not only brought into existence man, but at the same time lower forms of life were created. Man was endowed with the ability to think, reason, and intelligently make use of lesser beings to his own benefit. Through his intelligence he was able to combat the animal life that was greater than he

in size and strength. He learned through experience and experiment what plants and fruits were palatable to him and nourished him. Gradually man learned to till the soil and grow foods. He learned to domesticate animals and make of them beasts of burden, thus lightening his task of wresting an existence from the natural sources that were created by Nature, just as man was created as an earthly being.

Nothing in Nature itself has changed to cause man to suffer and experience problems such as we are so familiar with in this modern life of ours. Man, however, has continued his steady growth and mental development. He has established great cities and communities whereby he can enjoy social contact with his fellow beings and band together for greater protection from his natural enemies. It was this formation of community life that played a great part in presenting to man his many problems of a moral, ethical, and social nature. Then there were those who began to complicate their methods of existence. They no longer lived the simple, natural life of the tiller of the soil. They so weakened their physical bodies that they became the victims of their own overindulgences and fell before the onslaught of social diseases, manifested by uncleanness and lack of sanitation. God did not do this. Nature did not do it. Man alone must hold himself responsible.

With the development of communities, villages, and cities with their many complications, came the expression of passionate emotions, jealousy, envy, and hatred. Man's life became more and more a problem with the passing of time, until today in this greatest of all ages, the so-called civilized world is truly a boiling pot of strife, intrigue, worry, and adversities. Men, yes, whole nations of men, are surely victims of circumstances, but circumstances they themselves have wrought by their failure to properly conduct themselves toward their fellow beings. Man has been in the past and still is intolerant in his attitude, selfish in his desires, and unfair to himself and his creator. Practically all men are more or less subject to environment, thus it is difficult even for the strongest of us to stand against the masses and hold firm to a high ideal or code of life that perhaps would bring down upon us the criticism of fellow members of society. Thus as members of modern, civilized society, we are subject to all of its adversities and at the same time we are subject to all of its benefits. The extent to which we suffer or benefit depends largely upon our own mental outlook on life. Rosicrucians are, insofar as their existence is concerned, no different than anyone else. They, too, are subject to the conditions that exist in the communities in which they live. They are subject to competition in the business world. They are subject

to epidemics of disease as are their neighbors. If famine and drought beset their land, their country, their community, they, like all others, are subject to it. The only way in which they could avoid being confronted with these social and economical problems of community life would be to retire to some lonely spot, perhaps some uninhabited island, where competition with natural forces would be their only source of worry.

With the mental growth and development of man, there came into being schools of learning. Just why these groups or these schools were started is of no consequence here. The fact of the matter is they were formed. Some of these schools of thought confined their investigations to the workings of universal law, others to the problems of men in their relationship to each other, and still others delved deeply into the spiritual side of man's being and his relation to the natural forces at work throughout the universe.

At a time in history when Egypt was at its height and was virtually the center of culture and knowledge, Amenhotep IV, young Pharaoh of Egypt, offered to his people what to them was a revolutionary idea. It was that of a one ever-living, all-loving God. With this public announcement of a new spiritual order in Egypt, we might say came the first outward, active cycle of the Rosicrucian Order. This great order has continued to exist throughout the ages in various lands and has always been the center of culture and learning. From it have branched a great many schools of thought, investigation, experiment, philosophy, science, mathematics, chemistry, and even the science of healing by herbs, drugs, minerals, as well as physiotherapy. Besides the Rosicrucian Order there have been other organizations that have come into existence at various periods in history, each with more or less the same ideal or the same purpose; that is, the upliftment of mankind, the raising of his ideals, and a higher understanding of himself and his relationship to the universe. Many such organizations and fraternal orders have been sponsored by and allied with the Rosicrucian Order. In many of the European countries they use the meeting rooms and temples of the Rosicrucian Order and members of the Rosicrucian Order are also associated with these other organizations. Because of their ideals, their purpose for existence, and the knowledge they pursue, they have come to be known as esoteric organizations. In other words, spiritual orders seeking to develop the spiritual side of man's nature, thus rounding out his personality and balancing the dual qualities within him. Man is fortunate indeed that there are available to him such refuges from the all-too-often sordidness of materialism. Such contact with the spiritual aspects of life, even if it

be only occasionally, is extremely valuable in maintaining a balanced state of mind and body.

