

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

TURNING THE TIDE OF BUSINESS

By THE IMPERATOR



IN RECENT weeks many of the nation's greatest business advisors and writers have been surprised at the turn of events in the American business world. They say something very unusual has happened, and that it has flabbergasted them and left them in doubt as to the value of their previous analyses and ideas of what is wrong with America and American economics. These writers in their newest articles set forth the fact that during the early part of 1938 America was down to the very lowest point in economics and in prosperity and business success and finances, and that not only was money very scarce and the money market very tight, but that the attitude of the people was at a low point, with despondency, depression and hopelessness paramount.

Some of these writers for months had been claiming that because of the large government expenditures, because of the increasing taxes, because of the interference with "big business," the banks were holding fast to money; that business men were not expanding in their business activities; that persons with money were holding fast to it; that buying was down to the lowest point, and production beginning to cease, and altogether they had a very black picture of the future of America. Some people even tried to claim that until the President of the United States and Congress turned about face in their attitude and

made many changes, there would be no improvement in American conditions, and that those conditions would become worse. There was a demand that there be a different President, a different Congress, a different political party in control. Then, suddenly, in May and June, there came a change in business conditions, and this change increased so that in the middle of June there was a bursting forth of better conditions that surprised everyone. The stock market and Wall Street began to recover, and the stock prices to rise. Thousands and thousands of men and women took this as a sign indicating that prosperity was not just around the corner, but that some strong wind had blown it from the corner into the middle of the block. This created hopefulness, and persons everywhere in every line of business took an optimistic attitude and this resulted in their talking about the return of prosperity, and within a month conditions began to change rapidly.

Here, in the middle of summer, we find conditions improving so that the most pessimistic writers and those who have tried to analyze conditions in America are not only astounded but puzzled. They realize that Wall Street is not responsible for what happened, because Wall Street was taken by surprise itself. But they do not realize one thing that we should understand well, and that is, that the prosperity of America and its business conditions and problems are wholly controlled by the attitude of mind of the people. No matter what happened first, or what was the cause of a little sudden spurt of good business, the American people suddenly seized upon this little breeze of prosperity and decided that good

times were close at hand, and that the depression was over. As soon as the people began to realize that, and began to think that way, their whole affairs were affected and they began to react toward the idea of prosperity and the coming of better conditions.

So we see at the present time the development of a miracle of the mind. We have said over and over that the conditions in any country are not the result of the actions of a president or a dictator or of his congress or cabinet, but of the people themselves, and that if the people would become hopeful and optimistic and determined, and would start thinking the right way, all of the unpleasant conditions could be changed overnight.

In our little annual booklet of prophecy issued last year we indicated that just such a change as this would occur, and that the end of 1938 would see an increase in many lines of business and an improvement in many ways economically. But we do not mean to say at the present time, in the middle of 1938, that prosperity and economic conditions are back to the proper standard. The minds of the American people may take another change. It is possible for the human minds of the American people to be affected by something and almost overnight throw the whole country into a depression again. But if the present tendency is continued, it will mean that more and more persons will take an optimistic attitude and, despite anything that the President has done or that

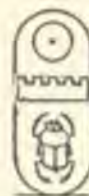
Congress has done, and despite all of the heavy taxes and interferences with business, America will rise out of the present depression and out of all its other unpleasant conditions and become mighty and powerful again.

The whole thing rests in the mind of mankind and not in his banks or in his politicians or in his laws or rules that govern each state and each section of the country. It will be interesting, therefore, for all of us, as students of human psychology, to watch what occurs now throughout the rest of this summer and the fall and winter. If there are no further artificial war scares, and no further campaigns or propaganda trying to limit and restrict the thinking of the American people, it will rise to a high power. America can be the richest, most powerful, happiest and most successful nation in the world, and its success, happiness and prosperity will affect many other countries and help them to rise out of the gloom in which they are living. It is not true that the conditions in other countries force us into situations. The only thing that affects us here in America, and affects a great many people throughout the world, is the mind of the individual, and this is easily controlled if the laws and principles are understood. Certainly Rosicrucians are among the best trained of all classes of people in the world to use this mind power, and to exert it properly, and to help redeem the world from the errors of its thinking and the errors of its living.

IMPORTANT TO ALL MEMBERS

We wish to reiterate again that our members and friends cannot have interviews with the Emperor at any other time of the week than Thursday afternoons from 1:00 to 4:30 P. M., and then only by appointment through letter or telephone message to the Emperor's secretaries. Other officers of the organization may be seen by appointment at almost any hour of any day of the week. But all of the offices and departments of the Administration Building are closed on Saturday afternoons and Sundays, and therefore the officers cannot be interviewed or seen at such times. However, the Oriental Museum and Planetarium are open to members and the public on Sunday afternoons and evenings. Please keep these facts in mind and avoid the continuous disappointment on the part of members and friends who come here unexpectedly at inopportune periods of the week and expect to have interviews with the Emperor.

—SUPREME SECRETARY.





The Occult Forces In Music

(Lecture Delivered at the 1938 Annual Convention, Accompanied on the Hammond organ by Soror Violet Cowger.)

By THOR KIIMALEHTO, Sovereign Grand Master



THE greatest fascination in the study of the philosophy of mysticism is that it embraces all life, all knowledge, and all art. Beyond every mountain peak looms a higher, a grander, a more imposing range. The horizon recedes as we

approach it, and the eager soul is lured to journey on. We have studied the mystic philosophy of life. We know its relationship to religion, to science, to psychology, to life problems and to literature. We know the mystic value of sound. We know that many great artists have expressed mystic principles and ideals in their paintings. But few know the intimate connection between music and occult forces.

The other day I came across the book "Music" written by Cyril Scott, the well known English composer, and it was a revelation to me. I felt as Keats did when he first discovered Chapman's Homer:

"Then felt I like some watcher of the skies
When a new planet swims into his ken.
Or like stout Cortez, when with eagle eyes
He stared at the Pacific—and all his men
Look'd at each other with a wild surmise—
Silent, upon the peak in Darien."

The entire history of music is outlined, all the great composers are discussed, the hidden effects are analyzed, and the course of music in the future is outlined. To read the book is to make one keenly aware how much one who has not been an ardent devotee of music has missed. One is filled with the desire to study. One is overwhelmed by the conviction of a powerful source of joy, inspiration, and of creative forces. We can find God in a sunset, a poem, the test-tube, in a mathematical formula, in prayer, but the most beautiful way is to find God in song, for the soul to soar upward on the wings of melody. How pitifully narrow is the life of the average human being! How much more beautiful when enriched with art, poesy, and song!

The book is very interesting, but must be read with an understanding heart, and can be appreciated by one versed in mystic lore and Cosmic law. I can not begin to recount all the interesting data, and can mention only a few of the most surprising facts.

The author begins by posing this question: "How is it that in each period of musical history a particular composer has contacted and selected a particular set of ideas, the aggregate of which has constituted what is now known as his individual style? Has his selection been purely the outcome of individual temperament and taste, or has it been

Two hundred eighty-six

influenced by powers exterior to himself?" The answer can be found only in the esoteric history of music. The author makes the statement that the Master Kut-Hu-Mi, the highest known initiate, who graduated at Oxford in 1850 and now resides in Shigatse, Tibet, takes a special interest in the evolution of Western music. Indeed he considers it advisable that students of occultism of all schools should more fully appreciate the great importance of music as a force in spiritual evolution, and to this end he has revealed much that has hitherto not been revealed and that cannot fail to prove of paramount interest to all music lovers. However this statement may be, we can only accept it as given by the author. The message alone interests us and it is of sufficient importance and interest to demand our most earnest attention.

The statements of Plato and Aristotle in regard to music are fundamental esoteric principles. "Musical training" writes Plato, "is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul graceful of him who is rightly educated." So pronounced was Plato's opinion of the effects of music that in another part of his "Republic" he says: "The introduction of a new kind of music must be shunned as imperilling the whole State; since styles of music are never disturbed without affecting the most important political institutions."

Aristotle wrote: "Emotions of any kind are produced by melody and rhythm; therefore by music a man becomes accustomed to feeling the right emotions. Music has thus the power to form character, and the various kinds of music based on the various modes, may be distinguished by their effects on character. One, for example, working in the direction of melancholy, another of effeminacy, one encouraging abandonment, another self-control, another enthusiasm, and so on through the series."

There is no doubt that each specific type of music has exercised a pronounced effect on history, on morals, and on culture; that music is a more

potent force in the moulding of character than religious creeds, precepts, or moral philosophies. Music operates on the mind and emotions of man through the medium of suggestion. The particular emotion which a given piece of music depicts is reproduced in ourselves. It operates through the law of correspondences. Not only the emotional content but the essence of the actual musical form tends to reproduce itself in human conduct. "As in music, so in life." There are several types of music which operate on the mind. Thus Bach's music had a very definite effect on the mentality, for in accordance with our axiom, as Bach's art is of an intellectual type, it produces an intellectual effect. An examination of history proves that an innovation in musical style has invariably been followed by an innovation in politics and morals. In Egypt and Greece, for example, the decline of music was followed by the complete decline of the Egyptian and Grecian civilizations themselves.

Handel's music influenced the characteristics of the Victorian era. It was, in fact, his exalted mission to revolutionize the state of English morals. His music inspired awe and reverence. The keynote of Bach's genius was profundity, one replete with high inspiration and inventiveness. His music had a marked influence upon the mentality. The mathematical ingenuity of his fugue-writing alone contributed greatly to this influence. From the day that Bach's music spread abroad, dates the vastly increased intellectuality of the German people and the endeavors of some of the greatest thinkers. His music likewise was responsible for the rich harvest of subsequent German composers. Bach with his musical logic aroused a remarkable taste for philosophy in the Teutonic people. Bach first intellectualized the Germans, then Handel appeared and conventionalized them.

Beethoven's mission was to portray in sound every variety of human emotion. For this reason it was essential that he should be born to suffer, born with manifold difficulties against which to contend; difficulties of temperament, of external circumstances, and corporeal difficulties. In order to express the en-



tire gamut of human emotions in the cipher of music, he had first to experience, if not all, at any rate most of them. The rest was achieved through the imagination. Beethoven's music, then, induced sympathy on a scale hitherto unknown, and made possible the introduction later on of the science of psychoanalysis. It was in fact, the forerunner of this therapeutical science. His music gave people the power to *feel with* and not merely to *feel for*. Furthermore, it was the tolerance-inspiring effect of Beethoven's music which gave rise to the writings of Havelock Ellis, Forel, Krafft-Ebing, Bloch and others—those painstaking and self-sacrificing investigators of sexual psychology.

Mendelssohn, though so different in character from Beethoven, worked unconsciously to the same end—the instilling of sympathy. Beethoven's great art was to awaken compassion by portraying the wretched and the destitute in all their misery; Mendelssohn's was to achieve the same result by portraying them made happy. That Mendelssohn enhanced the sympathy-arousing effects of Beethoven's music is obvious from the even greater increase of charitable institutions which became manifest some twenty years after he had passed away. Between the year 1879 and 1904 no less than 58 charitable institutions were inaugurated in London alone.

Chopin was the musical poet par excellence of refinement—not a superficial, but an inner refinement of soul. He was the first tone-poet in the truest and most specific sense. He was an unconscious medium for the aspirations, longings and thwarted spiritual desires of the intelligentsia of his day. In the domain of painting his music indirectly inspired the Pre-Raphaelite Brotherhood and Burne-Jones; in the domain of literature, the stylistic refinements of Flaubert, Rossetti, Paul Verlaine, Maeterlinck and others. The influence of Chopin upon manners was as pronounced if not as apparent as his influence upon literature and art. His music had an aestheticizing effect. Thus Chopin was responsible for a step in the right direction—he had altered and refined the motive. That people should refrain from doing a thing because it was unbeautiful was better than that they should merely re-

frain because it was unconventional. He inspired the inauguration of societies connected with intellectual or artistic pursuits.

