

THE *Open* ROSIKRUCIAN DIGEST



JULY
1936

WATERS OF LIFE

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STUDENT SUPPLIES

Our Suggestion To You

A MEETING OF THE MINDS

(1) When you write, you have one party in mind. That party may be one individual or a group of them, but your thoughts are alone for them. You do not wish your thoughts to reach a mind or minds for whom they were not intended. Furthermore, you do not wish others to interpret your ideas for you. However, this is only possible when you take the proper precautions to see that your communications are brought directly to the personal attention of your correspondent.

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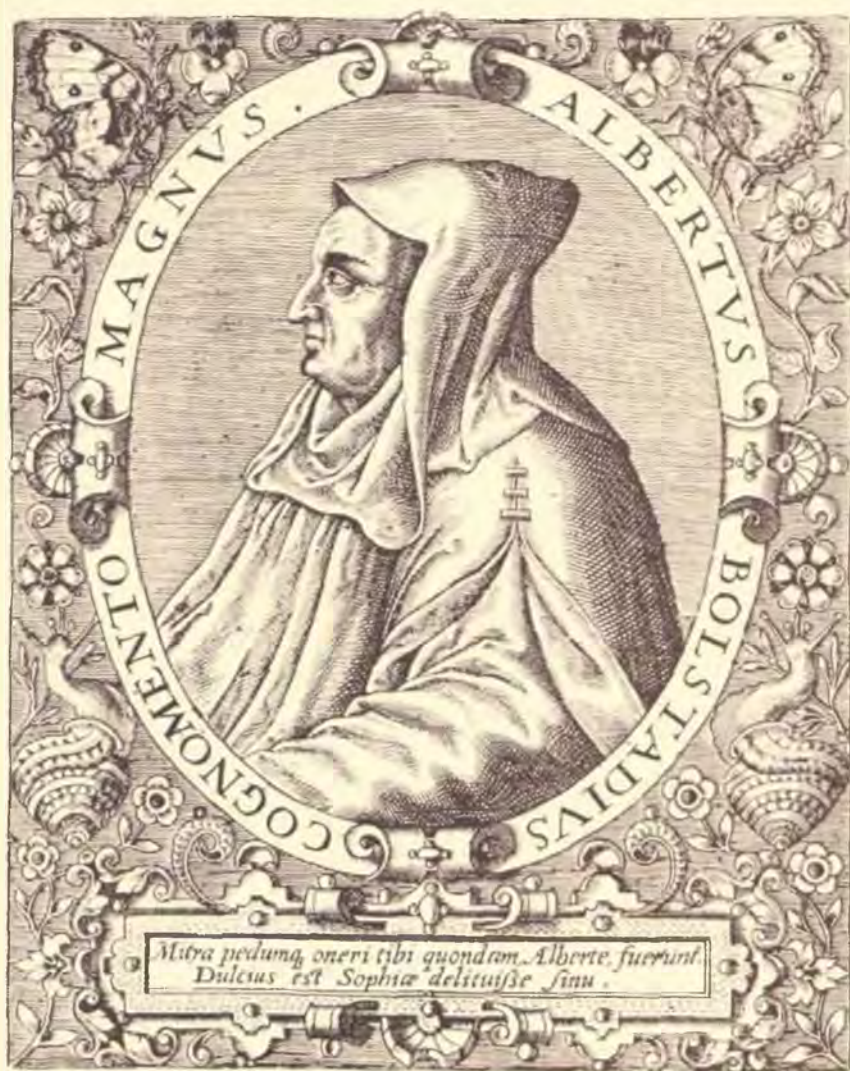


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ROSICRUCIAN PARK SAN JOSE, CALIFORNIA



ALBERTUS MAGNUS

One of the scholastic philosophers of the Middle Ages. Teacher of St. Thomas Aquinas, and one of the greatest mystics of all periods. This illustration is taken from an old Rosicrucian volume of 1579 A.D. containing numerous portraits of the old Masters.

(Courtesy of The Rosicrucian Digest.)

What Strange Powers Did the Ancients Possess?

EVERY important discovery relating to mind power, sound thinking and cause and effect, as applied to self-advancement, was known centuries ago, before the masses could read and write.

Much has been written about the wise men of old. A popular fallacy has it that their secrets of personal power and successful living were lost to the world. Knowledge of nature's laws, accumulated through the ages, is never lost. At times the great truths possessed by the sages were hidden from unscrupulous men in high places, but never destroyed.

Why Were Their Secrets Closely Guarded?

Only recently, as time is measured; not more than twenty generations ago, less than 1/100th of 1% of the earth's people were thought capable of receiving basic knowledge about the laws of life, for it is an elementary truism that knowledge is power and that power cannot be entrusted to the ignorant and the unworthy.

Wisdom is not readily attainable by the general public; nor recognized when right within reach. The average person absorbs a multitude of details about things, but goes through life without ever knowing where and how to acquire mastery of the fundamentals of the inner mind—that mysterious silent something which "whispers" to you from within.

Fundamental Laws of Nature

Your habits, accomplishments and weaknesses are the effects of causes. Your

thoughts and actions are governed by fundamental laws. Example: The law of compensation is as fundamental as the laws of breathing, eating and sleeping. All fixed laws of nature are as fascinating to study as they are vital to understand for success in life.

You can learn to find and follow every basic law of life. You can begin at any time to discover a whole new world of interesting truths. You can start at once to awaken your inner powers of self-understanding and self-advancement. You can learn from one of the world's oldest institutions, first known in America in 1694. Enjoying the high regard of hundreds of leaders, thinkers and teachers, the Order is known as the Rosicrucian Brotherhood. Its complete name is the "Ancient and Mystical Order Rosae Crucis," abbreviated by the initials "AMORC." The teachings of the Order are not sold, for it is not a commercial organization, nor is it a religious sect. It is a non-profit fraternity, a brotherhood in the true sense.

Not For General Distribution

Sincere men and women, in search of the truth—those who wish to fit in with the ways of the world—are invited to write for complimentary copy of the sealed booklet, "The Secret Heritage." It tells how to contact the librarian of the archives of AMORC for this rare knowledge. This booklet is not intended for general distribution; nor is it sent without request. It is therefore suggested that you write for your copy to the Scribe whose address is given in the coupon. The initial step is for you to take.

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Scribe S. P. C., Rosicrucian Brotherhood,
San Jose, California.

Please send copy of sealed booklet, "The Secret Heritage," which I shall read as directed.

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(Rosicrucian Members have had this unusual booklet.)



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SOCRATES



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BACON

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

OPENING THE TOMB

By THE IMPERATOR



HERE is one very mysterious, mystical, secret tradition running through the history and esoteric principles of the Rosicrucians which is never completely understood either in its symbolism or practical usefulness until the student has reached

the highest degrees. I refer to the opening of the tomb of C. R. C.

It falls to the lot of each group of chief executives of each branch of the Rosicrucian Order throughout the world, periodically in each century, to open the tomb of Christian Rosenkreuz and release therefrom that which has been held in darkness and give to the world that which will constitute the greater light. Not only is the "body" of C.R.C. to be taken from the tomb and after a period of time reburied again to await the next periodical removal, but the secrets preserved in rare manuscripts or carved hieroglyphs on the wall of the tomb, engraved upon pieces of metal, inscribed on jewels and marked with blood on pieces of parchment, are also to be made alive again with modern interpretation and practical application.

Because of this old tradition, which is an established custom and ruling, the Rosicrucians have been known for many centuries as guardians of the tomb and the conservators of the world's greatest secrets. But among Rosicrucians themselves they feel that they are more than

guardians of a tomb, for they rejoice in the fact that it is their privilege to open the tomb and to let the imprisoned powers within it enjoy the light of day. It is the bringing forth of knowledge from the tomb into Light, Life, and Love that constitutes the great joy of the advanced Rosicrucians.

It is not to be wondered, therefore, that this high ideal and glorious privilege of opening tombs and bringing out of darkness into Light that which may enjoy the Light of Life and Love, becomes a fundamental desire, ambition, and practice with every real Rosicrucian. He constantly seeks for every opportunity of opening any and every tomb that holds within its enclosure that which should enjoy Light, Life and Love, or that which will bring Light, Life, and Love to others. Contrary to the ambitions of the fanatical occultists of Oriental lands who constantly seek to hide and make secret the higher principles of life and the great fundamental laws of nature, the Rosicrucians seek to reveal rather than conceal. Their only restraint is governed by their knowledge that there are times and seasons for such revelations and that the periodic, cyclic manifestations of the process of evolution govern the periods in each year and each century when certain preserved knowledge and certain revealed wisdom will be given in the scheme of human evolution.