The Rosicrucian has an advantage over his non-Rosicrucian neighbor for he has an understanding of cause and effect. He knows and appreciates the limitations of the physical, material side of his being. He also knows the unlimited abilities of the divine qualities within him. Although he is faced with the same problems as his neighbor, he knows how to cope with these problems. He is spared the many heartaches and sorrows of worry and fear because he realizes that these material conditions that cause such worry and fear of the future are merely passing incidents in his life and, therefore, have no actual existence. Through his knowledge of the God Consciousness within him, the Rosicrucian can lift himself above his worldly problems and there, basking in the warmth of the Cosmic light, plan and build for the future while at the same time receiving understanding and guidance in the face of discouragement.

There are in our files thousands of letters from members of our Order who have found joy, peace, and contentment while virtual chaos reigned throughout the civilized world, not because they were not subject to the same conditions as everyone else, but because of their better understanding of the world's problems and their knowledge of the laws of cause and effect, and their ability to call upon the reserve strength of their Divine Inner Beings in the face of crises.

To conclude, let us be reminded that mere membership in the Rosicrucian Order does not make possible the ability to overcome all obstacles placed in one's path. There is much more to the problem than that. It requires a thorough knowledge of the Rosicrucian ontology of life and then the practical application of these laws and principles, not just on occasions when faced with adversities, but every hour of the day every day of the week, year in and year out. This is being a true Rosicrucian and following the Rosicrucian way of life. Those who do this, and there are hundreds of members all over the world who do, are virtually free of the setbacks and worries resulting from problems, trials, and tribulations that confront them in their progress through a modern, high-gear life. We cannot force one to so live. Here again man is free to choose. All we can do is to provide him with the knowledge that has come on down through the ages. If the Rosicrucian member refuses to study and apply the teachings, all we can do is express regret and extend to him our sincere sympathy and best wishes.

Fear

Fratres and sorores, once again we have been requested to discuss here in our Rosicrucian Forum the subject of fear. In going back over early issues of our publication, it is found that fear in some form or another has been a topic of discussion in at least one issue of every volume, beginning with issue Number One. The fact that there are so many questions on this subject would seem to indicate a need for it. However, we often wonder whether or not too much time is spent by the average individual dwelling upon the things and conditions that set into action those emotions that we think of as fear. In other words, are we building for ourselves a fear complex to haunt us throughout the remainder of our lives by constantly thinking and talking of fear?

During the early years following the stock market crash of 1929, such a complex took hold of the world to an extent that hundreds of persons, otherwise normal and intelligent, took their own lives for fear of the consequences of their losses, for fear of the future that actually they had no reason to believe would not be just as bright and filled with happiness as had been the years previous. It is interesting to see in our correspondence letters from members of the Order who sought consolation in study and spiritual pursuits after the market crash. We find such statements as, "Never have I been so happy as since I joined the Rosicrucian Order. Before 1929 my only interest was the money I could earn or make by speculation. My impression of happiness was watching the stock market ticker with its steadily soaring prices, then going out in the evening to dine and wine, satisfying the physical desires, but returning home empty, not knowing just what was missing. I now realize that I lacked harmony in my being and was failing to stimulate and develop the spiritual, divine side of myself. Following the pursuit of knowledge has helped me to realize just how superficial was my conduct in those years preceding the market crash." Such members have known days of plenty insofar as material benefits are concerned. They have gone through the worry and anguish of losing material wealth and position. They probably came into the Order at a time when they were wracked with fear; however, their spiritual growth and understanding have helped them to overcome these fears and find happiness, peace, and contentment often even in the face of apparent material disaster.

Now today in a world filled with grief and sorrow, the peoples of the earth are again under the strain of fear and worry of the future. In the countries not yet touched by actual physical combat, there is a rapidly rising pessimistic out-

look. Granted there is far too much to warrant such an outlook; nevertheless, it will do us no good to sit down and worry about it. If our worries and fearful thoughts will set into action a force that will change the condition, then our worries have borne fruit. Usually, however, the attitude is one of defeatism. A resignation to a fate. This sort of attitude is the one that is dangerous, for it breeds everything sordid and vicious that one could ever look for in a lifetime. Among the worst conditions is ill health that results from such an attitude. The loss of self-confidence that can occur under such reasoning, or should we say lack of reasoning, can and does turn a strong, active, virile being into a weak, phlegmatic, almost lifeless, human wreck.