Chopin's influence upon women was especially appreciable in Germany and England. Neither the German nor the English women of the period were, as a rule, mentally cultured. There was in the Victorian era seldom any true friendship between husbands and wives. The men feared God, the women feared God and their husbands. It therefore became necessary that a subtler influence should be employed to break down this debilitating dependency—that influence was Chopin. He affected women, though unbeknown to themselves, through his refinement, his delicacy, his aestheticism. He awakened the desire for culture by portraying the poetry of refinement and the inherent charm of poetry itself. The result was that women who had been perfectly content to stay at home and make the home beautiful began to join societies for the better understanding of poetry and the fine arts. It was the beginning of the emancipation of womanhood.

Music even influenced the education of children. That the kindergarten became a popular institution was in part due to the influence of Robert Schumann's music, while much later on, the Montessori system was actually inspired by that influence. It crystallized at last the realization that children are all different from one another, and hence must be treated individually and not *en masse*; that children cannot be educated by anyone else, and "that the impulse to learn must come from within their own minds"; that children are so constituted that "given proper conditions they prefer educating themselves to any other occupation." Schumann was the true poet of the child-soul, of the child-nature, of the child-life. His music has a marked effect on children; it affects their subconsciousness in a manner in which none hitherto has been capable of affecting it. It is the only music so far conceived which is attuned to the child-mind, and for this reason it is the only music capable of educating the child.

Like Chopin, Robert Schumann has exercised a marked effect on the pic-

torial art. He was largely responsible for that type which was known as Jugendstil (Youth-style). It was in evidence in the final decade of the last century, but since then it has undergone development at the hands of a variety of artists. But even more has Schumann been responsible for moulding the post-impressionist painters, and many of those who have followed. If we examine the spirit of post-impressionism we notice that its outstanding feature is naivete, and the drawings and paintings inspired by its influence look as if they had been executed by children — the trees, houses, figures, all suggest the hand and mind of a child. This is noticeable in the works of Gauguin and Van Gogh, and also more so in those of Picasso. This primitiveness, this simplicity of conception, has spread far and wide in all countries. It was indirectly inspired by Schumann, as the pre-Raphaelites were indirectly inspired by Chopin. It took longer to materialize, but Schumann's music was never so extensively played as that of Chopin.

Beethoven had portrayed human love, Bach and Handel had portrayed religious devotion or love for God. Wagner was the first to portray that Love is God, the Divine Love, or what in certain schools of occultism is termed the Buddhic.

Only an Initiate is in a position to know the spiritual value or altitude of a given piece of music. Non-initiates can only feel it and judge by the effects on themselves. Those who are able clair-audiently to hear music of the higher spheres, hear not only one melody, but countless melodies simultaneously, and all blending together in subtle harmony. The music of earth which most closely resembles that of these higher planes possesses the greatest spiritual value. When the ingenuity of a composer is such that he can interblend several beautiful melodies so that they can be played simultaneously to produce one harmonious whole, then the spirituality of his music is assured.

Some of the effects of these spiritual portions in Wagner's music have come into manifestation, as all those movements, having unity or brotherhood as their ideal, are the result of his influence. His music also aroused the feel-

ing of intense nationalism for which the Germans became notorious. From the point of view of the occult student, the foregoing is a clear demonstration of the responsibility which rests upon the composer who is blind to the effects his music creates.

The psychological puzzle of Wagner's character is solved through occultism. Because he possessed such a strong desire to help mankind he earned the right to be used by the Masters, who recognized in him the finest musical medium they were likely to have for the next fifty years or more. We have no evidence to show that he was aware of this overshadowing, nor of the fact that he was so extensively used by the Cosmic, which is enough to account for traits in his character which have called forth such strong criticism from some of his later biographers. It often happens that Cosmically inspired people lose their sense of proportion and values and become imbued with what appears to be intense egoism and selfishness. This is largely because they are centralized and do not swing to the extremes of polarity. Attributes such as modesty or its opposite, conceit, play no part in their consciousness. To "get the message across" is all that concerns them. Thus the character which Wagner showed to the world was not exclusively his own. It was in part Cosmically dominated.

Richard Strauss accentuated the German race-feeling which much of Wagner's music had been instrumental in emphasizing. By a grandiose portrayal of battle through the medium of music, he glorified war and strife, creating thereby a thought-form which was used by the Dark Forces to help precipitate the war itself. The music of both Wagner and Strauss stimulated the love of freedom. Consequently all those freedom-aspiring movements including the demand for easier divorce laws and militant suffrage came into prominence.

All high Initiates have the power, by means of thought-transference, to impress upon the minds of such persons as are sufficiently receptive any ideas they may think fit. But when we say impress, we use the word in a suggestionistic sense, and in no other. They suggest



ideas to the poet, musician, painter, writer or philosopher. They do not force ideas upon him. The recipient is often quite unconscious of where his inspiration comes from, and has no suspicion that he is either the subject of thought-transference or temporarily "overshadowed" by an unseen Ego. Within comparatively recent years certain of the Masters who specialize in the arts have deemed it expedient to inspire a type of music calculated to augment spirituality by means of knowledge. Through music man should at least come to sense that other world with its millions of incorporeal denizens existing concurrently with the physical.

The vibrations of music actually affect the occult constitution of man. The quarter-tone of Indian music especially affects the mental body, hence the domain of mind, philosophy, metaphysics. The third-tone of ancient Egyptian music especially affected the emotional body, hence the domain of the emotions—ritual, music and occult knowledge. The half-tone of European music especially affects the sensations, the physical body, hence the domain of matter, mechanics, government of men, practicality. Nor is the reason far to seek. The quarter-tone is the most subtle division of the note, therefore its influence is the most subtle of the higher bodies. The third-tone is a less subtle division and therefore it influences the correspondingly less subtle emotional body. The half-tone is the least subtle of all and therefore it influences the physical.

"As above, so below." What is actually heard of music is only its physical manifestation depending upon its vibrations, which pertain to the "below"; in other words, we perceive the effects of those musical vibrations on the physical plane, but we do not perceive the more far-reaching effects created by that music on the higher planes. It is just these "above" vibrations which influence our various subtler bodies and our characters, because they influence those planes themselves. These effects can be perceived by the trained seer and assume both forms and colors commensurate with the artistic value and emotions which the music expresses. But the following point should be especially

noted. Where a man is entirely lacking in a particular quality, and hence in its corresponding color, then in that particular respect the subtler manifestations of music can not affect him. Were it otherwise, the most unevolved souls would develop with an astounding rapidity, particularly in the large cities where there are concert halls and opera houses. That even the most undisciplined characters are susceptible to the beneficial influence, however slight, is very noticeable, and for this reason even hand-organs serve a useful purpose in the slums.

One very important point we have still to add, namely, that the subtler effects of played music, the colors and forms produced on the emotional plane, endure for some time after the actual sounds have died away. It is for this reason that it is unnecessary for a person to be within earshot of music in order to benefit to some extent by its effects. Think, friends, of the extraordinary implications of these statements. We are affected by the music in our neighborhood even if we do not hear it. The educational possibilities are overwhelming. If, to be in the neighborhood of music is so potent, how much more so if we hear and understand! Even greater will be the effects of patiently studying music and practicing it day by day. What greater incentive can anyone want to apply himself immediately to this most inspiring of all the arts?

Cesar Franck was a master of that form of improvisation which Initiates know to be the Cosmic type. He is the bridge between the human evolution and the psychic. One result of his achievement was the diffusion of practical mysticism throughout Europe which began toward the end of the last century. Mankind in general is averse to accepting anything new. Not only is the objective mind in resistance to it, but still more so the subconscious. It was this resistance in the subconscious which Cesar Franck was instrumental in breaking down. He helped to insinuate into it those very ideas which later on so many people came to accept. Franck was an Initiate, but without clairvoyance. He was an intermediary between the Cosmic forces and human-

ity as Edward Grieg was an intermediary between the nature forces and humanity. It was Grieg who paved the way for Frederick Delius, Claude Achille Debussy, Stravinsky and others, and finally for Scriabin — one of the greatest exponents who has so far appeared in the field of art. Hitherto even the most advanced have only been able to "bring through" a small portion of the music of the spheres, and that is why the hyper-moderns sound so discordant to us.

Since Debussy and Ravel have spread abroad their influence, a perceptible change in the attitude towards the "unseen" has taken place. Popular magazines print articles dealing with the subject of Furies as possible objective realities and not merely as figments of the imagination. The interest in folklore has widely increased. Learned men have published books on the folk-lore of the various countries. The number of people with psychic perception is increasing, and instead of being scoffed at as visionaries, their assertions are taken with a degree of seriousness which formerly would not have been accorded them. The chasm between the unseen and the seen is growing ever narrower.

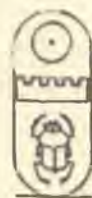
Scriabin became the greatest exponent of psychic music. He was also the first European composer who combined a theoretical knowledge of occultism with the tonal art. He knew that he had a spiritual message to convey to the world, and that through music it could be given. He wanted to benefit the human race. He died at the age of 44 with his greatest work unaccomplished. Unlike Franck, Scriabin was not a trained initiate, and hence in contacting the Cosmic planes he subjected his delicate physical vehicle to such a strain that he laid himself open to the attacks of the Dark Forces. Not being clairvoyant and possessed of the necessary knowledge he was unable to keep alive.

The dissonances of modern music are accomplishing another important occult purpose. They help to destroy destructive thought-forms. It is an occult musical fact that discord (used in its moral sense) can alone be destroyed by discord. The reason for this is that the vibrations of intrinsically beautiful

music are too rarified to touch the comparatively coarse vibrations of all that pertains to a much lower plane. Thus the work of destroying these noisome moral germs has been allotted to Stravinsky, Schonberg and other ultra-modernists. They are also helping to break down that conventional thinking which is the greatest obstacle to spiritual progress. Although conventionality was indispensable as a means of establishing law and order after the Restoration, it has now served its purpose. Just as Handel was used by the Cosmic to produce it, the hyper-moderns have been likewise "used" to abolish it. Their dissonances, attacking the hard outlines of the mental bodies of reactionary people, render them more pliant and receptive to new ideas. Modern music is in a transition stage, and we still await the time when concord and discord shall be united in perfect harmony.

It is interesting to note that the music of Moussorgsky and the Ballet with all its enthusiasm-creating rhythms and tone-color helped to precipitate the Russian revolution. It may be added that all songs which are genuine songs, and not a species of recitative, superimposed upon an accompaniment, tend to inspire sympathy, give poise and balance, and sustain the gentler side of life. Even street music is valuable in that it helps to educate unevolved souls.

Cyril Scott's comments on jazz are highly illuminating. According to him it was put through by the Dark Forces. As a result, a very marked decline in sexual morals became noticeable. The orgiastic element about its syncopated rhythm, entirely divorced from any more exalted musical content, produced a hyper-excitement of the nerves and loosened the powers of self-control. It gave rise to a false exhilaration, a fictitious endurance, an insatiability resulting in a deleterious moral and physical reaction. It caused a setback in man's nature toward the instincts of his racial childhood. Jazz-music at its height very closely resembled the music of primitive savages. A further result of it was its suggestion of sensationalism which has so greatly increased. As jazz itself was markedly sensational, the public has come to demand "thrills" in the form of



"crook dramas" and plays, the only dramatic interest of which is connected with crime, mystery and brutality. This also applies to sensational fiction, the widespread and exaggerated interest taken in prize-fights and other symptoms of sensationalism.

The question may be asked: "Then why did the higher powers permit Jazz to 'come through'?" Let us venture a reply. If we take two notes out of a chord, say an F and a B and play them simultaneously they produce a discord, but if we add the remainder of the notes the effect is a concord. Similarly, if we can only perceive the isolated parts of a great spiritual scheme, those parts in themselves may appear evil, but in conjunction with the whole they are really good. It was necessary for the spiritual evolution of the race that both men and women should acquire a measure of judicious control, entirely for its own sake and not in view of any other considerations. Conditions today give young people practically all the freedom they want. Jazz-music has tended to make that lesson rather more difficult and consequently the learning of it all the more meritorious.