It is natural, also, that the enthusiastic, advanced Rosicrucians in every country and every section of each country would seek for ways and means of carrying out this spirit of opening the tomb and bringing into the Light that

which has been held in darkness. Symbolically and allegorically this principle can be applied in many ways. For many years the Rosicrucians in North America, for instance, have been opening the tombs in the hearts and souls of those who are confined in penal institutions or places of correction by giving them such knowledge and such guidance as will enable them spiritually to leave their places of darkness and enjoy the freedom of knowledge and the power that comes with such knowledge. In scores of prisons or similar institutions there are students of our teachings who are being helped and who in turn are helping others and who will some day put into practice for their own betterment and the upliftment of those depending upon them, the principles of our teachings. This is but one phase of the work of our Welfare and Sunshine Circles. But for some time the Sunshine Circles in various parts of North America have been planning to spread their work and increase their activities in a very distinct and unique manner.

For some time the secret Sunshine Circles associated with each of our lodges or chapters have placed small advertisements in newspapers and magazines throughout the continent offering to give spiritual advice and help, practical assistance, free medical and legal advice, vocational and employment assistance to the needy. The replies to these advertisements have been carefully analyzed and investigated and each week or each month sees members of these Rosicrucian Sunshine Circles carrying on their welfare work and bringing sunshine into the lives of persons who may never have heard of Rosicrucianism and without any attempt to proselyte or enlist their interest in our teachings. Not only has help been given in nursing, medical treatment, and business and professional advice, the meeting of sudden emergencies, overcoming of obstacles, but clothing, food, and many other material, practical aids have been given to these persons.

From time to time we have mentioned the activities of these Sunshine Circles in *The Rosicrucian Forum* and have been encouraging each one of these Circles to enlarge its staff of volunteer

workers and to widen the scope of its interests and contacts.

A short time ago we announced that the largest of these Rosicrucian Sunshine Circles, that located in the Los Angeles district and under the direction of Frater George Baldwin, director of the Sunshine activities in Southern California, had decided to take up the great work of bringing joy and happiness into the lives of the shut-ins. We announced that other Sunshine Circles should give thought to this matter also and replies came even from foreign jurisdictions of our Order asking for details as to our American methods of procedure, and we are happy in the fact that the shut-ins in many lands are now receiving a new and interesting form of aid and assistance that brings forth enthusiastic comments from them.

So often we forget that there are thousands of persons in every section of the country who are not actually ill but in dire need for companionship, assistance in solving some of life's problems, enjoying some of the privileges that are man's birthright, and participating in even the most simple and common of every day indulgences which all of us enjoy perhaps so freely and so abundantly that we give little thought to them. Many of these persons are confined to bed, couch, wheel chair, or very often special forms of harness or equipment which makes it necessary for them to lie in uncomfortable positions hour after hour and day after day because of some abnormal condition in their body resulting from accident or other misfortune, and many of these are in poor circumstances dependent upon charity for just food and clothing, or perhaps medical advice, and, too, many of them are in institutions, sanitariums, hospitals, boarding houses, or small furnished rooms separated from friends and relatives and dependent wholly upon an occasional kindly visitor to read to them or to tell them of the things of the outside world or bring them in contact with the greater things of life. Very seldom indeed does anyone offer to take them for a ride in an automobile or for an outing in their wheel chair, or take them into the sunshine or among the trees and flowers, or to see the hills, lakes,



rivers, or oceans. They read of the moving pictures, the concerts, the happy things of life, but they enjoy none of them for they cannot go alone and they have no one who takes the time or the trouble to bring these things into their lives.

And so our Sunshine Circle in Los Angeles planned to widen its activities and to include all of the service to the shut-ins that could possibly be arranged. This activity on the part of our Sunshine Circle has grown to such an extent that we are happy to announce that the great convention of the Sunshine Federation of Shut-Ins was held in the Greek Theater in Los Angeles on Sunday, June 7. Our good Frater Gordon Williams, in charge of the shut-in activities, worked unceasingly planning for this convention together with the Sunshine Committee and the advice of the shut-ins themselves. The convention was one of the greatest humanitarian demonstrations ever held in the city of Los Angeles. Over five thousand helpless persons were interested in planning to go to the convention and arrangements were made to assist them. Mayor Shaw of Los Angeles endorsed the plan and read a letter from the President of the United States and from various persons and organizations approving this great service to the shut-ins. The Los Angeles Realty Board, the Los Angeles Non-Partisan League, and the newspapers united to help in the plan, giving great publicity to the affair. The largest of the moving picture studios arranged to send their very best talent to the convention. The Yellow Taxicab Company offered thirty of its cabs to assist, while the Motor Transit Company furnished large buses. Trucks were donated to carry wheel chairs and occupants to and from the great park surrounding the Greek Theater. The special shut-in ambulances, arranged and designed by the Sunshine Shut-In Committee, in the form of sedans arranged to hold one or two cripples in their wheel chairs or on cots, also carried large numbers to the convention. A sixty-piece band donated its services and a band of singers and vaudeville talent from various theaters also participated. A great open-air picnic was held along with the entertainment and amusement. Hundreds of the

persons who attended enjoyed their first picnic and out-door pleasure in many years. Food in abundance was supplied and everything that would feed body and mind was provided. There was no attempt at any form of propaganda and no distinctions were made in regard to class or creed but in every word, in every handshake, in every act performed, the spirit of good-will and love for humanity was made manifest. New officers for the Sunshine and Shut-In activities were elected and plans made for extending these sorts of community picnics and parties to all points of the country.

This is something in which we would like to have every true Rosicrucian participate. If you are a physician and want to offer your services in behalf of the Sunshine and Shut-In work, get in touch with the nearest chapter or lodge in your district and offer your services to the chairman. If you are a nurse, or can do practical nursing, or you are an attorney and anxious to offer your services, be sure you do so. If you can spare the time to act as an investigator, or to visit among the shut-ins, the unfortunate, the sick and needy, and bring words of cheer and carry to them something of the practical things they need, or assist in bringing them in touch with other workers who can give them advice or guidance such as they require, get in touch with your Sunshine Circle. If you do not know the name and address of the officers of the chapter nearest you or you do not know the name of your local district representative who can work with you in starting a Sunshine Circle, write to the Supreme Secretary in care of AMORC, San Jose, California, and ask for the name and address of the proper person to contact.

Many of those working in the Sunshine Circles are men and women busy with their own professions and daily affairs, yet they are willing to sacrifice some of their time in behalf of this great work. Only recently I received a letter from a judge of the Superior Court in one of the larger cities of New York State in which he said that busy though he was in his regular court work and in his special court of domestic relations, he would be glad to give legal advice and assistance to those who were direct-

ed to him by our Sunshine group in his locality. Letters like this come to us constantly from our members and we want to see more of this volunteer work carried on during the coming years so that all of our Sunshine and Shut-In Circles will render more and more efficient help throughout the continent.

Remember that AMORC as an institution and as a foundation has grown to be one of the largest organizations of its kind in the Western World as it has been in other countries, solely because it

has so unselfishly rendered service to others and because we know the truth back of the principle that as we offer ourselves to the Cosmic as channels for good, so the Cosmic will remember us in our needs and requirements. Until you learn the lesson of giving before receiving, or offering before you ask, or being ready to serve before pleading to God for help, you cannot know the joy of being in tune with the Infinite and in harmony with the laws of God and the Cosmic.



● READ THE ROSICRUCIAN FORUM ●

IMPORTANT BULLETIN

We are very happy to announce that our beloved Sovereign Grand Master, Dr. LeBrun, is very much stronger and is rapidly recovering from his recent serious illness. He has been able to visit Rosicrucian Park and to bask in the sunlight on the lawns and to visit his office for a brief period and even to visit the planetarium. Many offer daily to take him riding in their automobiles and otherwise help to make him happy and contented while he is gaining strength, but his greatest joy is found in sensing and realizing the continuous contact made with him through the thoughts and prayers of our members in every part of the world. His recovery up to the present time is like unto a miracle and all of us thank God for the granting of the pleas uttered by our members and for the loving thoughts and tender wishes sent by all who know him. We have every hope that he will be able to attend many of the sessions of the Convention in July.

—IMPERATOR.

ST. LOUIS CHAPTER MEETINGS

All Rosicrucian members of AMORC who live within the vicinity of St. Louis, Missouri, should avail themselves of the opportunity of attending the weekly chapter meetings in that city. The special rituals, unusual addresses and association with others of like mind will prove most beneficial to you. It is only necessary that you visit the chapter and present your membership credentials to be entitled to all privileges. The chapter meetings are held in Parlor C, Hotel Marquette, Eighteenth and Washington Avenue, on every Tuesday at 8:00 p.m. For information call the Secretary, Frater Ernest G. Ross, 4515 Clayton Avenue, Telephone Newstead 1703.