As we have suggested, there is much, in fact far too much, in the way of chaos to warrant a pessimistic outlook on the world's immediate future and it surely would be illogical to, in the words of our late Emperor, Dr. H. Spencer Lewis, "smile at everything that goes wrong and in the face of a cold winter and an empty coal bin, sit down at a foodless table and laugh yourself into hysterics with a fictitious joy that is as shallow as some of our California creeks in the rainless period of the summer." Nevertheless, the effort we expend in mental worry for the future is indeed wasted effort.

We have been asked, "Just what is fear and why do we experience it?" This question assumes that fear is an actuality or rather an entity and has real existence. Seeking the answer to this question, we find from our Rosicrucian teachings that, "Fear is the anticipation of the unknown." In other words, it is an emotion that we experience when we anticipate a catastrophe in our lives. What we know we do not fear. Fear of failure in performing a task is a good analogy. Once we succeed we gain confidence in ourselves and can repeat the task without apparent effort. The more often we repeat it, the greater becomes our self-confidence. Stage fright is typical of this form of fear. The emotional reactions are horrible indeed. One who experiences such emotions can best overcome them by continually facing the situation that brings them about. The concert singer, for example, can overcome stage fright and gain confidence by appearing before the public as often as conditions will permit. Each successful performance will build just that much more confidence.

In an early issue of "The Rosicrucian Forum" Dr. Lewis tells a story of a "Dear Old Lady" who lives in mortal fear of receiving telegrams. There are, no doubt, thousands of persons who have the same experience, yet this "Dear Old Lady" receives many telegrams each year, all bringing messages of joy, peace, and happiness. Such messages, for instance, as birthday greet-

ings, mother's day greetings, telegrams of Christmas cheer, and New Year best wishes. Actually she has no reason to assume that a telegram will bring news of disaster, tidings of sorrow, or grief. Here is a typical illustration of fear as the anticipation of the unknown, yet very definitely unwarranted. Dr. Lewis recalls a statement of Elbert Hubbard: "The saddest things in our lives are the things that never happen, because living in dread of them and fearful that they might happen, we have made ourselves more sad about them over longer periods of time, then we have over the things that did happen. The unfortunate things that happen in our lives happen so quickly and so suddenly and are done away with so quickly, that often we have but a few moments or hours of grief about them; whereas the things we fear and dread and expect to have come into our lives often torture us for days, weeks, and months, and then perhaps never happen at all." Who is better off, the one who suddenly experiences an attack of appendicitis in the middle of the night and is rushed to the hospital for an immediate operation or the person who experiences an occasional pain in the abdominal region and because of what has been read or because of what has been said by others, lives in daily fear of an impending operation?

There are many women who keep themselves in a constant state of terror for fear of cancer of the breast. They perhaps have brought on a muscular strain that causes slight pain or maybe a congested condition from a cold. They worry themselves away to shadows. They are irritable, sick in body and mind, but not from cancer. If they would only go to a competent doctor for examination and learn the truth, they would no longer have this mental torture. Even if the condition proved to be cancer, the mental anguish of not knowing the truth would be gone, thus the wasted effort of worry would be directed toward treatment and relieving the condition. This same thing applies to all forms of abnormal conditions. Usually the illness itself is doing far less harm than the mental strain of worry.

It seems safe to say that our misfortunes in life are the things quickly forgotten, whereas the pleasures and joys are the experiences long remembered. For instance, we soon forget the pain of a broken leg and when relating the incident will place more stress upon the amusing incidents that might have occurred during the weeks of hospitalization. One might ask, "Wasn't the pain terrible?" and chances are we would answer, "Oh yes, it was very bad, but you should have seen the funny expression on the face of the fellow in the bed next to mine when he was coming out of the ether."

Since we must admit that we enjoy far more pleasant things in life than we suffer unpleasant-

nesses, it should not prove too difficult to dispell fear and worry over the things that have not yet happened to us. It is surely true that we will have more happiness, pleasure, and good things in life than things evil, if we will but look for the good things and blessings and stop seeking the evil. The Rosicrucian teachings tell us that fear is the result of improper reasoning and can be dispelled by reasoning inductively from effect to cause. Fear is the result of reasoning from the present to a nonexistent future or conclusion. If our reasoning is balanced, we find that what we fear does not exist. Our late Emperor, Dr. H. Spencer Lewis, provided us with a most interesting and valuable book that thoroughly covers this entire subject. The book is entitled, "Mental Poisoning." Everyone should have this book in his private collection, whether or not he is a victim of self-inflicted worry as a result of fear. The Rosicrucian Supply Bureau can provide you with a copy of "Mental Poisoning."