Another chapter of extraordinary interest is that on musicians and their subtler bodies. The psychological organism of the artist, be he creator or interpreter, differs from that of the average man. Artists function in the sympathetic system as opposed to the cerebro-spinal; in the emotions rather than in the mind. The average successful musical executant is endowed with psychic receptiveness which is not so highly developed in the average man,

hence those disturbances which so often assail his passionate nature. The exact science of sound, being as yet unknown in the West, composers and executants alike, are not always able to discriminate among the innumerable influences to which their subtler vehicles are open. There has always been a certain stream of inspiration emanating from the White Lodge, but whether it is, or has been, successfully contacted by any given composer depends, and has depended, upon the state of his own inner development. In this way only can the higher forces be contacted, and all influences of a less desirable nature will be excluded. This is the only recognized line which will have the cooperation of the White Lodge, as it was found that an earlier method which consisted in arousing the physical centers to a state of awareness proved exceedingly dangerous in irresponsible or unscrupulous people.

The music of the near future will tend to become more harmonious than that of recent years, and inspired with the idea of helping man to obtain greater poise in and control of his lower vehicle. Only when such poise and control have been to a very considerable measure attained will the Higher Forces deem it safe or possible to allow the Buddhist music to be given to the world. Were it "put through" prematurely there is grave risk of undesirable reactions upon unbalanced temperaments. The future exponent of sound, with mind fully controlled, will project the Self into the higher spheres for inspiration and guidance, and bring down into manifestation the music of the spheres.

HERMES LODGE CEREMONIES

Hermes Lodge, Rosicrucian (AMORC) Temple, of Southern California, located at 148 North Gramercy Place, Los Angeles, will conduct a number of interesting ceremonies this fall. It extends an invitation to all members of the Grand Lodge at large, who reside within the vicinity of Los Angeles, to participate in and attend the ceremonies. It is only necessary for a member to present credentials, showing that he or she is an active member of the Order, to share in these privileges.

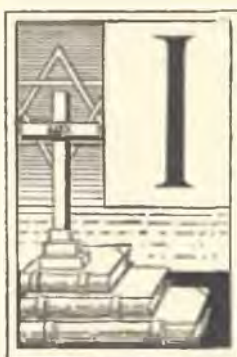
On September 18, 1938, at 11:00 o'clock a. m., an interesting Rosicrucian christening ceremony will be held. Rosicrucian members who are parents will be interested in observing this ceremony, and perhaps in arranging to have their children participate in it.

On October 2, 1938, at 4:00 o'clock p. m., a very beautiful symbolical and mystical First Degree Temple Initiation will be conducted at the above address.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

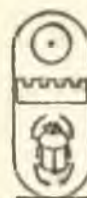
THE SOUL'S SANCTUARY



IT IS generally conceded by a majority of the religious, thinking people of the world that after transition the soul returns to some sanctuary, to some holy kingdom, some spiritual realm where it resides either permanently or until it reincarnates again in the body of a newborn child. In other words, a large majority of the men and women of the world, including those who are generally classified as of "heathen" religion or pagan religion, absolutely believe that

the soul has a sanctuary and a kingdom of its own somewhere in the world, and that originally the soul in each one of us came from such a place and will return to such a place. It should not be difficult, then, for the average human being to realize that in moments of relaxation and in moments of sublime thought there is a tendency on the part of this soul in the body of each one of us to want to attune with or contact that spiritual, ethereal, esoteric kingdom from which the soul came and to which it ever has a tendency to return.

Why should we feel that the soul, as a conscious, vital, living, thinking, sentient thing within us, remains in our bodies unconscious of the spiritual realm from which it came, and that it never gives any further thought to that



higher spiritual kingdom until the moment of transition? Is it not more logical and more reasonable to believe that throughout its entire existence in our human bodies here on earth, that spiritual soul that is so much a part of a spiritual kingdom is so conscious of the high and beautiful and holy realm from which it came that it is ever trying to retain its connection with that realm and seeking to attune itself with it?

Even man's human consciousness does not permit him to forget the home town or the home country from which he came as a child, no matter where he may journey and live for a large portion of his life. There are moments of relaxation and restfulness when that human consciousness in man thinks backward toward his early childhood and his first home, and the place from which he came, and wishes that it could be contacted again. He delights in recalling the home ties and those beautiful pictures and emotional periods when he was in his original place of birth. Why, then, should we think that the soul, after it is temporarily resident in the body of man for a while, forgets all about the spiritual kingdom from which it came and forgets about the "silver cord" that binds it to that spiritual realm?

Through the Cathedral of the Soul we deliberately and consciously permit the soul to rise and to make conscious spiritual contact with the kingdom from which it came. The Cathedral of the Soul is not a material edifice on this earth, and it is not a material or semi-material edifice in the sky. It is a purely spiritual sanctuary, a purely spiritual

home in which the soul delights to reside momentarily in thought. It is not possible for the soul to leave the body for minutes or hours at a time and rise to a spiritual kingdom and thus leave the body lifeless and lacking in consciousness. But it is possible for the mind of the soul, the intelligence of the soul, to lift itself upward, and dwell consciously for a few minutes at a time in this holy sanctuary of this spiritual kingdom. And this can be done in such a manner that the human consciousness of the body and brain is aware of the enjoyment of the soul in its spiritual contact.

If you have not had the pleasure and joy of permitting your soul, or the consciousness of your soul, to rise up and contact the Cathedral of the Soul, then send for our little booklet *Liber 777* and see the periods of the day when thousands of other members and friends are enjoying these united contacts in the Cathedral of the Soul. The little booklet will give you a prayer and a process for helping the soul within you to rise up and make such a contact, and then you will realize the peace, fortitude, psychic toning and tuning that will come to your entire body through such contact. It will be one of the most beautiful experiences in your life and will bring you rich rewards spiritually, mentally and physically. So be sure to send for the little booklet if you do not have it. There is no obligation; and whether you are a member of the Order or just a reader of this magazine or the friend of some member, you are welcome to enjoy this great spiritual privilege and all of its pleasures and benefits along with the rest of us.



But in the small as in the vast, God is equally profuse of life. The traveler looks upon the tree, and fancies its boughs were formed for his shelter in the Summer sun, or his fuel in the Winter frosts. But in each leaf of these boughs the Creator has made a world—it swarms with innumerable races. Each drop of water in a moat is an orb more populous than a kingdom is of men.

Everywhere, then, in this immense design, science brings new life to light. Life is the one pervading principle, and even the thing that seems to die and putrefy but engenders new life, and changes to fresh forms of matter.—*Bulwer Lytton.*

Two hundred ninety-four



Each month a paramount question of the day which engages the thoughts of millions of intelligent people throughout the world will be considered in this department. Each question will be answered by two different Rosicrucian members. The answers to the questions are not to be regarded as official statements of opinion of the editor of this publication, or of the officers of the Rosicrucian Order, AMORC.

"IS STATE OR GOVERNMENT FREE MEDICAL ATTENTION ADVISABLE?"

Dr. Grace P. Jennings is a practicing physician and surgeon, and a former director of a large California hospital. Her experience fits her to express most ably the physician's point of view on this important question.

UNDER our present system, America today leads the world in medicine. Our doctors are the best—and our medical progress during the past fifty years has been so phenomenal, that today we are universally recognized as leaders in the field of scientific medicine. There has been more activity in the prevention of disease in the United States, in ratio, than any place in the history of the world, and the past five years have shown a more consistent improvement in the health of our people, than any previous period of equal length in our history. The medical profession has increased the longevity rate by fifteen years within the past twenty-five years. Our health record excels the records of those nations having socialized medicine.

Medical care is the least needed possible state service today. Our doctors voluntarily give a million dollars worth of free medical care to the poor daily.

Socialized medicine would be more expensive than our present system. It

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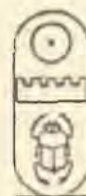
Two hundred ninety-five

Mr. Walter Francis McAllister, an insurance executive, in daily association with persons who are seeking to secure their best interests, is in a position to express an opinion which voices their comments on this topic of the day.

FOR some time now there has been considerable agitation looking toward free medical service under government supervision. The advantages of this system are somewhat questionable. In fact, it is a very serious indictment against private medical practice. It practically means that in certain quarters the private practice of medicine has been a failure.

Under the social system, the physician would lose his independence to become merely a salaried man. The doctor, in private practice, reads his journal and medical books, after he has seen his patients. In that way he keeps abreast of the progress in his profession. Under socialized medicine he would have to do a lot of clerical work in filling out a multitude of blanks which are of little medical interest. It is claimed that excellent post-graduate facilities will be available for the doctors under the new socialized system, but it seems that most of the post-graduate schools consist of

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The 1938 Convention

A BRIEF SUMMARY OF THE HIGHLIGHTS OF THIS
INTERESTING ASSEMBLY

By THE CONVENTION SECRETARY



THE 1938 Annual International Convention of AMORC is now past history, although only a few days have elapsed since the last session closed, and only a few hours have passed since the last of the members left the grounds of Rosicrucian Park and bade us farewell. I am not going to attempt to report each and every one of the daily sessions of the Convention, or of the many other unofficial sessions and meetings that took place during the week from July 10 to July 16. But I do want to give all of our members and readers a fairly good summary of what occurred.

Of course, for three weeks before the Convention opened, the Rose-Croix University was in session with its summer school, with more pupils attending the various colleges of the University than heretofore, and with new features and departments added to the curriculum, and new forms of demonstrations of our principles, all of which received the highest praise from the graduates.

Then on Sunday night, July 10, came the opening session of the Convention proper. During that opening session, all of the department heads of the organi-

zation were introduced to the members after the Sovereign Grand Master had declared the Convention in session, and then the members and delegates assembled elected a permanent Convention Chairman. This was followed by the adoption of the Convention rules and regulations.

Then the Emperor came upon the platform and gave his annual message and read the greetings that had been received. First there came greetings from the Emperor of Europe, then the cabled greetings from Grand Master Raymund Andrea of England, the Grand Master of France, and the high officers of other European jurisdictions, followed by the greetings from the Grand Master of Canada and the Masters of lodges and chapters in Asia, Africa, Australia, and all parts of the United States. The Emperor read a special telegram he had received from the Governor of California expressing his good wishes and greetings to the assembled members, welcoming them to the state and expressing the hope that they would have a grand and glorious convention; and one from the Lieutenant-Governor of the state expressing the same good wishes. This was followed by greetings from other officials throughout the country, and then was introduced a member of the City Council of San Jose who expressed the greetings of the local city government. This was followed by a representative of the

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Rosicrucian
Digest
September
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Chamber of Commerce of Santa Clara Valley expressing similar greetings.

The members and delegates assembled had noticed that for a week or more there were banners hung throughout the streets of San Jose greeting the Rosicrucians and expressing the greetings of the Chamber of Commerce, and that the city was gaily bedecked with flags and banners, many of which contained the Rosicrucian emblems. And on all the principal highways leading into and out of the City of San Jose there were large billboards greeting the Rosicrucians in convention assembly, and signed by the Chamber of Commerce. In front of all the large hotels, stores and restaurants were similar signs of greeting until it appeared that the entire Valley of Santa Clara was expressing a joyous and happy greeting to Rosicrucians from all lands. In fact, every member attending the Convention was given a "key" to the City of San Jose inviting him to enjoy all the facilities of the city, and the local newspapers published, every morning and evening, a full report of the day's sessions, with many interesting candid snapshots of incidents occurring on the grounds of Rosicrucian Park.

So the first session closed with all of the preliminary official activities properly cared for, and with everyone in a happy mood and an expectant attitude of mind.

The next day, Monday, the usual Convention program was carried out, and day by day throughout the week there were meetings — morning, afternoon and evening — in the large Convention Auditorium, in the various science buildings, and in the various executive department offices of the Administration Building, and in the Supreme Temple. These sessions started with a sacred Temple ceremony in the Supreme Temple each morning, during which the vowel sounds, vowel exercises and mystical intonations were used, and of course these sessions were very enthusiastically attended by crowds that filled the Temple to the utmost capacity. On the grounds there was music hourly of a gay and cultural nature, and under shady trees, palm trees, and in nooks and corners there were groups of members holding informal sessions, commit-

tee meetings, discussions and experiments. In the large Planetarium there were sessions daily exhibiting the wonders of the sky and the wonders of other scientific instruments such as the Seismograph, the Foucault Pendulum, the Planisphere, the Cosmic Ray Coincidence Counter, and other things.