Important Notice To All Members

WHETHER OR NOT YOU ARE COMING TO THE ANNUAL CONVENTION, PLEASE READ THIS MATTER VERY CAREFULLY

By THE IMPERATOR



HERE comes a time in the life of every organization when its ideals, and its power to carry out its ideals, and the growth and development of its good work, attract to it the criticisms of those who either seek to disturb its harmony, or to control it for personal reasons.

For many years AMORC has been gradually increasing in membership, and increasing in power and usefulness. When AMORC was small in its membership, twenty-five years or more ago, and when its Emperor was financing all of its activities from his own resources, and when there were no sums of money set aside for expansion or growth and development, there were no critics, and no one claiming that he should be elected Emperor or elected to the Board of Directors in order that he might control and manage the organization.

In fact, for approximately twenty years nobody sought to be a director of AMORC, or to assume its responsibilities, its obligations, its financial deficits, its worries, its trials and tribulations,

and long hours of labor. But today the situation is different, and it has been so for the last two or three years. Every so often one or two persons in the background of the membership, having waited and watched carefully for some opportunity, suddenly arise proclaiming themselves competent to be a chief director of AMORC, an executive of its affairs, and demanding that AMORC either submit to the proposals of reorganization, or stand the blasts of criticism.

Thousands of our members are familiar with these trials and tribulations which have confronted the Emperor and the present Board of Directors of AMORC. They know how these Directors have borne the burden of labor and responsibility, of trials and tribulations without losing faith, without sacrificing one of the ideals or high principles of the Order. At every one of our National Conventions these matters have been discussed, and in righteous indignation the members have unanimously voted their loyal support to the Emperor and Board of Directors, and vehemently disclaimed the criticisms and contentions of the two or three malcontents.

Each of our members should know right now, before the Convention is held this summer, exactly what the three or four critics and complainers of the Order are contending and claiming. We

will enumerate these unfortunate and untrue contentions as follows:

1. It is claimed by them that in past years each and every member of the Order who held a membership card was equivalent to a shareholder, or a profit-sharing member of the Order, and all of its finances, property, and assets. The absurd claim is made that by having paid dues to AMORC the member was immediately a shareholder in all of the funds, assets, buildings, grounds, lectures, manuscripts, teachings, and everything else of a valuable nature belonging to the Order. In other words, it is claimed that each member of the Order in the past, no matter how long he has been a member, or what he has done to help build up the Order, was a member also of the Supreme Lodge (Board of Directors) and had a right to direct, and vote upon every expenditure, every improvement, every change or modification in the lectures, the engaging of an attorney to protect the Order, the extension of its activities, the increasing of free benefits to the members, or the addition of features that will help the membership. It is claimed by these few persons that because they had membership in the "Supreme Grand Lodge" they had a right to vote upon everything that the Order does. The further strange claim is made that somehow, in some way, the members were suddenly deprived of these rights and that the Directors "usurped" the rights of the members and deliberately took unto themselves the "rights" of the members.

It is to be noted that the few members who claim this sort of thing are not those who have ever given a single donation to the Order, or given any special services to build up the Order, or added to its assets, or added to the Order's dignity and reputation, or ever gone out of their way one iota to contribute to the spiritual, the sacred, or the practical helpfulness of the Order. They have merely paid their dues for a time, and in some cases have become delinquent and dissatisfied because the Imperator and the Directors took exception to their lack of interest in the studies, and thereupon have become critics and claimants for the right to vote in directing the affairs of the Order.

Two Hundred Nine

It is to be noted, also, that the members who have been with the Order the longest time in number of years, who have reached the highest grades, who have given the greatest services to the Order, who have given the greatest support to the Order, *are not among these critics*, and are wholly out of sympathy with the idea that the funds and assets, the buildings, the grounds, the rare books and manuscripts, and everything else belonging to the Order should be distributed in stewardship among all of the members, thereby leaving no autocratic authority, no exclusive control of the things that are the most sacred and most valued.

The questions that might logically be asked by all of our members are these: If these critical members joined AMORC for the benefit of its teachings and its helpfulness, why are they spending so much money, even hiring attorneys and going into court, to fight for the "right" to direct the affairs of the Order? Why are they spending hundreds or thousands of dollars trying to secure voting control over the Order's assets and its administration? How do they expect to get back again the money they are spending to fight the present administrators?

The thousands upon thousands of members who are deeply interested in the studies, teachings, and practices of the Order have frankly stated over and over again that they wish no one had to bother at all with the rules and regulations, with the administration, and with the direction of the material affairs of the Order, and they are perfectly willing to leave those things in the hands of the same Directors, who for many years have competently and proficiently taken care of these things.

2. The next argument of these critics is that the exclusive administration of the Order, and all of its sacred possessions, teachings, manuscripts, and other things, should be taken away from Dr. Lewis, the Imperator, and the members of his family, and Dr. Le Brun. They demand a new Board of Directors, probably selected by the critics, to be placed in charge of everything. Their argument is that there is something sinful, something wrong, something absolutely fraudulent in the fact that Dr. Lewis



and three members of his family are on the Board of Directors along with Dr. Le Brun, or with whomever else is elected from time to time as Sovereign Grand Master. They ignore the fact that nearly every one of AMORC's charters and valuable documents is in the personal name of Dr. Lewis, and a few in the name of Ralph Lewis, his son. They ignore the fact that when the International Council of Rosicrucians and the Supreme Hierarchy of the World entrusted Dr. Lewis with the formation and establishment of AMORC, and placed in his hands the rare seals, jewels, documents, manuscripts, charters, and other things in his own name, they made him *personally* pledge that *as long as he lived* he would protect these things, and that he would choose and prepare two or three others whom he could trust in his own immediate circle, to assist him in preserving these things against the attack of enemies and against the inroads of the dark forces and materialism. They forget that if a new Board of Directors were elected by the critics Dr. Lewis could not, and would not, turn over to these Directors all of his *valuable possessions* and thereby break his pledges and promises.

The surprising idea which these critics have is that they have been deprived of the power to appoint or elect others to control and direct the affairs of AMORC, and make Dr. Lewis a mere hireling of the new Board. They would have him obey their orders and take out of his vaults the sacred teachings he is preserving for the higher grade members and give them to all of the members, and establish groups of members anywhere and everywhere according to their wishes, and do everything they would suggest while he just spent his time from morning to night writing lectures and preparing matter for the general membership to dispose of as it may vote.

These critics forget that the members of the Lewis family who are now assisting him in controlling and preserving the Order were the *original incorporators* of AMORC, the original co-founders of it, the original workers who sacrificed their hours of pleasure in home life, and hours of recreation on Sundays and holidays, who sacrificed their per-

sonal incomes to build up and create and maintain the organization. They forget that it is *these same members of the Lewis family* who began these activities years ago with only the personal funds of Dr. Lewis, and when the Order did not own an inch of ground or a single little shack for its headquarters! *There never was a time when all the members of the Order held or possessed any voting power*; therefore, they could not have been *deprived* of it, nor did the "Lewis family" *usurp* any rights of the members. By careful planning, a very economical expenditure of the funds of the Order, the utmost of personal sacrifice and labor, and preventing scandal and attacks upon the Order, the present Directors have enabled the Order to grow to a point where it has its own grounds—its beautiful grounds—and its beautiful buildings, and all of its other valuable assets.

They forget, or ignore, the fact, that instead of erecting all of the beautiful buildings that these Directors have given to AMORC, such as the Shrine, the Auditorium, the Oriental Museum, and the beautiful lawns and fountain, and now the large Planetarium, the money expended for these things could have been legally expended by Dr. Lewis in large salaries to all officers in the past twenty years, and there would have been no reason for the members to demand that such beautiful buildings be constructed, and so many extra things added to our teachings and principles, and such special features as the Good Will Tour of the Courier Car and other costly features which the members now enjoy. They ignore the fact that in the papers filed with the Federal Government, and with the State of California, and in the Constitution of the Order, Dr. Lewis and his family *voluntarily* put into these papers the following words regarding the funds and financial assets of the organization: Not one part of the funds or material assets of AMORC shall ever accrue to the personal benefit of any of the members, any of the directors, or any of the officers of the organization. In other words, years ago, Dr. Lewis and his family put themselves on legal record binding themselves legally not to *personally possess* any of the finances or material assets of AM-

ORC. Yet these critics contend that the members have possessed a control of these things, when Dr. Lewis and his family voluntarily denied it to themselves.