Rose-Croix University Activities

To many members the Rose-Croix University is an institution which exists far away from them, but in reality its activities are an integral part of modern-day Rosicrucianism. More and more its activities and influence are being felt through the work which is being done and the students who travel out to all parts of the country after attendance here in the actual class sessions. One way, in particular, in which the University has extended its activities is by holding regular night classes. The attendance at these classes is, of course, limited by geographical limitations, and it is for that reason that the classes for this year were announced only to members living within about a hundred mile radius of Rosicrucian Park.

The classes this year are under the direction of Professor Watermeyer, who, as has been announced in these pages and in the "Rosicrucian Digest," is spending a year on the AMORC staff directing certain research work under the personal supervision of the Emperor. The night classes constitute a general survey course of physical sciences. Many interesting lectures are presented and demonstrations in all fields of physical science are used to illustrate the topics discussed. The reception of these classes has been most gratifying. Members come from long distances to attend, and as the continuity of the class discussions is not so definite that attendance at one class would not prove interesting or enjoyable, members who are visiting Rosicrucian Park on Wednesday evenings often take advantage of the opportunity to attend a class. In this way we are presenting to the members an interesting survey course, as well as fundamental prin-

ciples connected with the world in which they live, principles which have directly to do with the physical universe. However, in addition to the mere presentation of the fundamental scientific principles discussed, there is a definite correlation with Rosicrucian principles. All points and all subjects are handled in direct relationship to the Rosicrucian teachings, both in sustaining them and in showing the student how he can better use the knowledge he is acquiring.

This, of course, in a small way is an illustration of the purpose of the Rose-Croix University. Its regular summer session presents classes in various subjects, all of which show a definite relationship to the Rosicrucian studies. Only Rosicrucians can attend the Rose-Croix University, and they must be in good standing and have previously matriculated and been admitted by proper examination and consideration. This does not mean that the requirements are difficult to meet. If you can understand these comments concerning the University you can understand the instructions that are given. We want the Rose-Croix University to be unique in that it represents Rosicrucian knowledge in relation with other sciences. If you have not recently read a copy of the booklet, "The Story of Learning," which presents the full scope of activities in the University, you should write to the Rose-Croix University Registrar immediately. Times were never better than they are right now to arrange to attend a session. Do not put it off, because the knowledge you can gain is something you can utilize now, not at some indefinite future time.

Another activity current at Rosicrucian Park exemplifying true Rosicrucian spirit is, of course, the temple sessions held in the Supreme Temple each Tuesday evening under the supervision of a Supreme or Grand Lodge officer or someone designated by them. This gives members the opportunity to participate in an activity at the Grand Lodge if they visit here on that particular evening. On the first Friday of each month there is presented in the Rosicrucian Research Library a review of some outstanding book in the field of metaphysics or occultism, or in other fields closely related to the Rosicrucian teachings. So you will see that activities here are constantly increasing the value of Rosicrucianism, adding to the total knowledge that has been handed down as a tradition in the past.—A.



Obedience is the result of discipline, but respect is the outgrowth of admiration.—*Validivar*.

Our Thinking and World Conditions

A Soror asks that there be discussed in "The Rosicrucian Forum" the general question of to what extent it can be assumed that our thoughts and conversation intensify conditions that exist in the world today. Everyone is conscious of hearing prophecies of doom, of coming inflation, of world upheaval, of the fall of civilization and the end of all for which we have sought in modern civilization. Is this condition a reality with which we are going to be faced in the future? Is it only the result of the panic and the thinking of so many individuals today, or, as the Soror who asked this question points out, are we in a sense creating it if we join with these individuals who prophesy doom?

At least it might be well to realize that we could do some good by directing our thoughts constructively. How many things have happened in the world contrary to the wishes of the majority of people, because they brought them upon themselves through fear, it is difficult to say. However, there are certain cycles of activity through which we as individuals, and as groups, must pass. Some of these cycles are conducive to constructive activity, and some are not. Therefore, it is true that man can direct his environment and create his future and conditions by taking advantage of constructive periods or redoubling his efforts during those periods less conducive to constructive activity. Many members of this organization know this to be true in their own lives through a careful analysis of the daily and yearly periods of life which are outlined in the book entitled "Self-Mastery and Fate With the Cycles of Life," by the late Emperor, Dr. H. Spencer Lewis.

This is not entering into a discussion of what the inevitable must be, any more than man is prophesying the future when he tries to adapt his actions to conditions that are favorable to the time the action is begun. But it does not have to be explained to any intelligent person that the world is passing through an unfavorable cycle for constructive work. It is clear from the activities of all nations that little effort is being directed along constructive lines, and that which is constructive secures less following and less support than the activities which are necessarily given our attention in a hostile world such as exists today.