In the Science Building daily, from one to two o'clock, the Emperor demonstrated scientific instruments, including the Black Light, showing how the vibrations of the voice form pictorial patterns, how the emanations of the aura make visible certain parts of the body, and how the radiations from the hands such as those given in making contact treatments actually could produce sounds because of the rapidity of these vibrations emanating from the finger tips. These demonstrations given by the Emperor were enthusiastically attended by large audiences each day. In the afternoons and during the morning hours there were sessions with special lectures for members of the lower degrees, the middle degrees and the higher degrees, and there were special sessions for those of the Sixth Degree demonstrating the healing principles of the teachings. At the evening sessions there were special lecturers on different subjects pertaining to the work, and much discussion on the part of the members regarding various principles.

On Thursday afternoon, July 14, there was held the usual honorary initiation in the Supreme Temple, during which many members who had never passed through the ritualistic Egyptian ceremony of initiation were given this opportunity. Late on Thursday evening the Emperor gave his usual mystical demonstration, at which time some of the most esoteric and mystifying of the mystical principles of Rosicrucianism were demonstrated before the entire assembly, and one of the interesting incidents was the usual demonstration of alchemy, a demonstration which has been performed consecutively at the last eight Annual Conventions with uniform results and uniform astonishment and surprise on the part of the members.

On Friday, the voluntarily organized committees were extremely busy completing their investigations. On Sunday



night during the opening session of the Convention the newly elected Chairman of the Convention appointed chairmen for committees to conduct various forms of investigation. One of these committees was to investigate the authenticity, origin and documentary authority of the Order, and to examine all the charters, sealed documents, correspondence and legal papers signed by government officials abroad, and by the highest and oldest offices of the Rosicrucian Order throughout the world. Another group was to investigate the business administration and bookkeeping and auditing and recording systems used by the organization. Another committee was to solicit resolutions or motions that would be made by the members and delegates attending the Convention. Another committee was to seek the comments of those who sought to have adjustments made in regard to any matters of administration, and was empowered with the authority to solicit any complaints or criticisms on the part of members and delegates. The chairmen of these various committees were informed that they were to solicit membership in their committees by allowing any member or delegate attending the Convention to voluntarily join their committees, and the Emperor himself strongly urged all who were assembled throughout the week to join these committees and assist them in their activities. The Emperor especially emphasized the fact that he wanted any member or delegate who had any complaints, any criticisms, or any constructive suggestions to join one of these committees and, through the committee's activities, bring about a proper presentation of his comments or suggestions.

So these various committees were busy throughout the week, but especially on Friday when they began to compile their committee reports and get ready to frame these reports for the votes of the Convention on Friday evening. On Friday evening all of these committee reports which had been signed were read by the committee chairmen and each and every paragraph was presented to the members in assembly to vote upon and to approve or disapprove.

It is notable that at this Convention,

as at all others, there was a complete absence of any members or delegates who offered any vital criticism regarding the administration, the business methods, or any other feature of the work of the organization. The committee that had examined the various documents of authority and authenticity reported that it had found more than sufficient evidence to prove that all of the claims of AMORC were true and correct, and that the claims made by one or two of its enemies, principally a gentleman in Pennsylvania, were not only unfounded but were based upon deliberate misrepresentations. This committee found that that gentleman in publishing a recent book bitterly criticizing AMORC had deliberately printed and misrepresented certain documents which he claimed were copies of AMORC documents, and which were in no wise identical with the Rosicrucian documents.

The committee on administration found nothing that was not in accordance with all of our claims, and with the highest and best standards of business methods, and again this committee, as in previous years, reported that it found the monographs were being constantly revised and reprinted, and that they were not produced in great quantities and kept for years to serve all members alike. And it found that great care was taken, and a multiplicity of departments looked after the best interests of each and every member, utilizing very elaborate and costly processes.

The Adjustment Committee found there were absolutely no complaints that required adjustment, and therefore resorted to humorous suggestions that might be called adjustments, such as the placing of "Egyptian style" refuse containers on the grounds, and perhaps the establishment of a direct teletype system between Headquarters and the home of each member so that each member could get into immediate and direct communication with Headquarters.

The Emperor stepped upon the platform during the Friday evening discussion of motions and suggestions, and urged every member present, whether a delegate or not, who had any criticism to make of any feature or part of the

Rosicrucian activities, to rise and offer his suggestions or comments in the form of a motion or otherwise, and that if a motion were made it would be voted upon. The Emperor distinctly stated that it was the purpose of the Convention to permit a full and complete demonstration by the members, and that Headquarters and all of its departments were guided by the comments and suggestions made at each Annual Convention, and that the best interests and desires of the members always constituted a law with Headquarters in the operation of every one of its departments. But although the Emperor for a long time urged any member present to rise and make any complaint or criticism, it was found that there were no such complaints forthcoming and there were rounds of applause each time the Emperor or the Convention Chairman announced that no one seemed to have any complaints to present to the Convention.

At the close of Friday night's meeting there was given a preview of the wonderful motion pictures taken by the Supreme Secretary, Mr. Ralph Lewis, and his camera staff on their recent expedition throughout Europe, Asia and Africa, which has been described in recent months in *The Rosicrucian Digest* under the title of *Along Civilization's Trail*. These very unusual moving pictures, of a full professional size, with unusual oriental musical accompaniment produced on the film, with oriental chanting and vowel sounds and oriental conversations from various parts of the world, presented a most unique feature that was greatly valued by all who saw it. This picture when finally completely edited will be shown throughout United States on the next national tour of the Courier Car to all of our branches and chapters that can be reached on such a nation-wide tour.

On Saturday there was the usual sightseeing throughout the Valley and up to San Francisco and across the Golden Gate and Bay Bridges, and various group meetings throughout the grounds of Rosicrucian Park for the further discussion of the principles of the Order. Then on Saturday evening at six o'clock the entire Convention assembled at the Civic Auditorium in San Jose where the annual banquet is given

by the Order, without any extra fee, to every member and delegate attending the Convention. During the evening of the banquet there were many humorous talks made, interesting testimonials paid by members and officers to the Supreme officers and department heads, and a fine program of professional entertainment. After the long banquet and entertainment, the members retired to an adjoining hall where a dance was held, and late in the evening all who were present returned to their homes and thus ended all of the official sessions of the Convention.

Some of the outstanding and most interesting events of the Convention were the following: It was found during the week that a number of theatrical performers and entertainers had especially arranged their bookings so that they would be working in San Jose that week in order to be present during the morning and afternoon at some of the Convention sessions, and these same entertainers slipped away from the places where they were engaged and attended the banquet on Saturday night and helped to entertain the members and delegates.

Among the many interesting addresses given by department heads were those given by Frater Poole, Frater Miles, the Supreme Secretary, Frater Whitcomb, Soror Daphne Daniels (formerly the private secretary of the Emperor). All of their addresses were extremely good and very profitable, and during the course of the week, the Sovereign Grand Master gave a special lecture on the theme "The Occult Forces of Music," assisted by demonstrations on the electric organ by Soror Violet Cowger, Dean of the College of Music of the Rose-Croix University. This special lecture was so well liked that a request was made later for its early appearance in *The Rosicrucian Digest* so that it might be available to all members.

Another interesting incident was the constant tricky and playful activities of the Emperor's dog, *Spiffy*. He not only followed the Emperor around the grounds constantly and made friends with all of the members, but he seemed to be watchful of many interesting things and gave evidence every time he



went into the Science Building or into any of the buildings where lectures were being held that he was not only the constant companion of the Emperor but greatly amused and pleased with the large attendance. On one occasion, when an entertainer was presenting a Spanish dance on the stage of the Auditorium in the afternoon, the dog seemed intrigued by the stamping and dancing—and especially the waving of a red cape such as a toreador uses—and so he ran up on the stage and took part in the dancing, jumping at the cape and assuming the role of the "bull." On other occasions he followed the Emperor up on the platform and insisted upon sitting by him during the Emperor's addresses. He went into the science demonstrations and was used to show the effects of the Black Light upon the auras of animals. At the banquet, a humorous resolution was passed by the members and delegates to the effect that they establish a permanent foundation and fund to see that the dog received his daily ice cream cone, and a very large simulated cone was presented to the Emperor to take home to his dog. The little dog was evidently very much a part of the amusement, interest and study of all who attended the Convention.

The members and delegates found many surprising and additional features at Rosicrucian Park, including the new additions to the Museum and many scores of interesting exhibits in the new additions; new sections of lawn, additional shade trees, and conveniently arranged benches. They also found a very interesting replica of an Egyptian obelisk.

The members seemed to greatly appreciate the opportunity of having interviews with all of the officers of all the different departments and executive branches, not only in their fine offices but during periods of recreation and rest on the grounds between the sessions of the Convention. And the members and delegates from all parts of the world found great pleasure in being escorted in groups throughout all of the active departments at Headquarters where they saw their own membership cards in the record files, saw their weekly monographs being prepared for mailing,

and all the departments in operation. They also visited the Rosicrucian Press where they saw copies of *The Rosicrucian Digest* and *The Rosicrucian Forum* being printed, and various books and publications of the Order going through the actual processes of production.

Committee members were shown the vault where are contained the very rare and old Rosicrucian books of the Fifteenth and Sixteenth Centuries. Some of these rare books were removed from the vault and were placed on display on a table in the Research Library for all members and delegates to examine, and the Editor of *The Rosicrucian Digest* gave a lecture daily pointing out the old references in these books to the authenticity and origin and the old history of the Order, and showing items of interest in original copies of works by past officers. The members were especially interesting in seeing the original cipher codes prepared by Francis Bacon and signed by him, which would enable any member to work out positive proof that the Shakespeare plays were written by Bacon and contained Rosicrucian symbolism and phrases, and that many other rare old books contained Sir Francis Bacon's name and the Rosicrucian watermarks and emblems, clearly proving that Sir Francis Bacon was not only Emperor of the Rosicrucian Order of Europe but a great leader of the Rosicrucian activities throughout the world, and that the Order was as old and as well established in ancient times as our histories claim for it.

Many of the members and delegates were greatly interested in handling and examining old documents and charters of the Rosicrucian Order that antedate anything that has been shown or exhibited or referred to in any modern histories of the Rosicrucian Order. Many of these things contain the seals of foreign governments and the seals of foreign American ambassadors, and were authenticated beyond any question.

The members and delegates were also interested in the collection of Rosicrucian relics that were on special display in the Museum, showing the first Rosicrucian Master Cross that was brought to America by the Rosicrucians in the Seventeenth Century and many of the Rosicrucian books, records and emblems

used by the earliest Rosicrucians in this country and foreign countries. The members and delegates were also greatly interested in the special classes, sessions and demonstrations given for the members of different degrees so that the members of each group had special instructions, special lectures that would help them to understand their present degrees of study and the degrees through which they had recently passed.

No department or section or feature of the activities at Headquarters was veiled or concealed from the members or delegates during any hour of the day or evening. Throughout the daytime every one of the departments at Rosicrucian Headquarters was in regular daily routine activity, because despite the Convention, and the fact that several hundred members and delegates were present here on the grounds, the needs and requirements of many hundreds of members throughout the country had to be met daily without interference. So those present at the Convention had an opportunity to see every department working at its full routine capacity. During the Convention, the official attorney of the Order made an address and presented a clear picture to the members and delegates assembled of the legal status of the Order, and pointed out how the Order had been victorious in any legal question brought up by any enemy of the Order, and how the organization of AMORC today had the best possible legal status in connection with every Federal or Superior Court and with every department of the United States Government, and told how the Order was in a better and stronger position today than it had been at any time in the past. The auditors who had examined the books and the committee which had examined the books and records also reported that from a financial and business point of view the organization was in an excellent and sound condition.

It was notable again at this Convention that there was a complete absence of any incident or any attitude of mind on the part of any group, or individual member or delegate, that was inharmonious or unhappy. There were no unpleasant arguments, no unpleasant discussions, and nothing but absolute

peace and joy. Every delegate and member voted finally at the last session of the Convention an expression of complete confidence and faith in the present administration.

For a number of days after the Convention ended on Saturday night, July 16, many members remained for further interviews with the officers and for discussions and demonstrations in the various scientific buildings. All seemed to be reluctant to leave the happy environment of Rosicrucian Park, especially since the weather had been very mild and everything extremely favorable for a happy vacation period.