What is there wrong, or sinful, or destructive, about four members of one family being on a Board of Directors when the members of that family were the *creators and builders* of the organization itself? Many of the oldest firms or institutions in England and America with which we are proud to deal, point with pride to the fact that the control of the business has been in the same family for many generations, thereby guaranteeing the integrity, safety, honesty, and good-will of the organization or concern. In the history of Rosicrucianism from the earliest ages the inner circle of directors, pledged to preserve the organization in their country, has been members of one family tied together in such a manner that not one of them could take advantage of the other, thereby preventing any outside control, any outside destructive power.

It is to be noted that none of our old-time members, none of our advanced and high-grade members, none of our members who has given important services and devotion to the Order, has ever criticized the fact that four members of the Lewis family worked together harmoniously and so liberally and sincerely to preserve the Order. At each Convention in past years this fact has been highly praised and unanimously indorsed, but today three or four members who are not in good standing in the Order spiritually, and in very bad standing otherwise, are claiming through the courts that the Lewis family occupies its position, and the Supreme Officers hold positions of authority without the *sanction* of the membership! They claim that these Directors—the founders and creators of AMORC—illegally “usurped” their position!

3. These critics further contend that the members of the Order never have had an opportunity to affirm their approval of the administrators of the Order. They say that the votes taken at our Conventions here were not representative of the Order despite the fact that all members had been invited to attend, and to rise on the floor and ex-

press their opinions or propose resolutions, because they had not always known just what matters were to be voted upon, and no proxies were required from those who could not attend. They claim that the autocratic form of government of AMORC is wrong because the members never *voted* such authority to the Directors! Yet, the Constitution of the Order, since the first members joined in 1909 to 1916 and since then has been autocratic, and all members were accepted under that Constitution. What a terrible time we would have as Directors if each time some important matter arose we would have to spend several thousand dollars in postage in sending a proposal to all of our members to vote upon (as we are doing this month with this matter), and wait days and weeks for the answers to come back!

Why are these members so fearful of the present autocratic administration of AMORC? Why have they waited until AMORC has become a large and powerful organization with beautiful buildings and beautiful grounds before they sought to have a share in its management? Why did they not come forward with such a demand to share in the *responsibilities and liabilities, deficits and expenses* of AMORC when it was small and struggling and fighting to maintain its dignity and ideals? Has not our autocratic form of government for AMORC proved to be the fairest, kindest, and most just that we could have? Is not our Constitution equally binding on all, in justice, without showing preference to anyone? Throughout all the ages of the history of Rosicrucianism the government *has always been autocratic* with the power and control remaining in the Hierarchy of a few directors, thereby enabling them to meet quickly and hurriedly, to take care of any sudden conditions, to preserve and protect all of its assets, and yet pledging among themselves, and putting their pledge on legal record, that they *shall not take unto themselves in a mercenary way* one iota of the material assets of the organization.

So, these are the things that will be brought before all of the members at the Convention, and are being brought before all of the members who cannot



attend the Convention. Before the Convention is held in San Jose, beginning July 12, a letter will be sent to every member of AMORC of North and South America, explaining these mooted points, and asking each and every member to vote what he believes is right. Each member will be sent a pink paper which is in the form of a proxy, and if he cannot come to the Convention in person, he should send his proxy to one of several persons in San Jose who will vote for him. We have voluntarily arranged to have an accredited, licensed auditor who is not a member of the Order examine these proxies and count them and tabulate them, and we will present them to the members who are here at the Convention as delegates from every part of the country, and ask them also to vote. By this vote of our members we will show that our few critics are wrong in their arguments. These two or three complainants claim that *they represent the entire membership*, and that *they are voicing the restlessness and spirit of criticism of all of our members!* We know this is false and we want to be able to prove it to the Court where they have taken their case and expect a judge to solve the problem.

Their statement that we have implied in our literature, or that we have implied at one of our Conventions in the past years that every member is also a member of the "Supreme Grand Lodge" (Board of Directors) and has a sort of democratic voice in the control of the organization, is unfounded and cannot be proved by a single truthful document. We do not believe there are ten members in the whole of the AMORC organization who have ever believed that they had a voting power in the administration of the Order, or a control in its assets.

So watch for the special letter that will come to you before the 3rd or 4th of July. Open it immediately and read it! Carefully analyze every point. Do not take the attitude that you are not interested, *unless you are perfectly satisfied with the way the organization is operated.* If you are so satisfied that you feel you do not want to vote, then you need not do so, and no one can make you vote. But if you *resent* this sort of attack upon the Order, then sign the pink paper as your proxy and mail it back to us in the special envelope which you receive with it. It *must* reach us before July 12th.

Every lodge and every chapter should have its officers attend to this matter and urge that every member vote. Let every delegate who is coming to the Convention contact those who are receiving these letters, and be able to testify at the Convention how these members feel about the matter.

- We do not want any member to feel that he is being unduly influenced, or that his membership in the Order will be jeopardized by his vote, or that he will in any way affect his personal interests by the manner in which he votes; but we do want fairness and justice to prevail, and we want every member to express himself, and once and for all determine whether AMORC *shall continue as it is* and grow bigger and better all the time, or whether it shall be thrown into disruption and the Directors who have worked and sacrificed so greatly be cast aside and rebuked.

Those who may feel that the present system of AMORC government should be completely changed, or agree with the critics, may come to the Convention and vote their opinions, or give their proxies to any delegates or members who are coming to the Convention.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual 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.)*

ABIDING IN PEACE



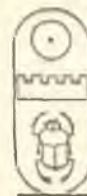
THROUGHOUT the world today most civilized countries are looking forward to universal peace, even while they are contemplating strifes and warfare in the very near future. It is always the hope of every civilized nation of people that

the next war which will involve them will be the last one and that the ulti-

mate good of today's struggles and tomorrow's battles will be the end of war and the establishment of perpetual peace.

Today great emphasis is placed upon the necessity of political, national, physical peace. It is said that mankind needs nothing greater in his social and political life than the assurance of national peace and guaranteed protection from the ravages of war.

But greater than even such peace is the peace that is acquired of the Soul and the separation from all worldly struggles.



It is true that nations of people can make little progress in their cultural advancement and their material upliftment while their minds and their hands are occupied in destructive processes. It is also true that the latent powers, the physical and material assets, the particular advantages and possibilities of each nation cannot be unfolded and utilized to the best advantage if war is in the offing and plans and preparations for a struggle against another nation are under consideration. In fact, the mind of the nation and its people cannot think constructively and concentrate its vast powers toward the ideal conditions of life while time and money are spent needlessly in war and while the mental faculties and moral standards are lowered to harmonize with the ideas and principles of war.

Nor can the mind of the individual and the Soul of man or woman develop along the highest lines and permit of the unfoldment of the individual faculties and abilities while the heart and mind are enslaved and inhibited by the ordinary struggles of life.

It is only when we take ourselves apart from the everyday affairs of life that we see life in its true colors. The struggle for the physical necessities of life is a battle. Overcoming the opposing forces of life is a continuous warfare. Meeting the hypocrisy, evils, deceptions, the trickery of the darker side of life constitutes a tiresome and exhausting warfare.

From all of the worldly, physical, material struggles of life, the Soul seeks separation. From all of the annoyances, discordant notes, and inharmonious situations, the Soul seeks restful seclusion and peace.

When the Soul is at peace, it is at rest momentarily. Peace is a tonic, an inspiration to the heart and mind of the

individual. Religion furnishes the Way to eternal peace. But the Soul needs here and now on this earth plane the daily relaxation and daily attunement that quickens its spirit and bathes it in the sublime effulgence of communion with itself.

The Cathedral of the Soul offers to those who enjoy peace and harmony as periods of relaxation, an opportunity to lift the mind up above and beyond the contests of life, the sordid and sorrowful incidents of our existence, and the struggles of our earthly affairs.

In the Cathedral of the Soul the heart and mind of the individual may enter morning, noon, or night, for a few minutes or for a few hours. Its vast portals are ever open to the Soul that seeks them. Within the Cathedral the Divine Self with all of us will meet the Souls and hearts of thousands of others. Here all may dwell for a while in peace and harmony, unmindful of the personal problems of life and of the battle cries of our existence. The effect of such relaxation and Cosmic attunement is instantaneous in soothing the worried mind and inspiring the troubled heart. It brings health and strength and power to the body and a sense of contentment and peace that nothing else can afford.