If we will acknowledge, then, and use as the basis of our thinking, the fact that these times are not as conducive to constructive activities as other times might be, we can easily proceed a step further and realize that if we allow our entire lives and thinking to be dominated by destructive theories we are simply fanning the coals

that already exist, trying to make a fire where now there are old smouldering embers. In times such as these, when destruction is rampant, it is so easy for us to become negative in our own attitude that we find it more and more difficult to pick out of the news of the day and the activities of our times those constructive conditions and activities to which many men still devote themselves. We read the headlines of the newspapers and believe that everything that is being done is destructive, that all man's attention is being turned toward war; yet how many people, how many millions of people, are actually going about their daily work in about the same way as they have always done, except that their cost of living is a little higher and they may give more concern to national affairs than they did when everything was less unsettled.

Therefore, as Rosicrucians, it is wise that we exert influence toward constructive thinking, that we do not join in a general wail that civilization is doomed, that all hope for the future is gone, that inflation, deflation, depression or some other condition will ruin our plans. Remember that every crisis that has ever faced humanity has brought about these same prophecies. Of course, someone will say to this that while this statement is true, never has there been such a serious condition as there is today. The answer to that is that never has there been in the past such a state of civilization to combat such a condition. Never has there been the mechanical means which man can use constructively as well as destructively. We cannot expect one side of the scale to lower while the other stands still. Consequently, while the world is in a greater political upheaval than it has ever experienced before, man is in a better position to meet such a problem.

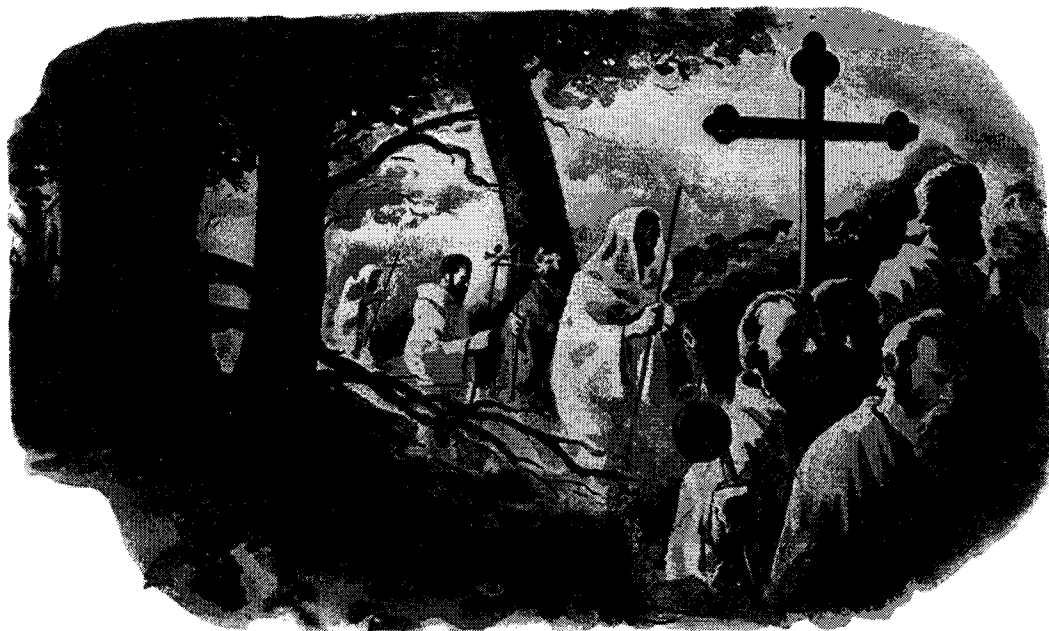
Man has to learn the same lessons in similar situations over and over again. To deal with a less serious condition than exists now would not tax man's abilities, because he would already know the solution from the past. If we face the matter squarely we realize that the condition facing civilization today is no more serious than it was to us who remember the same situation twenty-five years ago. Therefore, constructive thought, like all constructive activity, is conducive to advancement. Let us do our part in spreading it.—A.



"Hence it happens that he who seeks for the true causes of miracles, and endeavors, like a scholar, to comprehend the things in nature, and not, like a fool, to wonder at them, is everywhere regarded and proclaimed as a heretic and an impious man by those whom the multitude reverence as interpreters of nature and the gods."

—Spinoza.

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