There were many foreign delegates present, and we were very happy indeed to find among these the Grand Secretary of the Grand Lodge of Denmark, accompanied by an official delegate from that lodge, as well as delegates from England, France and other lands, including Spanish countries. And there was one delegate who came from Shanghai representing the Order in China, and there were other representations by proxy with official communications from New Zealand, Australia, Germany, Russia, South American countries, and even Italy.

During the Convention a special invitation was read from the Grand Lodge of Sweden announcing that the various Grand Lodges of the Scandinavian countries were holding a united convention in Sweden in August of 1939, and inviting the Emperor and the Sovereign Grand Master to attend. The Emperor announced that he and his wife and the Sovereign Grand Master and one or two other delegates would leave America immediately after the 1939 American Convention and journey to Sweden for the Scandinavian congress.

Another official announcement read was from the Andhra Research University of India under the presidency of the Maharajah of Jeypore, announcing that it was prepared, through the American Emperor who was recently elected to the faculty of the Andhra Research University, to grant honorary and scientific degrees to qualified graduates of the Rose-Croix University. Members will recall that in the May, 1938, issue of *The Rosicrucian Digest* there was published an article describ-



ing the wonderful history and activities of the Andhra Research University.

One of the resolutions presented to the Convention was that the Convention approve and authorize a camera expedition to be undertaken within the next few years to the secret places of Tibet, and that sound motion pictures be made revealing the truth about the Great White Brotherhood and other mystical activities in Tibet, and that these pictures later be shown in connection with the Courier Car on one of its trips around the United States. This resolution was unanimously endorsed by the Convention.

Another interesting matter was brought before a special session of the highest degree members of the Order by the Emperor. He was delivering a special class lecture to the large number of members representing the higher degrees of the Order, and he stated that he had finally approved of the Rosicrucian system that had been adopted by a number of doctors for the cure of cancer, and that he proposed to establish somewhere near Rosicrucian Park a research institute and cancer clinic for the further investigation of the cause of cancer and the quickest possible cure of it. He announced that of the five hundred tests that had been made upon cancer patients, in every case the cancer had been completely removed and cured without the use of surgery, without the use of drugs, without knife or other surgical instruments, and without medicines or salves, and that in each case the patient was sent home with the cancer cured and the wound closed. His further announcement that the average case required only from two to three months for treatment astonished all who were assembled. He asked the cooperation of these higher degree members, representing the Esoteric Hierarchy of the Order, in establishing such a research institute and cancer clinic that would be operated upon a non-profit basis and where the patients would pay the minimum of costs merely for actual running operations of the clinic. The large number of high degree members present enthusiastically endorsed this plan outlined by the Emperor and assured him that all of the members throughout the United States in the

higher degrees, and representing the Esoteric Hierarchy of the Order, would sponsor and support, even with financial aid, the plan he had in mind.

Immediately after the session was over a large number of the members present came forward and offered substantial donations, but the Emperor informed them that a special letter outlining the plan would be sent to all of the members of the higher degrees so that they would thoroughly understand his plan and realize it was not an attempt to open a hospital or any profit-making institution, and that in addition to giving the treatments and making the cancer cures the same Rosicrucian methods would be used for the cure of tuberculosis, goitres, tumors and other growths in the body, and that the number of patients selected would be limited, while a number of additional physicians who were in the higher degrees of the Order would be trained and prepared to go forth to their own localities and carry on the same remarkable work, and thus bring about in America the first real nation-wide campaign for the cure of those conditions of the body that have puzzled medical science for many years and brought such untold suffering to thousands of mankind. Further announcements regarding this plan will be made to the higher degree members — and to any lower degree member who is deeply interested and wants to assist in this matter and who writes to the Secretary to the Emperor asking for such information. But the information will not be ready before October of this year.

It was generally conceded throughout the Convention that in 1939 there will undoubtedly be a very large attendance at the Convention, because during 1939 will be held the Golden Gate Exposition in San Francisco on Treasure Island, and this will undoubtedly bring to the Pacific Coast many thousands of persons who will take advantage of visiting the exposition and attending the Convention at the same time. Therefore, many recommendations were made for enlarging and increasing the activities of the Convention next year.

And so ended another one of our great Annual International Conventions,

Three hundred two

and while all of us were taxed for many weeks in preparation for the Convention and in preparing and instructing the students at the Rose-Croix University so that they might have their graduating exercises during the week of the Convention and receive their certificates of graduation, and while we were all

taxed to the utmost throughout the Convention week, we feel it was one grand and glorious occasion for all of us, and for all of our members, and we hope that we shall be able to repeat the happy days and happy hours again next year with your cooperation and with your personal attendance.



QUESTIONS OF THE TIMES

(Continued from Page 295)

By Dr. Grace P. Jennings

is a statistical fact that over 47 per cent of our population has no illness in a normal year, and 90 per cent of those who contract sickness suffer from minor ailments for which they are able to provide with no difficulty. Hence, to safeguard 10 per cent of our population, 90 per cent would be required to pay a sum that in many cases would entail a definite drop in living standards.

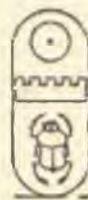
State medicine would provide secondary, impersonal and indifferent medical service. Appointments would be made by "political pull" rather than medical efficiency; their duty would be to follow the routine and do nothing to offend their superior officers. All individual initiative and desire for scientific medical advancement would be destroyed by removing the incentive and reward for efficiency. The quality of service would be lowered by superficial methods of examination, snap-shot diagnosis, mechanical, mass treatment. It would destroy both the free choice of doctors and the vital, personal relation between physician and patient. Deserving people would be prevented from securing service, due to the rush of malingerers and hypochondriacs who would swamp the system.

Efficient medical care is and must remain a distinctly personal service. Man is not a standardized machine to be supplied with "spare parts" through routine service. He is a human being, subject to not only physical ills, but to mental, emotional and spiritual maladjustment to his environment. For successful healing, the doctor needs continued contact with the patient, that he may study and delve beneath the surface for the correct diagnosis.

By Walter F. McAllister

giving knowledge in learning how to detect malingerers and how to fill out the statistical forms. Where social medicine is in force it is the fond dream that excellent care would be made available and periodic physical examinations would become the rule, and early diagnosis would come into its own. But, on examination, hopes fail because it has been found that in socialized medicine there is a serious deterioration in the quality of medical care.

In Europe, where this plan originally started, we find the field of medicine poorly tilled and early diagnosis not promoted by it. In 1884 there was introduced into Germany, by Bismark, a form of socialized medicine called "Krankenkaese" and in 1911, in England the so-called "Panel System" was inaugurated. Nevertheless with these two systems in force, for a number of years, we find that the United States, on the whole, has a better health record than either of these countries. Careful examination of the system reveals no decrease in the cost of medical care. On the contrary, the system adds to administrative costs. Public health is not assisted or advanced. Over medication is encouraged. Medical care for indigents is omitted. The hospital load is increased. Medical service becomes a political issue. Politics will place the privilege of placing contracts in unqualified hands. Social medicine will, too, materially increase taxation on the already over-burdened taxpayer, and finally the tax will be ultimately paid by the consumer, among whom the great majority will be found to be those who are unable to meet the increased expense thus incurred.





PAGES from the PAST

Many famous philosophers and thinkers have been presented in this department through excerpts from their writings. Every civilized land in the world may be represented by innumerable teachers and writers; yet, back of the individuals may be found other colorful Pages from the Past—the rich heritage of folklore and legend preserved by the people of each country.

From time to time we shall present one of these legends, chosen and related by some foreign member who is well versed in the folklore of his country. This month we present a Lybian legend which Frater Dunatani Cancellieri of Italy has translated into English for the readers of the Rosicrucian Digest. This legend was recorded by the Italian novelist and historian, Colonel Francis Coro who was Colonial Officer of the Royal Carabineers in Lybia for more than twenty years, and during that period studied the history of the Arabs, Berbers and Tuaregs. Through the courtesy of Colonel Coro this translation was made from his most recent book.

THE SEVEN TUAREGS AND SIDNA SOLEIMAN A Legend of Ancient Lybia



WHEN Sampson conquered the Philistines, a great number of families of this people were enslaved and placed under the rule of the Hebrews who imposed upon them the hardest of works, and the cultivation of farms and pastoral pursuits.

Among all these slaves, only seven chiefs of the *tobol* were engaged by Sidna Soleiman, and these seven chiefs were charged with the guardianship of his numerous herds and were declared responsible for all the camels owned by the Great King of Israel. These camels were as many as, perhaps more than, the stars in Heaven; and Sidna Soleiman was very pleased to see his beasts increasing in number year after year

until his herds were bigger than those of all the other Princes and Priests and most opulent personages of his Kingdom.

The King, riding on his war car, frequently betook himself to look at his herds, delighting in them with the guardians and their chiefs. But all the members of the seven enslaved families were burning with hatred for the great and learned King and thirsting for freedom. Yet Solomon never gave his consent to this, and the condition was prolonged for year after year.

Finally, there came a day when Sidna Soleiman called the seven chiefs of the *tobol*, who were named, Auillimidan, Azgher, Chel-Air, Hoggar, Ifogas, I-mangassen, and Oraghen, summoning them to appear before him. So the seven chiefs travelled to Jerusalem and presented themselves in Solomon's huge and wonderful castle which was enriched with all the most precious things of Africa and Asia.

They were admitted before the most

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learned Sovereign of the World, Sidna Soleiman, who welcomed them with a smile and, after requesting them to be seated on some most precious carpets, said: "Because your complaints, and those of your people asking for freedom, have reached my August Throne, I have summoned you on this matter."

The seven chiefs were trembling, being frightened in their hearts, and they searched their minds as to who could have been the spy of their thoughts and aspirations—seeing that all the members of their *tobol* kept these feelings carefully hidden in their hearts, speaking of them only when no one outside of the *tobol* could hear. And the seven chiefs remembered with terror that they had sometimes spoken among themselves of escape, and revenge, and a hundred other enterprises! And now, who could tell to what atrocious revenge Solomon might be led because of their deceitful behaviour? But naught of what pierced their hearts was apparent from their faces. After a short period of silence, the most aged and authoritative of them spoke:

"All the men of the world know how great is thy wisdom, my King of all the Kings! Surely thou art able to read the people's hearts; thou knowest the past, present and future of all who surround thee here, and so it would be foolish to deny that what thou hast told us now is true. Yea, O Sidna Soleiman, thou hast spoken aright! We, the chiefs of the seven *tobols* charged with the guardianship of thine horses, we and our people are longing for freedom. We will promise thee never to wage war against thee; on the contrary, we do not wish to return and live in the land conquered by thy weapons. We long only to go far away, yonder, to the Lybian desert in the west where we may join with our brothers who—after a former defeat by the great chiefs of thy race, namely Gideon and Sampson — emigrated to that remote land and there founded cities, towns and castles.

"This I wish to tell thee in the name of the people of the seven *tobols*, although thou knowest it already, oh Master of Wisdom and Learned Prince of Chaldean knowledge."

Contrary to the thought of the seven chiefs, Sidna Soleiman neither reproach-

ed them nor threatened them, but smiled, being pleased, and—while the souls of these men were in suspense—the King began to speak calmly, saying:

"I praise thy boldness, O Ifogas! I was well acquainted with what thou hast told me, and thou wouldst have had a severe punishment if from thy mouth had come flattering and false words to lead me into deception. Therefore, I promise to give to all the seven *tobols* led by you, O Chiefs, that which you beg, if only you succeed in the trial which I will impose upon you."

The seven chiefs quickly raised their heads and looked fixedly at Sidna Soleiman, fearing that they had misunderstood. The wise King had a ghost of an undefineable smile, and spoke:

"I would like to trust to you, O Chiefs of the seven *tobols*, my favorite she-camel and her little camel. It is from this precious beast that the milk for my health and wisdom is milked. She is a wonderful beast, because if I lost her I would lose all my power over the world, losing also my divine art and also all these qualities of mine which make me the most learned man of our time."

The seven chiefs looked bewilderedly at Sidna Soleiman, but he paid no attention to them, and continued:

"Then, it is this wonderful animal that I will trust to your care, expecting to receive her back from you a month from this day when her guardian will return from his travels. If the she-camel, during this month in which she will stay with you, shall be cared for as she deserves, and if you will give her back healthy, beautiful and well-fed, then, upon the word of Sidna Soleiman, you and your women and children shall have complete freedom to go into yonder lands of the Lybian desert to reach your brothers who emigrated there many years ago."