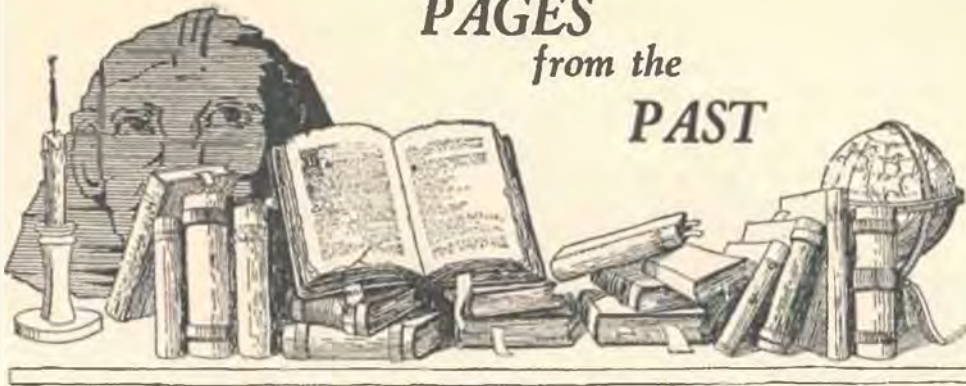
If you are a stranger to the benefits of the Cathedral of the Soul, whether member or not, write for *Liber 777*, which will be sent without obligation, and join with thousands of others in these daily periods of Cosmic peace and inspiration. Let the Cathedral of the Soul be your special sanctum, your holy of holies, where you in privacy and spiritual joy may dwell whenever the need is greatest or the Soul speaketh. It is an experience never to be forgotten and a hope that is the last and ultimate ideal of our life on earth.

MAKE THE MOST OF YOUR VACATION PERIOD

Let nothing interrupt your studies. Take with you while on vacation the particular monographs that you wish to review. Let us forward to your vacation address your lessons and monographs, and other materials. If you are going to be absent only one or two weeks, it is not necessary that your mail be forwarded. When you return home the accumulation of a few lessons can be easily overcome by doubling your study time for two or three weeks.

*The
Rosicrucian
Digest
July
1936*

PAGES from the PAST



JOHANN GOTTFRIED VON HERDER

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally, such writings will be presented through the translation or interpretations of other eminent authors of the past. This month we present Johann Gottfried von Herder.

Herder was one of the outstanding German classical writers of his period. He was imbued with the ideal of reforming the philosophy and theology of his period. He was of a highly sensitive nature and worked with great ardor, on every new subject to which he turned his attention, but unfortunately, his zeal did not endure and many of his great works are incomplete. He left a definite impression upon the peoples of his time, and conveyed some profound thoughts which are more appreciated now, than during his own time. He was born August 25, 1724, at Mohrungen, East Prussia. He was originally schooled and prepared to be a surgeon, but upon witnessing his first operation, fainted and turned thereafter to theology. In 1764 he was appointed teacher and preacher in a Cathedral school at Riga. He gained prominence there, and was offered a chair of theology in one of the prominent universities, but in 1776 the Grand Duke appointed him Court Preacher and Counselor of the upper consistory. He was a great admirer of Kant's writings yet seemed extremely critical of them at times. Although of a mild disposition, he was quite vicious in his attacks on his enemies. Students of metaphysics will all enjoy reading his works, for they will find in them a keen sense of the mystical. Below is an excerpt from one of his prominent writings entitled, "Man a Link Between Two Worlds." This should not be read hurriedly, but digested slowly.

MAN A LINK BETWEEN TWO WORLDS



EVERYTHING in Nature is connected: one state pushes forward and prepares another. If, then, man be the last and highest link, closing the chain of terrestrial organization, he must begin the chain of a higher order of creatures as its

lowest link, and is probably, therefore, the middle ring between the two ad-

joining systems of the creation. He cannot pass into any other organization upon earth without turning backward and wandering in a circle. That he should stand still is impossible; since no living power in the dominions of the most active goodness is at rest; thus there must be a step before him, close to him, yet as exalted above him as he is pre-eminent over the brute, to whom he is at the same time nearly allied. This view of things, which is supported by all the laws of nature, alone gives us the key to the wonderful phenomenon of man, and at the same time to the only philosophy of his history. . . .



"Far as the life of man here below is from being calculated for entirety; equally far is this incessantly revolving sphere from being a repository of permanent works of art, a garden of never-fading plants, a seat to be eternally inhabited. We come and go: every moment brings thousands into the world, and takes thousands out of it. The Earth is an inn for travellers; a planet, on which birds of passage rest themselves, and from which they hasten away. The brute lives out his life; and if his years be too few to attain higher ends, his inmost purpose is accomplished: his capacities exist, and he is what he was intended to be. Man alone is in contradiction with himself, and with the Earth: for, being the most perfect of all creatures, his capacities are the farthest from being perfected, even when he attains the longest term of life before he quits the world. But the reason is evident: his state, being the last upon this Earth, is the first in another sphere of existence, with respect to which he appears here as a child making his first essays. Thus he is the representative of two worlds at once; and hence the apparent duplicity of his essence. . . .

"If superior creatures look down on us, they may view us in the same light as we do the *middle species*, with which Nature makes a transition from one element to another. The ostrich flaps his feeble wings to assist himself in running, but they cannot enable him to fly; his heavy body confines him to the ground. Yet the organizing Parent has taken care of him, as well as of every middle creature; for they are all perfect in themselves, and only appear defective to our eyes. It is the same with man here below: his defects are perplexing to an earthly mind; but a superior spirit that inspects the internal structure, and sees more links of the chain, may indeed pity, but cannot despise him. He perceives why man must quit the world in so many different states, young and old, wise and foolish, grown gray in second childhood, or an embryo yet unborn. Omnipotent goodness embraces madness and deformity, and all the degrees of cultivation, and all the errors of man, and wants not balms to heal the wounds that death

alone could mitigate. Since probably the future state springs out of the present, as our organization from inferior ones, its business is no doubt more closely connected with our existence here than we imagine. The garden above blooms only with plants of which the seeds have been sown here, and put forth their first germs from coarser husk. If, then, as we have seen, sociality, friendship, or active participation in the pains and pleasures of others, be the principal end to which humanity is directed, the finest flower of human life must necessarily there attain the vivifying form, the overshadowing height, for which our heart thirsts in vain in any earthly situation. Our brethren above, therefore, assuredly love us with more warmth and purity of affection than we can bear to them: for they see our state more clearly; to them the moment of time is no more, all discrepancies are harmonized, and in us they are probably educating unseen partners of their happiness, and companions of their labors. But one step farther, and the oppressed spirit can breathe more freely, the wounded heart recovers: they see the passenger approach it, and stay his sliding feet with a powerful hand.

"Since, therefore, we are of a middle species between two orders, and in some measure partake of both, I cannot conceive that the Future state is so remote from the Present, and so incommunicable with it, as the animal part of man is inclined to suppose, and indeed many steps and events in the history of the human race are to me incomprehensible, without the operation of superior influence. A divine economy has certainly ruled over the human species from its first origin, and conducted him into the course the readiest way. . . ."

This much is certain, that there dwells an infinity in each of man's powers, which cannot be developed here, where it is repressed by other powers, by animal senses and appetites, and lies bound as it were to the state of terrestrial life. Particular instances of memory, of imagination, nay, of prophesy and prehension, have discovered wonders of that hidden treasure which reposes in the human soul; and indeed the senses are not to be excluded from this observation. That diseases and

partial defects, have been the principal occasions of indicating this treasure alters not the nature of the case; since this very disproportion was requisite to set one of the weights at liberty, and display its power.

The expression of Leibnitz, that the soul is a mirror of the universe, contains perhaps a more profound truth than has usually been educed from it: for the powers of a universe seem to lie concealed in her, and require only an organization, or a series of organizations, to set them in action. Supreme goodness will not refuse her this organization, but guides her like a child in leading-strings, gradually to prepare her for the fulness of increasing enjoyment, under a persuasion that her powers and senses are self-acquired. Even in her present fetters *space* and *time* are to her empty words: they measure and express relations of the body, but not of her internal capacity, which extends beyond time and space, when it acts in perfect internal quiet. Give thyself no concern for the place and hour of thy future existence: the Sun, that enlightens thy days, is necessary to thee during thy abode and occupation upon earth; and so long it obscures all the celestial stars. When it sets, the universe will appear in greater magnitude; the sacred night, that once enveloped thee, and in which thou wilt be enveloped again, covers thy

Earth with shade, and will open to thee the splendid volume of immortality in Heaven. There are habitations, worlds and spaces, that bloom in unfading youth, though ages on ages have rolled over them, and defy the changes of time and season; but everything that appears to our eyes decays, and perishes, and passes away; and all the pride and happiness of Earth are exposed to inevitable destruction.

This earth will be no more, when thou thyself still art, and enjoyest God and His creation in other abodes, and differently organized. On it thou hast enjoyed much good. On it thou hast attained an organization, in which thou hast learned to look around and above thee as a child of Heaven. Endeavor, therefore, to leave it contentedly, and bless it in the field, where thou hast sported as a child of immortality, and as the school, where thou hast been brought up in joy, and in sorrow, to manhood. Thou hast no farther claim on it; it has no farther claim on thee. As the flower stands erect, and closes the realm of the subterranean inanimate creation, to enjoy the commencement of life, in the region of day; so is man raised above all the creatures that are bowed down to the Earth. With uplifted eye, and outstretched hand, he stands as a son of the family, awaiting his father's call.