The seven chiefs promised that they would do all that the wise King had commanded, and unburdened themselves in thanksgiving, protesting that they would be faithful to the trust. Sidna Soleiman dismissed them with a smile, and, as they were leaving, warned them, saying:

"But woe unto you if you do not fulfil all in witness of my wonderful trust



in you! I shall be very severe in my punishment."

The seven started and returned to their tents. And when the wife of Ifogas saw her husband returning, she asked him anxiously: "What did Sidna Soleiman tell you, O Chiefs?"

As the man confided all to his wife, relating to her exactly what had been affirmed by the learned Sovereign, he added: "I doubt not that Sidna Soleiman has made game of us!"

"No," said the woman, "Sidna Soleiman has not made game of you, he spoke the truth and wished to test you."

"Thinkest thou, O woman, that he will give freedom to all our people if we keep faith with him and give back the she-camel and her little camel sound and healthy at the end of a month?"

"I think that," replied the woman.

But while the wife of Ifogas saw the facts exactly as they were, being a pious woman and of good sense, the wife of the chief Hoggar, on the contrary, was not so.

"Do not think," she said to her husband, "that Sidna Soleiman will keep his word. He, putting on his air of a great and learned man, deceived all of you. I know that after a few days he must depart to escort to the frontier of his kingdom the Queen of Ophir who has come to visit him. And because he did not know to what trusty shepherds to give custody of his favorite she-camel, he thought of you chiefs as ones issued from our magnanimous grand-father the Targhi, knowing with what great care you watch the cattle which increase and prosper well under your skilled work. But, when he returns, and has gotten back his she-camel, he will allege a hundred other reasons for not allowing you to start."

The Hoggar's chief remained perplexed and sought advice from his fellows, all of whom, with the exception of Ifogas, agreed with the wife of Hoggar. But Ifogas said: "I do not agree with your advice—and not because I listen to my wife, but because I trust that when Sidna Soleiman returns from his travels and finds his she-camel sound and healthy he will surely reward us by letting us start."

Then the Aïr's chief intervened and said: "As it is not possible for us to con-

cur, it is best that we consult our *godia*. To her we will be obedient, for she is the spirit of truth itself."

So the seven men went to the *godia* who, after having shut herself into her thoughts, replied: "The she-camel brings happiness and success because, by eating her meat and that of her little camel, one may possess riches, prosperity and health for many years." After that the *godia* would say nothing more, and the seven men returned silently and thoughtfully to their encampment. Not one of them took heart to reveal what was crossing his mind.

The next day Sidna Soleiman sent his she-camel and her little camel; and soon throughout all the land spread the news that the wise sovereign was moving to the oriental frontier of his kingdom to escort the beautiful Queen of Ophir who had stayed at the court of the Great King for some weeks as his guest. An immense royal train with a suite of many ministers, leaders, commandants, warriors, valets, servants and stable-boys, was escorting the most learned Sovereign of the World and the most beautiful Queen of Asia and Africa across the states belonging to Sidna Soleiman. Among the servants was the favorite shepherd of the King.

Meanwhile, each day the seven Philistine chiefs were bringing the milk of the she-camel to the palace of their Sovereign, because this milk must be drunk by the parents of their Sovereign and by the Great Priest who was Regent of the State during the absence of the King.

Ten days had passed since the setting-out of King Solomon when one morning the chief of the Imangassens called on the Great Priest and humbly said: "As you know, O Priest of all the Priests, we, being the chiefs of the seven Philistine tribes, were charged—during the absence of our Great King—with the custody of his favorite she-camel, and with keeping her alive and taking good care of her. Now, the dryness has spoiled all grazing in this section of the land, and we are compelled to go two days' journey to the West to find the best grazing for the safety of our Sovereign's herds and for the good maintenance of his favorite she-camel."

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"Do freely what you think useful for the proper maintenance of the flocks and the she-camel. You hold the trust of Sidna Soleiman and I can find nothing against your request."

"And how will we arrange for the milk?"

"You will make some cheese, thus preserving it until the arrival of the Sovereign."

As the chief returned from the palace the soul of joy lay in his eyes, for he had obtained all that he desired. As he reached the encampment of the seven tribes, his fellows came to meet him, asking anxiously: "How did it go?"

"All very well. The Great Priest will permit us to migrate two days' journey from the Chief City in order to find some new grazing." The chiefs were happy at hearing this decision, and brought the good news to their people.

What had happened? And why were the seven chiefs so greatly pleased with the Grand Priest's decision?

Behold, in the eight days after the departure of the Sovereign, all of them had dreamed only of freedom, and of embezzling the she-camel which had so many gifts within herself. Finally, after having held some conferences and planned many projects, they ended by deciding to flee with their tents and flocks, and to take with them the she-camel. But, wishing to shun all suspicion, they had decided to ask for permission to go in search of new grazing.

In this way, their initial move would not appear suspicious. But they, instead of stopping at two days' journey, would keep on toward the West to reach the Lybian desert and enter the lands into which their people had emigrated many years before, after their land was laid waste by the Jewish Gideon.

The *godia* approved this decision, and all proceeded in accordance with their wishes. So, one morning before the early dawn, they began their journey, travelling and travelling, a day, two days, three days — until the sixth day. Then they stopped for a day of rest and questioned the *godia* upon the issue of their journey. But the creature would not answer their question, and chided them, saying:

"For what purpose do you wait to kill the she-camel and her little camel?"

Are you not longing to have riches and a prosperous future for you and yours? The meat of these two beasts causes these great blessings, and whoever tastes this meat will become rich, and he and his dependents will have all blessings."

But even then the seven chiefs hesitated to kill the two beasts of Sidna, because of the attitude of the wife of Ifogas, and the other wives who agreed with her.

After another seven days — during the day of rest—the *godia* began again with much vehemence to blame the chiefs because of their delay in fulfilling that which she had advised. But even now the seven chiefs could not all agree. When the third rest day came—twenty-one days having elapsed since the beginning of their journey, and twenty-eight days since the moving of Sidna Soleiman toward the frontier—the raging *godia* cried to the seven chiefs: "For what purpose do you keep waiting to slaughter the she-camel and her little camel?"

"I inform you that in two days Sidna Soleiman will have returned, and because he is such a great master in the art of augury, he will know of your flight immediately; and with his magical powers he will be here in an instant and will punish you harshly. On the contrary, if you and your families will eat the meat of the two beasts you will be safe from every reprisal, and no powers of Sidna Soleiman will prevail over you and yours."

The seven chiefs were much disturbed by the words of the *godia*, so they held some meetings in the presence of all the women of their families and decided upon butchering the she-camel and her little camel. So, at the first day of the new moon—falling just on the thirtieth day from the departure of the King—the two beasts were butchered.

They had already been skinned, and the chiefs were about to share the meat among themselves, when suddenly a strong wind arose, while the sky became dark and lightning darted, and soon—on a winged steed, able to travel a hundred miles a minute—came Sidna Soleiman burning with anger and revenge.



Thundering, he said: "Aha! You faithless thieves and bandits! Thought you to deceive Sidna Soleiman? I put you to a test to learn your minds, but you failed the test. Unhappily, I came too late to save my she-camel, and this causes me much pain! Yet, it does not matter! King Soleiman has so great a power that I will bring up another beast containing all the qualities of the one killed by you. But I wish never to have you and your families within my states again. Go on, if you desire, to your brothers in the great desert, but your descendants will never have peace. They will have the hard experience of being deprived of water, vegetation, and cultivated lands. You will always be inhabitants of the most unhappy land on earth. And you, O Chiefs, will be suddenly transformed into beasts, and your offspring will carry forever the bestial instincts of their progenitors; and the ensign of each tribe originated by you will be that of a beast. Besides, as in all this matter you listened to your women, among you, in the future, woman will have the greatest power, and will be master of the home, and you will ever be subjugated to her will; and offspring of your tribes will not follow the paternal line, but only the maternal one."

The terrified chiefs implored the great King to be more clement, and the women wept at the grief of their husbands, but Sidna Soleiman was inflexible and soon began dispensing his justice.

Having shut himself into profoundest meditation, the Sovereign raised his hands to the Heavens, invoking the Higher Powers to execute all that he had announced. And, behold, suddenly Hoggar was transformed into a jackal, and Aiir into a mountain-cat, and Iman-gassen into a hyena, and Azgher into a fox, and Aullimmidan into a varano, and Oraghen into an antelope; while Ifogas, having been the most mild, was trans-

formed into a gazelle. The *godia* was changed into a screech-owl.

After that, Sidna Soleiman approached the she-camel and her little camel which had been butchered by the violent chiefs, and said: "I have severely punished your butchers, O my favorite animals, but now I will again be clement toward the guiltless." And, as he said this, people saw the she-camel and her little camel rising in the air and reaching the highest heaven where the mother transformed herself into seven bright stars, one for each paw, one for her head, and for her eye, and the last one for her tail. In the same manner the little camel was transformed, and thus were created the two constellations that the people of other lands call the Major Bear and the Little Bear.

Then Sidna Soleiman said again: "Behold, I will give you two groups of stars that shall never set. They will light your nights through the desert, while the eye of the little camel will be the guide of you and your descendants on all your nightly travels throughout the desert."

Having thus spoken, Sidna Soleiman, surrounded by flashes of lightning and thunder, mounted his charmed horse and departed.

The seven families again continued their journey toward the West, and after some months they reached the desolate land prophesied for them by King Solomon, and there founded the most important kabyles of Tuaregs which have always kept alive the tradition of the tremendous adventure which befell their ancestors.

And a respectful protection was accorded the beasts considered by these kabyles as the heads of their confederations, while, in conformance to the words of Solomon, the female held the greatest authority among these tribes, subjecting all the men of all the castes.





Types of Mothers

MOTHERS MAY BLOCK THE ROAD TO FUTURE WARS

By RABBI S. M. MACHTEI

(This article is a digest of one of Frater Machtei's inspiring "Radio Synagog" broadcasts.—Editor)



SA child, I often wondered at my mother's use of a Yiddish phrase which seemed odd to me. When one of us, of her brood of six, would receive some injury, or were sick, she would soothe our heads with her tender touch, would lean over

us to kiss us, and would pray, "*Mir zoll zein far dir, mein kind.*" — *may it be unto me, in your stead, my child.* I know, now, that my mother was following in the pattern of the Matriarch Rebekkah, who had said, "Upon me be thy curse, my son." Such is the "love that passeth all understanding."

Gladstone, in Parliament, gave a touching instance of a mother's self-sacrificing devotion, referring to the death of Princess Alice. Her little boy lay stricken with diphtheria. Stretching out his arms, he cried, "Mummy, kiss me!" Cautioned to keep away from her baby, she pushed aside the doctors, answered the child's pleading cry and took him in her motherly arms. They were laid to rest in the same grave. Only mothers possess such love.

These instances of self-sacrifice are the rule. When you point out to me that

there are selfish mothers, I tell you that such are the exception. There are mothers for whom bearing a child is a physical, a biological feat. But *the true spirit of motherhood is a divine miracle, a spiritual victory.* In the case of the former, it is not more than a normal animal accomplishment. With the latter category, *motherhood is a spiritual bond, an experience of the soul rather than of the body.*

There are *women* who take pride in furnishing their country with cannon-fodder, with potential heroes upon the bloody field of battle; there are poor misguided *women* who listen to the exhortations of dictators who impress them with the patriotic value of rearing sons to fight in defense of a flag. And there are *mothers* who take pride in their contributions to the nation, contributions in the form of sons and daughters who will enrich their land in time of peace, who will give themselves and their best labors for the cultural, spiritual, and social advancement of mankind, of civilization. There are *women* who believe that their responsibility to their children ends with the bringing forth and the development of a strong healthy body; there are *mothers* who realize that their task is never ended, that, no matter how old the child has grown, no matter what the number of its years, it still needs guidance, advice, and soul-development. There are *wom-*



en who cater to the physical needs of their children, who will worry if the child misses a meal; and there are *mothers* who turn prematurely gray from anxiety over the moral and mental and spiritual growth of their children.