● READ THE ROSICRUCIAN FORUM ●

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Use the new large SELF-ADDRESSED envelopes for your correspondence with the Grand Lodge and assure a prompt delivery of your letters. The envelopes are nine inches in length, made of durable white bond, printed neatly with the name and address of AMORC. They provide space for your name and address, and the name of the department to which your letter should be directed. They are large enough to accommodate report sheets, examinations, and letters of several pages. These special AMORC self-addressed envelopes are only 85c for a package of 100. Postage is included in the price. This is less than one cent each for a large, PRINTED, serviceable envelope.





Earth Rays In Action

By ERNEST GONZENBACH

(Editor's Note: In explanation of fact that this is the author of the article in "American Forests" of April, 1934, quoted in Pronunziamento XIV.)



ARTH RAYS, in effect, are Cosmic Rays in reverse. The latter come to us from the Cosmos, the sun, the planets, the stars of all magnitudes. They have been but recently discovered and little is as yet actually known about them, but it is the Cosmic rays that have had all the publicity. Earth rays are identically the same thing, except that they do not originate in the Cosmos but in the earth itself, which, being one of the planets, would logically be expected to send out similar rays.

That earth rays exist has been amply established in many ways; the most curious thing about them is how they have come to be overlooked by science until now. Perhaps "overlooked" is not the right word; "disbelieved" would better fit their case, for they are scornfully dismissed in quarters where one would look for open-minded reception. Both of the great electrical companies of our country, General Electric and Westinghouse, flatly turned down opportunities

to investigate them. Professors of electrical engineering sneered at them, and still sneer, when they are not actually insulting.

But earth rays exist, and their existence can be proven by the very instruments devised by electrical science. These instruments are nothing less than radio receivers, with A, B and C batteries connected in certain ways and of somewhat higher voltage than commercial receivers used for the same purpose. Any reader who has a radio in his car discovers them constantly, to his annoyance. Every automobilist knows, especially peace officers with radio equipped cars, that there are certain spots where the radio will not function, ceases to transmit and is silent. Policemen know where these places are and avoid them; they speak of them as "dead spots" and never park their cars near them. Automobilists driving over roads will every now and then find that their radio suddenly is stilled as they drive along, maybe for only a fraction of a second, then automatically it resumes its functioning. Well, the auto has merely passed over one of these "dead spots."

Here is what has happened. These "dead spots" are always, without exception, places where two earth rays cross each other! I have checked such

places several hundred times, and never have I failed to find a crossing of two rays exactly at the indicated "dead spot!" Last summer a man riding a motorcycle was killed by lightning on a broad boulevard on both sides of which there were rows of tall trees and also electric power lines. There was universal astonishment that lightning should strike in the middle of a broad road bordered by trees and power lines, both of which would seem to be logical targets for lightning, and certainly more logical than a motorcycle rider. A policeman showed me the exact spot where the man was killed, then hurriedly moved his bike a few feet, as it had ceased to function. He was over a "dead spot." A little search with a pendulum established the fact that it was a crossing of two rays!

Which is complete confirmation of the German Baron von Pohl's dictum that *lightning never strikes the earth except at a place where two rays cross each other!* It also explains why lightning rods, and even the lightning arresters of electric power lines, so often fail to function as expected. That also I have checked in several hundred cases, especially on trees struck by lightning; not only because trees nearly always leave visible effects of lightning, but also because I happen to be an arborist, with a professional interest in the effects of earth rays on trees. Invariably and without single exception, lightning-struck trees stand either over or near a spot where two rays cross each other!

The explanation of the importance of these ray crossings is quite simple. The rays originate within the earth itself at uniform density, but are deflected by any good electrical conductor in their path, such as mineral deposits and underground water veins. Thus one ray 500 feet below the surface may rise above a water vein and in its path to the surface may cross another water vein similarly deflecting a ray. The effect then is that the strength of these two rays is the sum of the electrical forces of both rays. Thus it rises higher into the atmosphere than a single ray, and the earth being negatively charged, it is the natural path to the earth for any electrical discharge from the clouds.

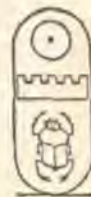
Two Hundred Nineteen

That this whole universe of ours is one mass of invisible rays is readily believable. The best analogy in explanation I have ever seen is that on page two of Pronunziamento XIV, in which the radiations surrounding the earth are compared to "a piano keyboard a mile long . . . of which we are using, and are capable of using, only a few octaves." I may be permitted to doubt that even a keyboard a mile long could represent all the enormous range of earthly radiations.

Our own bodies are made up of individual cells, something like a quadrillion of them inside the hide of every one of us, each of them a power station sending out radiations. So are all living things mere masses of individual cells, animals, trees, grass, and everything that eats, lives and reproduces itself. That each and every one of them sends out radiations of differing frequencies is to be expected, although we do not, at this writing, have any means of measuring or even detecting these radiations. But there are cellular creatures well-equipped for the purpose, at least that is the theory of the French professor Georges Lakhovsky of Paris.

This eminent professor's ideas were mentioned all through the article on Earth Rays which appeared in "American Forests" in April, 1934, and which was quoted quite accurately in Pronunziamento XIV. The experiments he carried on with carrier pigeons showed conclusively that it is neither sight, nor hearing, nor any special sense of orientation that guides the pigeons; they are guided by electrical radiations like those coming from a radio beacon on an air field, but of infinitely smaller power. The fact that pigeons unaccustomed to long distance flights have to be trained for them proved to be a certain confirmation rather than repudiation of the theory.

Working from that basis, Professor Lakhovsky advances the astounding theory that it is radiations originating from at present unknown sources which guide eels spawned in the wide reaches of the Atlantic ocean to the particular streams from which their parents had emigrated to propagate their species on the unknown breeding grounds of the



Atlantic. He advances the same explanation for the mystery of the salmon, and even that of migratory birds. Not only advances the theory, but provides pretty sound proof.

For within the oral cavity of all these long-distance wanderers he found suitable receiving devices! They are nothing less than the semi-circular channels filled with some organic liquid which are part of the oral structure of all living things capable of moving about from place to place, except among the invertebrates; these have no semi-circular channels, but in their place possess membranous vesicles which serve a similar purpose as do the oral channels. By experimentation he was able to establish the fact that these organs control the sense of direction, and when removed life did not cease, but the mutilated living organism could only move in such direction as that controlled by whatever part of the oral organs had been left for the purpose. His reports are quite complete and, while not pleasant reading for the squeamish, are conclusive.

He finds that these oral channels are posed with a definite geometrical ratio to each other. In living organisms which have the power to move in only two directions, there are only two of these channels, guiding the particular living thing to right or left. In the case of birds, flying insects and similar organisms which have the power of moving in three directions, there are three of the channels, posing in goniometric position with the longitudinal plane of each channel at right angles to the other two. This goniometric ratio should be readily understandable to any one who has ever studied geometry; it is a well-known figure in textbooks.

The additional fact is to be noted that these channels are filled with some organic fluid highly sensitive to electrical vibrations, the theory being that any changes in radiations are communicated to the highly sensitive walls of the channels, who in turn activate the brain cells that control the flight.

Birds and flying insects, then, capable of three-dimensional motion, can not fly in any direction without cutting across any vibrations encountered in their paths. The receptivity of the oral

channels to whatever beam of vibrations they may encounter is therefore proportional to the angle at which they cut across such beam, and so variation of electrical impulses is established; a variation that without a doubt registers where it will have the desired effect. No doubt that the receiving organs of individuals is delicately adjusted to the periodicity and wave length of his species and that all vibrations of different nature are not perceptible and have no effects.

So far as I see it, this is a perfectly simple and logical explanation of the so-called "mysterious" powers which guide living organisms such as fish, birds and insects. By the same token, it explains that famous "homing-instinct" which guides dogs, horses and other animals back to their place of abode, although in their case the receiving organ is not arranged for three dimensional direction, nor have they need of it, since their movements are purely two-directional. No other explanation has ever been advanced that sounds as logical as this.

To accept such explanation, however, assumes that we must necessarily accept the existence of earth rays and the myriads of similar rays that vibrate in the ether about us. That the allegorical keyboard would have to be longer than one mile is indicated by the fact that these vibrations occur in frequencies of hundreds of cycles per second to the frequency of cosmic rays, which vibrate at a rate of five hundred quintillion cycles (500,000,000,000,000,000,000) per second. It would take the Lick Observatory telescope to see the other end of that keyboard!