In an age when billions are being spent for armaments, and only millions for education; when preparations for war consume allotments that should go for peace-time endeavors; when machines for destruction drain the treasuries of nations of funds that should be diverted into channels for education and public health; in such an age, the salvation of mankind lies in the hands of the *mothers* of men. I say "*mothers*" advisedly. *Women* may be cruel, *mothers* never; *women* may be treacherous, *mothers* never; *women* may be patriots, *mothers* never. *Mothers* are *mothers*, and nothing else. *Women* may glory in the exploits of men on the field of battle; *mothers* mourn the loss of their sons. *Women* may be induced to believe in the cause of war as just; *mothers* resent the very thought of war, or of anything that may bring misfortune to their children, anything that may threaten their lives or their health. Public opinion may compel *mothers* to find consolation in the medals awarded to their sons posthumously, but, inwardly, the very sight of the symbol inflicts pain upon the tender heart. *If we are ever to banish war, if we are ever to outlaw combat, it will come about only through the efforts of mothers. Statesmen will not do it. Resolutions will not accomplish it. Treaties are ineffective. Only mothers can prevent wars.*

The first step in this direction, of course, is education, training. *Mothers* may instill in the hearts of their children, in the hearts and minds of the future leaders of mankind, a sense of justice, of fair-dealing, of the spirit of arbitration of all problems, which will, ultimately, make wars unnecessary, impractical, and impossible. But suppose that, in the meantime, during this period of the rearing of the younger generation, *mothers* were all inspired by the spirit of Rebekkah. Suppose that, upon the next declaration of war, all *mothers* of potential soldiers were to rise up and say, "Upon me be thy curse, my son!" Suppose that *mothers* kept their sons at

home and they, themselves, offered to march to the trenches, what effect do you think it would have? Suppose that, instead of dying the thousand deaths of fear and anxiety at home, the *mothers* of warring nations elected to die but once on the battlefield, what would happen to the war-game? A far-fetched plan, I'll admit, for *fathers*, but not for *mothers*. *They who have once stood at the portals of death to bring a son into the world will not be deterred by the shadow of the Angel of Death. The Delivery Room of a hospital is no more tempting a portal to Heaven than is the field of battle. And, for practical heroism, mothers are vastly superior to armed troops. Motherhood knows no enemies and does not take human lives while sacrificing or jeopardizing its own.*

Mothers have it in their power to stop tyranny and oppression. *Mothers* know that race, creed and color win no favors. *All mothers suffer alike for their children.* The children of one race are as dear to their *mothers*, have been purchased at as dear a price, as the children of another race. The *mothers* of one nation suffer as keenly the pains inflicted upon their offspring as do the *mothers* of the oppressors and persecutors. *Motherhood knows no barriers, no boundaries of land or sea. All mothers are sympathetic one to the other. If they but wish it, if they but stop to consider the matter, the mothers of any land can spare other mothers the least suffering. No mother can know happiness while her son tortures the child of another mother, anywhere, in any manner. Motherhood knows no distinction of riches or poverty, privileged or underprivileged, friend or foe, as it recognizes no color, race, creed, or nation. Motherhood knows only the spiritual bond between mother and child. All else is artificial, man-made, arbitrary, temporary. Motherhood is Universal. Eternal. Motherhood is the greatest force for good.*

That man or woman, indeed, has sunken very low who will not hearken to a *mother's* plea either to her child or for her child. A mother's tears have often softened the hardest heart, where a father's threats and punishment have only added to a child's waywardness. A *mother's* pleading glance has saved

a child from the depths of degradation, where all else had failed. *There is a spiritual bond between mother and child. Mothers have been known to feel the pain and anguish of a suffering child, though that child be many, many miles away, in a distant city, or in a distant land.* If it be true—and there are records to prove it—that one who has lost an arm or a leg sometimes feels pain in the absent members, why should it be surprising that a mother feels the pains of her child? Was not the child, for a time, part of its mother's body?

And, if you direct the actions of your arms or legs, without a spoken word, is it too much to concede the influence of a mother over her child? Need there always be the written or spoken word? Can we fully evaluate the power of mothers? Have we the means to measure adequately the Divine Power which has been endowed to mothers? If God had not intended a specific duty for mothers, would He have made use of them in bringing children into the world? Would it have been impossible for God so to arrange things that mothers were eliminated, that fathers alone brought children into the world? *God creates no useless creatures. As the rabbis have said "God could not be everywhere, so he created mothers."*

More important than the glorification of Mothers in the eyes of their children, is the glorification of Motherhood in the eyes of Mothers. There are women who bring children into the world, as the

biological effect of a cause; and there are Mothers. Between these two, there are types and degrees of mothers, depending upon the spiritual heritage which the mothers transmit to their young. There are women who consider themselves handicapped by their children, women whose freedom of action—to use a vernacular, whose "style"—is hampered by their children. Then, also, there are mothers, who consider no sacrifice for their children too great, who think in terms of *"Upon me be thy curse, my son."* *"Mir zoll zein far dir, mein kind,"—may it happen to me, in your stead, my child.*

Motherhood is an extension of Divine Powers into the physical world of men. It is a projection of God among men. The mothers of men control the destinies of nations. Mothers are especially equipped to convert this life into a veritable heaven. Mothers possess the power to banish war, to eradicate tyranny, oppression, and exploitation. If God had no need for mothers, He would have eliminated them from His Great Scheme. Their presence testifies to their need and power. God grant that Mothers be awakened to the force for Good for which they may utilize Motherhood. When Mothers become fully conscious of their inherent strength, of their Divine Mission, here, on earth, and when they exert that Force to the limit, or rather to its unlimited means, then we shall be on the threshold of the Messianic Era of which all prophets have spoken.

CONVENTION PHOTOGRAPH

Whether you were able to attend the recent International Rosicrucian Convention at San Jose, California, or not, you will certainly enjoy having the official photograph, taken upon the occasion of one of the sessions of the Convention, revealing the many hundreds of happy smiling faces of those who came literally and figuratively from the far corners of the earth to participate in its instructive and interesting functions and affairs.

This photograph is especially large, being in length forty-one inches, and in width eight inches. The photograph also includes the officers of the Supreme and Grand Lodges, as well as the delegates and representatives of National and foreign lodges and chapters. This convention photograph will add an extremely personal touch to your sanctum or your study because of the human side of the organization which it presents.

This unusually fine photograph may be procured from the Rosicrucian Supply Bureau for the nominal sum of \$1.25 with postage prepaid.

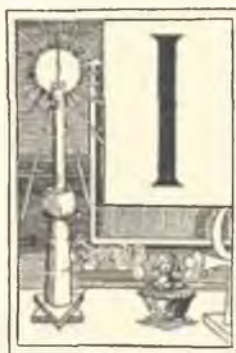




SANCTUM MUSINGS

THE VOICE OF THE SOUL

By SOROR AGATHA MCGIVERN



INSPIRATION, instinct, conscience, and intuition all emanate from the same source, the Divine Mind in man.

Joann Strauss was busy; suddenly the sweet notes of "The Blue Danube" came to him. He had no paper with him, so he

hastily wrote out the notes on his cuff. Where did that composition come from? How could it come when his brain was busy with something entirely different?

It was Autumn. The sun rays were not so warm as formerly. The wind was sharp. The trees were bare. The tang of dry oak leaves, ripe grapes and walnut hulls blended into a delightful autumn Perfume. The birds from far and near were weaving back and forth in vibrating black clouds. Suddenly, they were off, flying straight and true. How did they know it was time to go? How did they know where to fly? What sustained them over hundreds of miles of turbulent water?

Shakespeare (Bacon) had Macbeth see the ghost of his murdered king in his chair. What was the ghost? Why does an overpowering fear always possess one after he has committed a cruel deed?

An irresistible desire possessed me. Although I was mixing a cake in the kitchen, I was impelled to go into my library for a book. The next phase of my studies necessitated reading the very book which I had apparently selected at random. Why did I want a book just then? Why did I select that book? How did it happen that it was the particular book needed for a broad understanding of a principle outlined in future studies?

Inspiration is a burst of Divine fire from the Cosmic Mind. Instinct moves animals and men, without reasoning, toward actions essential to their existence, preservation, and development. Conscience indicates the still small voice of the Master within. It is always present when the tempter tempts. Intuition is knowledge obtained without recourse to reasoning. And so, inspiration, instinct, conscience, and intuition are all a welling-up of truth without the aid of objective mind or reason.

Intuition, as are the others, is a Soul vibration, God born, God fostered, and as immortal as God himself. It is the great and powerful stepping stone to Cosmic consciousness.

Mills states, "Truths known by intuition are the original premises from which all others are inferred." Emerson says, "The soul contains in itself the event which shall presently befall it, for the event is only the actualizing of its thoughts."

Inspiration, instinct, conscience, and intuition are all voices of the soul or God in man. Each time something comes to us as a hunch, an urge, it is the voice of God speaking through the mind of man.

If we want material success, and we must have a certain assurance of means to be of service to our brethren, then it is wise to follow the hunch or urge. The birds do not question the urge to fly. They follow it. Following our hunches helps to develop that part of our beings. By suppressing the true wisdom of God the urges become hidden deeper and deeper, and finally will not be noticed by us. Our minds have the power to

know subjectively. We should appreciate this great gift, we should cultivate it.

Our great thinkers from Socrates and Plato down through the ages, our own great musicians, our great artists, our poets and writers, all have consciously or unconsciously developed the quality of depending on the still small voice. As Rosicrucians we are being trained to develop it. But, are we practicing it? Do we use it each day? Do you realize that this is the link, the stepping stone to Cosmic consciousness, the ladder to greatness?

When one achieves greatness it really means greater service.

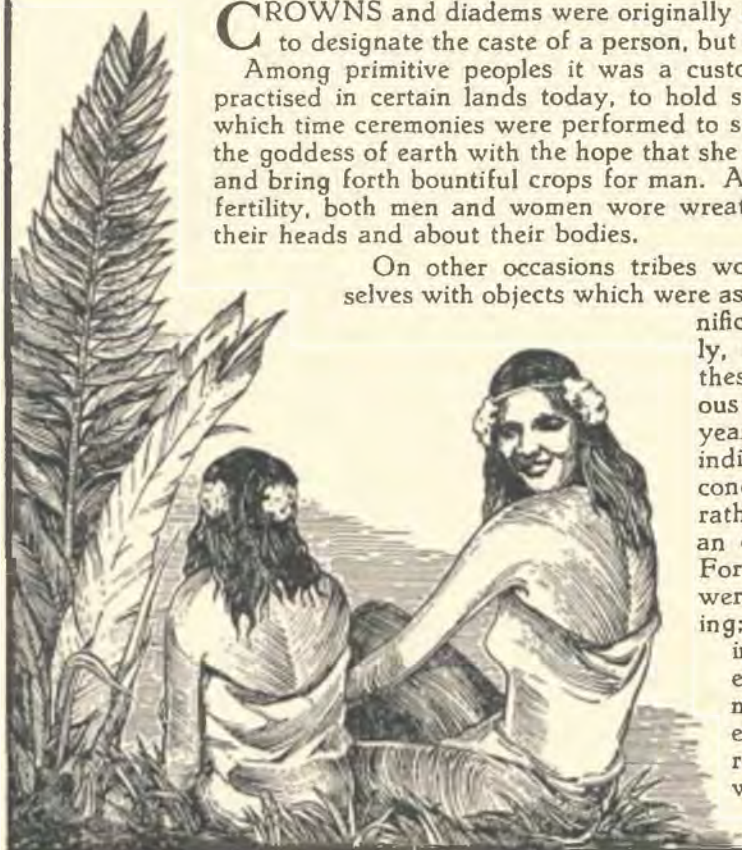
How It All Began . . .

CROWNS

CROWNS and diadems were originally intended not only to designate the caste of a person, but of events, also.

Among primitive peoples it was a custom, which is still practised in certain lands today, to hold spring festivals at which time ceremonies were performed to suggest fertility to the goddess of earth with the hope that she would be fruitful and bring forth bountiful crops for man. As a suggestion of fertility, both men and women wore wreaths of flowers on their heads and about their bodies.