There remains the question as to how the living organisms which make use of these rays receive the electrical impulses. In the case of insects that is readily answered, for they are provided with antennae for the very purpose; in fact, the name for the wires which pick up the radiations, and receive them, at radio stations, has been directly borrowed from the insect world. Like Judy O'Grady and the Colonel's Lady, the antennae of insects and radio stations are sisters under the skin. That these antennae are sometimes referred to as "feelers" is a mere figure of speech;

their connection with the mysterious guiding impulses has been amply established.

Birds and fish, on the other hand, possess no such "feelers." If they are capable of receiving electrical vibrations, and I fully believe that they are, they must come to them in some other way. That also has been answered by Lakhovsky. By long and involved researches he establishes the fact that the friction of birds' wings in the atmosphere accumulates an electrical charge on the surface of the birds' bodies. By experiment he finds that this charge is increased with the distance, or height, of the bird above the earth's surface at the rate of one volt for each centimeter. For birds flying at a thousand or several thousand feet above the surface, that amounts to an astonishing potential charge. At 3000 feet it is close to 100,000 volts! There then is the bird's "A" battery! In the case of fish, the electrical charge is produced by friction against water, but otherwise functions the same.

Altogether, we have no more then touched the edges of a hitherto unexplored world and there is nobody in position to tell us what the end may be, or what preconceived notions will have to be abandoned. In the light of these facts, the claim that the ancient Lemurians possessed some organ for receiving electrical vibrations of the ether does not sound at all strange; it is not only possible, but highly probable, in the light of what modern science has disclosed.

Nor can we close the discussion without some reference to the effect of earth rays on human beings. After all, that is the angle of the matter which most directly affects us. Most of the European investigators have rather concentrated their researches on that human angle, and it is to be noted that quite a number of them boldly assert that earth rays are the heretofore undiscovered cause of human cancer. To my positive knowledge that certainly is the case with trees, for the peculiar malignant growths to be seen on many trees are nothing more than vegetative cancers; we recognize the relationship when we call these growths "cankers".

The theory of the origin of human cancers as being caused by earth rays fits perfectly into the modern medical theory, which puts responsibility on the presence of dead cells in the human body; cells which, once established, affect adjacent cells and so produce the malignant growth we know as cancer. But what causes the dead cells in the first place?

It is the Germans who have done more work along that line than any others, although Lakhovsky in his recent book *La Terre et Nous* goes far in confirming the German claims. There is a distinct and highly distinguished school of German medical practitioners who on their rounds carry with them some instrument that will disclose the presence of earth rays, either by means of a divining rod, a pendulum, or a portable device of an electrical nature the details of which seem to be closely guarded.

Their very first act of diagnosis is to see if the patient's bed, the one on which he habitually sleeps or has slept, is exposed to an earth ray. If so, the bed is immediately removed to some location in the house that is free of rays. In many cases minor diseases, like rheumatism, nervous condition and the like, have been cured by merely moving the bed. But cancer is not curable in that way; once established it runs its course and there is no remedy, except radium, which is just one other form of rays, which cures on the homeopathic principle that like cures like.

In our country the medical profession has greeted this method with loud guffaws, but then, so did they the antiseptic theories of that Dr. Semmelweis of Vienna, who advocated antisepsis twenty years before Lister thought of it; and was rewarded by being persecuted and reviled to the point of being driven into a mental institution and there died of his chagrin. A meeting of medical men is the last place on earth where the earth ray theory will find a hearing.

Nevertheless, we have earth rays and we have cancer. That the two are inter-related I am firmly convinced, the convincing having been of my own free will. Time after time I have investi-



gated the location of a cancer bed and am firmly convinced that the theory is perfectly sound and fits into every modern medical view-point. There is neither necromancy nor chicanery involved, just plain facts. Unfortunately, there is nothing that can be done about it; the earth ray theory offers no more than an explanation of the cause of cancer, not the slightest cue to a cure.

That being so, and since we have no cure to offer, we may at least make an attempt at prevention. And prevention is so simple as to be almost laughable! Simply move the sleeper's bed out of the influence of any lurking earth ray; no doctor is needed, no medicines, no expense. But remember that cancer itself can not be so cured, it merely is keeping the enemy at a distance. In minor diseases of a nervous nature I have myself, without medical knowledge, affected some cures for which I could no doubt be sent to the penitentiary; and no doubt will be, if the method should happen to become popular as the result of my advocacy.

There is the case of a member of my own family who developed alarming abdominal symptoms. It turned out that there was a crossing of two rays directly under that part of the bed which is occupied by the abdomen. It was only necessary to move the bed to a location free from rays and in a couple of weeks the symptoms had disappeared; nor have they ever returned.

Other cases are not so simple of solution, especially when the exposed bed is so located that it can not well be removed without disturbing the organization of the household. But there are ways wherever there is a will and a little ingenuity will usually solve the problem. It is fervently to be hoped that earth rays will never reach a stage where they will be or can be commercially exploited and I am inclined to doubt that they lend themselves to those methods.

All this discussion is predicated on the theory that one knows how to find the rays. The ways and means to it are exceedingly simple, too simple, in fact, for the "divining rod" used for the purpose is looked upon as a joke by the modern wiseacres. What really is needed is a complicated and cumber-

some apparatus that will command respect and can be used with dignity. As matters stand, dignity and divining rods are not compatible, for to see a serious and learned man wandering over the landscape with a forked stick in his hand and intently watching its gyrations knocks all the established props from under the accepted codes of deportment.

The Germans have got around that by making highly complicated devices out of their *Wunschehrute*, equipping it with graduated scales for measuring the strength of each ray and, instead of forked twigs, using steel and wire bows, which sometimes are hollow tubes. The French word for these devices is *baguette*, but most of the French and Italian seekers have abandoned the divining rod in favor of the pendulum; any kind of a light weight at the end of a flexible support, such as a string or a watch chain. The pendulum has a distinct advantage in the fact that it not only tells the presence of the ray, but one can with accuracy establish its exact width and its direction. For always, and without fail, the pendulum will swing at a *right angle* to the length of the ray. Also, the pendulum can readily be used to measure the strength of the ray, and it should not be necessary to explain that they vary in strength, from quite feeble affairs swinging the pendulum through a small arc, to those of great strength that violently swing the weight of the pendulum through an arc of as much as ninety degrees. A little experience will readily teach one to read the power of any ray to be found. On the whole, I like the pendulum much better than I do the divining rod, one can get so much information out of it.

But no matter what one may use, short of the cumbersome instrument designed and used by Professor Lakhovsky, the action of the indicating instrument is a function of the bodily cells of the operator; in other words, it is not the ray itself that agitates the instrument so much as it is the combination between ray and cellular functions of the operator's body. Since human cells unquestionably do not all function at the same periodicity, it stands to reason that only some fixed relationship bet-

ween cells and ray will establish the condition which moves the rod or the pendulum. To say it in other words, the ray emanations and those of the human cells of the operator must be in some form of resonance with each other. That is why neither rod nor pendulum will function in everybody's hands, and it has been my experience that only about one in five persons has the requisite qualities of resonance that are necessary for the proper functioning of the finding devices. It is that fact which is the most formidable hurdle to popular acceptance and understanding of earth rays and their place in the scheme of things.

It is with great pleasure that I notice the interest of the Rosicrucian Order in this subject and I rather suspect that some of their findings and teachings have met with the same hostile reception which has been the lot of the earth ray theory. Incidentally, it may be worth recording the fact that my first interest in this subject was roused by a Rosicrucian, a young German engineer and war veteran, Mr. Theodore Roesch, of New Albany, Indiana. If I have devoted more time to the subject than he has, it is simply because I have had more time to devote, but all the delving I have done has been at his original instigation. It is true that most of my work has been in connection with trees, and the stories I could tell about the relationship between trees and earth

rays would sound even more weird than what has been said in this article, but since I am professional, with trees as a life work, those stories have no place here.

There is one more angle that must not be overlooked—the case of the Chinese emperor, *Kwang Hsu*, who lived four thousand years ago. There is extant a picture or painting of this emperor showing him with divining rod in his hand, and his name is still revered among his countrymen for the good he was able to accomplish with that rod. He originated the Chinese custom, still prevalent today, of investigating a proposed building site by means of the forked twig. If the twig bent over there were “bad demons” in the soil and the building site was abandoned. Considering the influence of rays on humans and their health, “bad demons” no doubt meant earth rays, a point that could be grasped more readily than would a scientific explanation of rays. And the result shows up in statistics. Whereas the highest cancer rate in Europe is about 130 per 100,000 population, the lowest 45, and while that of our country is nearly 100, the cancer rate in China, according to figures available to me, is 15! The “bad demons” of China seem to have been successfully circumvented, ours are still much in evidence. Civilization? Sometimes I wonder!