On other occasions tribes would adorn themselves with objects which were associated with significant events. Finally, the wearing of these insignia at various times during the year was practiced to indicate a personal condition or feeling, rather than to signify an event or season. For example, flowers were worn for rejoicing; black for mourning; ashes for poverty, etc. Crowns made of rare jewels or metals represented power or wealth.





Modern Alchemists

By FRATER VERNON M. WADE



ORE than a thousand years have alchemists sought in vain for the philosopher's stone, which should transmute base metals into gold. The quest was finally abandoned as hopeless, but the transmutation of elements has been observed in our time.

Our medieval forefathers saw nothing unreasonable in the thought that one element might be changed into another, that silver might be changed into gold or lead into silver. They called such a change transmutation. Our immediate fathers did not believe in transmutation. To them an element was an unchanging substance. Iron was iron and gold was gold forever. They of course assumed this, for this assumption was based only on the fact that they knew they themselves could not transmute one element into another. Our modern alchemists not only believe that it is possible to transmute one element into another, but they have been able to do this very thing.

The belief in the possibility of the transmutation of matter originated in Egypt at the beginning of the Christian Era. At least the historic records go back to that time. It is possible that the

Chinese or some other earlier civilization may have had some idea of transmutation but they did not leave us definite records. The first written records referring to transmutation were found on papyrus at Thebes dating from the third century A. D. These records contained a series of receipts for making ordinary metal have the appearance of gold or silver.

Gold was believed to be a holy element in Egypt. The holy men of Egypt were required to possess the holy element. The priests were therefore interested in any science that would teach them how to change the cheaper or base metals into gold. Much corruption was caused in the priesthood due to their attempts to deceive the people. This however led to much interest in alchemy and some advancement in the idea of transmutation.

There were great developments in alchemy in Alexandria in the third and fourth centuries, but in the destruction of the great library in 390 A. D. most of the records were lost. Some of the knowledge survived. The next great developments in alchemy were due to the Arabs, who conquered Egypt about the seventh century. Many of the investigations of these Arabs serve as a foundation for our modern science.

After the conquest of Spain, alchemy was an important subject. The mecca of European students was the University of Cordova. Knowledge of the art of alchemy spread rapidly to England.

Three hundred fourteen

France and Germany. It reached its height in the eleventh and twelfth centuries. At that time the belief in the transmutation of matter was universal. This universal belief was brought about by the hope that man would be able to increase his wealth through transmutation of elements. It is only human to desire wealth and the power over one's fellow beings which may be obtained with it. In the European mind as well as the American mind the idea of wealth was associated with gold. In a capitalistic civilization the acquisition of gold implies the increase in the ability to acquire the goods of the world and it is not to be wondered that cheap methods of producing gold formed one of the chief objects of the Middle Age alchemists. In this they were encouraged by the medieval nobility to whom gold meant the ability to maintain armies and have power.

There was no definite idea of chemical combination. Any change produced in the property of matter was supposed to be an example of transmutation of matter. Since metals had many properties in common, it was a common belief that there should be some material that would transform one metal to another. The philosopher's stone was sought with zeal. Many claimed to have found it and that they could change base metals to gold. Kings hired alchemists hoping to gain great wealth from their services. All that was accomplished at that time was a debasement of coinage.

People lost faith in the alchemist and attention was turned to the medical side of chemical research.

The chemist of the nineteenth century thought that the whole material world was made up of some 80 or more elements. The atom appeared to be indivisible and indestructible. There was no laboratory means known at that time to divide the atom further. The idea of transmutation at this time was practically given up.

Toward the close of the nineteenth century the electron, as a natural constituent of the atom of matter, was discovered. The production of electrons and their separation from matter was clearly shown in a discharge tube. By an electric discharge it was possible to remove one, two or more electrons.

When an atom lost an electron its properties were changed. This was however but a momentary change, for when the discharge ceased the atoms returned to their original state. This was a real start in the direction of transmutation of matter, for it is a temporary form of controlling matter at will.

The discovery of radio activity of uranium in 1896, and later that of radium, was the most advanced step in the transmutation of matter. Our modern alchemists Becquerel and Lord Rutherford have done a great deal of research along this line.

During the past few years there has been great activity in investigating the transmutation of matter in many laboratories throughout the world. Many new and interesting discoveries have been made. The first definite evidence of artificial transmutation was made in 1919 at the University of Manchester. Alpha-particles were used to bombard matter and the first observation made was that nitrogen could be transmuted.

In a lecture "Recent Researches On Transmutation" at the Royal Institution in England March 14, 1936, Lord Rutherford of Nelson, O. M., F. R. S., referred to a discovery of great importance made by Curie-Joliot on the artificial production of radioactive bodies. Aluminum when bombarded with α -particles, broke up into an unstable form of phosphorus with the emission of a neutron, the phosphorus, in turn breaking up into silicon with the emission of a positron. The change occupied about three minutes. To illustrate this, Lord Rutherford exposed a disc of aluminum to the α -rays from radium, producing in that way the radioactive phosphorus.

During the last few years our knowledge of the transmutation of the elements by artificial methods has grown with great rapidity and practically all the known elements have been found capable of transmutation on a small scale when bombarded by fast particles of suitable type.

An instrument known as the cyclotron has been able to produce streams of protons and deuterons with energies as high as six million volts and moving with velocities even greater than the α -particles from radioactive substances.



Such swift deuterons are capable of producing transmutation even in heavy elements like platinum and bismuth.

Discoveries bearing on the artificial transmutation of elements were made known at a discussion on the structure of the Atomic Nucleus by Lord Rutherford at the Royal Society meeting in England as early as April 28th, 1932. Lord Rutherford announced that two investigators in the Cavendish Laboratory, J. D. Cockroft and E. T. S. Walton, had been successful in disintegrating the nucleus of Lithium and of other light elements by bombarding them with protons artificially generated by the application of high electric potentials. It was customary to speak of transmutation of elements as the disintegration of the element by bombardment with α -particles from radium or other radioactive substances, but artificial transmutation can now be accomplished by ordinary electrical means. Our modern alchemists are able to generate potential differences with coils and transformers so that the transmutation of elements is effected by these artificial means. In the case of artificial disintegration by α -particles the agents owe their energy to a natural radioactive transmutation. In other words that kind of transmutation depends upon the radioactivity of natural substances, such as radium and is therefore not actually controlled at will. Transmutation is controlled at will, however, when our modern alchemists build coils and transformers and with these instruments cause changes in the form of matter.

One cannot foretell what all this may mean for the future of science. There are those who say that science has reached its peak. They say that the world may have to turn from science as we know it today to metaphysics. The history of chemistry and physics is a history of conflicts of ideas. We need only to refer to such conflicts as the atomic concept as opposed to the continuous theory of the nature of matter, or that of radioactivity as opposed to the concept of elements as stable forms of matter. It is contrary to the very nature of science that its methods should remain unchanged as knowledge increases.

The methods that are slowly evolving in the search for truth may someday prove successful. While we may not at will transmute gold from base metals on a commercial scale, yet there are indications that transmutation is realized by our modern alchemists.

As far as we know, at this present time, we alone of all the animate and inanimate part of this universe have been equipped with the means of interpreting the world in which we live. We are distinguished from other forms of life by our intellect. With this intellect we have the desire to come in contact with the ultimate realities of the universe and to learn the ultimate truths. With this urge for the ultimate truths it is possible that the modern alchemist will push on to that higher realm of scientific endeavor where matter will be controlled at will.



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BASKET BOATS OF THE TIGRIS

These basket-like boats, called Guffas, without stem or stern, have been the principal form of transportation on the Tigris River in Asia Minor for several thousand years. Herodotus, ancient Greek historian, makes reference to them in his book of travels. The natives float downstream in them to market with their small donkeys and wares. After their products have been sold they then break up their boats, sell them for fuel and ride home on their donkeys.

(Underwood Photo.)



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Oakland East Bay Chapter. Geo. R. Russell, Master; Ruth Bernston, Secretary, phone Berkeley 5381. Convocations 1st and 3rd Sundays, Pythian Castle, 12th and Alice Streets.

Sacramento:

Sacramento Chapter. Mr. Joseph O. Le Valley, Master. Meetings 1st and 3rd Tuesdays at 8:00 p. m., Turn Verein Banquet Hall, 24th and J St.

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Chapter Master, Mr. Clyde E. Holland, Rt. 3, Box 1192, Little River Station, Miami.

(Directory Continued on Next Page)

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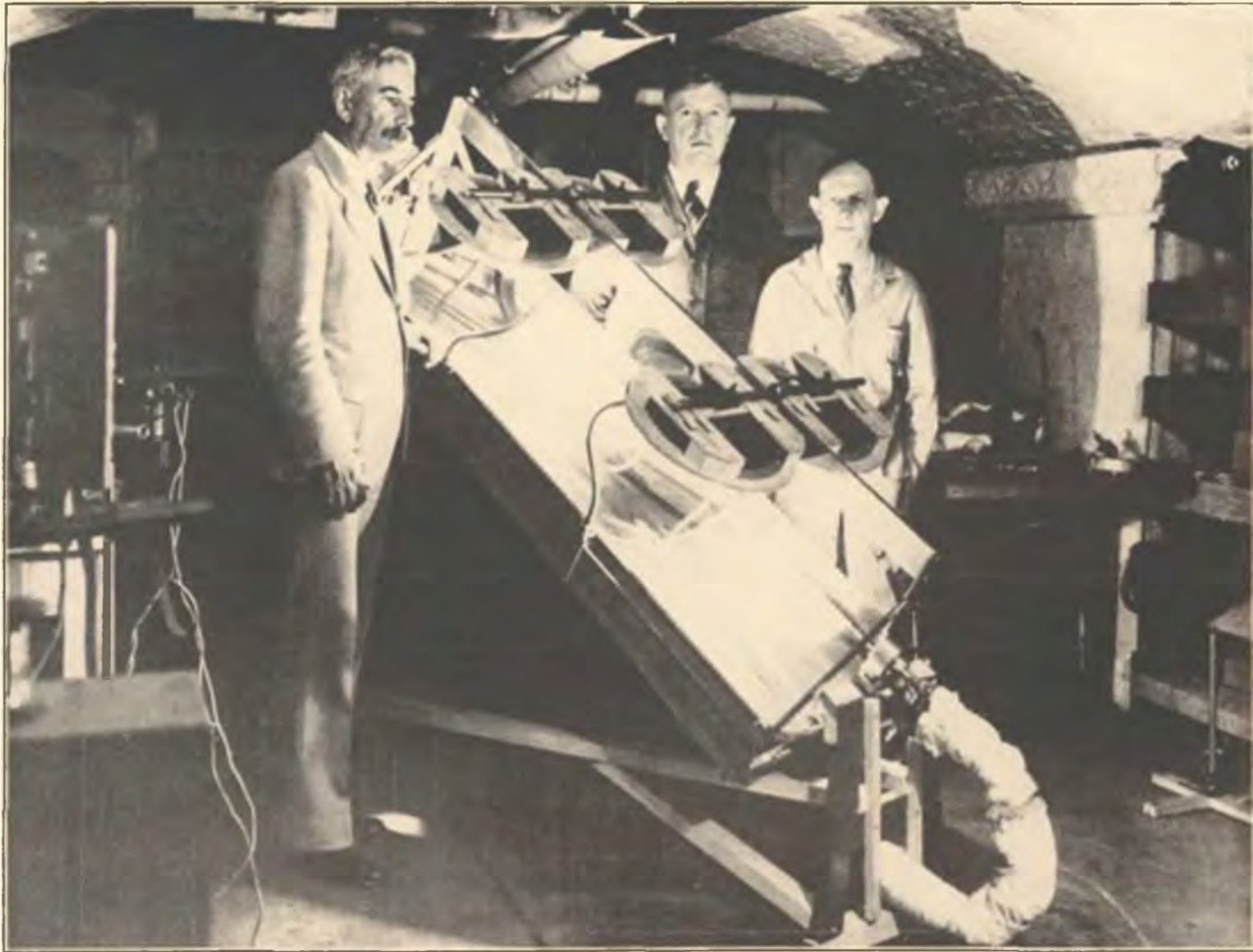
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(Acme Photo)



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