● READ THE ROSICRUCIAN FORUM ●

ROSICRUCIAN VIEW POSTCARDS

Every Rosicrucian who visits Rosicrucian Park is proud of the institution behind the organization—the majestic buildings, the facilities afforded members, the artistic designs, the symmetry of the structures, and the beautiful grounds. Why not obtain view postcards of these different structures and the grounds, and send them to your friends and acquaintances? Impress them with the fact that you are affiliated with a progressive organization of stability, one that is able to attain its ideals. A packet of seven of these actual photographic postcards costs only 35c, with postage paid to you. Send your order and remittance to the Rosicrucian Supply Bureau, San Jose, California.





Each hour of the day finds the men of science cloistered in laboratories without ostentation, investigating nature's mysteries and extending the boundaries of knowledge. The world at large, although profiting by their labors, oftentimes is deprived of the pleasure of reviewing their work, since general periodicals and publications announce only those sensational discoveries which appeal to the popular imagination.

It is with pleasure, therefore, that we afford our readers a monthly summary of some of these scientific researches, and briefly relate them to the Rosicrucian philosophy and doctrines. To the Science Journal, unless otherwise specified, we give full credit for all matter which appears in quotations.

America's First People



WERE the ancient races of North and Central America autochthonous or did they migrate from Northeastern Asia? This is a recent question of science. One theory advanced is that approximately ten thousand years ago, or as

early as the Quaternary Age, Asiatics crossed the Bering Sea, and in successive waves pushed Southward into Central America to eventually establish the magnificent Mayan civilization. The two continents, North America and Asia, are separated by a scant forty miles of sea, which for several months of the year is completely frozen and can be easily traversed. It is further declared that at that time the Bering Sea con-

tained a number of small islands. This is concluded from the fact that the sea bottom is of extreme variations in depth. Some of the elevations are close to the surface, and apparently were once above, forming small islands. These islands interrupted the flow of the Arctic waters Southward, and consequently the weather was less severe. The ancient immigrants would not have encountered as extreme weather as now, and therefore would not have been compelled to turn back, because of exposure and hardship. They undoubtedly dwelled for a considerable time in the Northland, it is theorized. Difference in climate and living conditions influenced their Asiatic culture. By the time they had reached Central America, their habits and customs were different than those of their progenitors on the mainland of Asia.

These people must have differed greatly from the oldest races in evidence in America today. The Algonkins, rec-

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ognized to be the oldest tribe in existence in America, and found in Central California, are far more primitive than were the ancient Mayans or Aztecs. The architecture, wood and Ceramic sculpture of the highly civilized Mayans, resembles Asiatic art. Why the Asiatics located in Central America is still another unanswered question. Successive waves of migration from Asia might have caused congestion in the Northland, and forced these progressive people to travel further Southward, in search of new, uncrowded areas. On the other hand, they finally did band themselves together into an organized society and erected magnificent temples with spacious plazas filled with beautiful sculptures. There they also established an admirable system of government, acquired a knowledge of mathematics and astronomy and expressed their spiritual natures in complex religious ceremonies.

In contrast to this theory is the one that man came direct to America from across the Pacific—probably from some of the islands of the South Pacific. It is known that for thousands of years, the Polynesians were master navigators, and would have been able to navigate the Pacific to Central America, but as one authority said, "Did they?" There is no evidence available that they did. Therefore, the most probable theory is migration from Asia to North America, via the Bering Sea. It is, however, encouraging that anthropologists, ethnologists, and archaeologists are directing their attention to America in their search for the most ancient human beings, for the Western World has most certainly been neglected in this regard.

The following is a brief account of this proposed expedition to prove the "Bering Sea port of entry to America" theory.

"A hunt for the most ancient human beings in America will be conducted this summer, by an expedition to the northwestern doorstep of the continent, where the first immigrants presumably entered. Led by Henry B. Collins, Jr., of the Smithsonian Institute, the expedition, sponsored jointly by the National Geographic Society and the Smithsonian Institute, is en route to the westernmost point of North America, Cape Prince

of Wales, Alaska. This is the most likely place where ancient men would have crossed from Asia, only fifty-five miles away via Bering Strait. Previous Alaskan expeditions by Mr. Collins and other archaeologists have pushed Eskimo prehistory back to about 1000 B. C. The expedition has hope of finding skeletal remains or discarded weapons of still earlier people who must have passed this 'port of entry' region at the dawn of American habitation."

Unity of the Universe

It is extremely difficult for the human mind to relate the diversified phenomena of nature to an order that is as comprehensible and as demonstrable as the particular manifestations themselves. Each realm of the physical forces in its broadest and most natural expression, seems distinctly different from every other. Each realm affords an unlimited opportunity for specific research. Thus, for example, during the past several centuries man has learned more about the phenomenon of light, its speed, source and extent than ever before, and yet, it still remains greatly shrouded in mystery. Another century of investigation could well be spent in this one field by science, without attaining an absolute mastery of it, and without any concern for the other mysteries of nature. It is not strange, therefore, that science has given little thought in the past to hypothetical links, which would unite the separate phenomena of the universe. The individual forces were more evident, and therefore were more appealing, and the result of concentration on them more gratifying. Science was concerned only with the primary causes of the particular results it analyzed. It left a consideration of the cause of all causes to religion and metaphysics. This indifference to the probability of a single, supreme cause of all, was due to the lack of evidence of such a cause. If it had been apparent that all natural laws were united, and not merely presumed to be, science would have begun a critical examination of that problem at once.

Devotion to and specialization in a field of science soon developed knowledge that every manifestation of the par-



ticular phenomenon had a common relationship. For example: Change in the diatonic scale was proven to be dependent on a change in vibration of sound, and variation of a wave length of light, it was found, changed the spectrum. Unfortunately, such knowledge as this was not applied to the solution of new problems extraneous to the familiar field. The facts of one realm of nature were considered exclusively of it.

It was not until of fairly recent years, when a comparison of physical laws discovered by the different branches of science was made, that it became amazingly evident that distinctly different functions of nature were dependent upon similar laws. Further inquiry revealed the fact that the phenomena heretofore thought unrelated, were united in an orderly scale. Using this as a basic key, similar laws were found to solve other mysteries. At last there was sufficient foundation for science to begin to probe the enigma of the unified universe. The postulations of the metaphysicians were actually given careful consideration, for it was thought that in them there might possibly be discovered a theory of order to which could be relegated the known laws of nature. It was realized that the greatest future achievement of science would be acquisition of knowledge of the complete pattern of the universe, not just a comprehension of the individual parts of its design.

Today, therefore, we find the leaders of science striving for a synthesis of all that is known about our physical world, and expounding theories of the initial cause of all. These theories, it is amusing to observe, cloak themselves in terms and ideas which parallel the cosmological concepts of the metaphysicians of centuries previous. Compare the modern abstract metaphysical discourses on the origin of matter and the nature of the first causes of the universe with the dicta of such scientists as Einstein and Sir James Jeans. Dr. Ronald King, of the department of physics, Lafayette College, interestingly tells of this new search of science for the key to the unity of the universe. We quote in part from his article.

"As a consequence of the methodology just outlined, one may conclude that scientific knowledge has its inception in

the accurate investigation of a great many facts, including those disclosed by carefully arranged and controlled experiments. Knowledge itself consists of unified representations of known facts from which it is possible to derive by logical steps all phenomena quantitatively and with precision.

"But knowledge is never stationary so long as increasingly skilful minds, with ever more powerful experimental and mathematical tools, are finding their way deeper and further into the secrets of nature's structure. The growth of knowledge proceeds (1) from an increase in the number or the accuracy of available facts; (2) from the creation of new mathematical constructs representing mechanisms or systems which account for facts already known and for facts discovered as a result of the new formulation."

"Every new formulation, however, must win its case before the supreme and unyielding judge of all science, experiment. If it fails it becomes fiction, but may still continue to serve a useful purpose in a limited way. Such is the case with the Bohr theory of the atom and with Newton's law of universal gravitation. Any new and more general mathematical representation must include in the new form, everything in the old which is verified by experiment or crude observation. Thus, the general theory of relativity must and does contain the Newtonian law of universal gravitation as a special and limiting case. Nothing which verifies Newton's law can or does disprove Einstein's; but new evidence which can not be explained in terms of Newton's law is explained and coordinated by Einstein's. Since, moreover, Einstein's law is at the same time the simplest and the most inclusive formulation which any mind has thus far conceived, and which does satisfy all available experimental evidence, it represents physical reality. It is to be noted that it is quite easy for mathematicians to prove that Einstein's equations are not the only ones consistent with the available evidence. But all alternative solutions so far suggested fall far short of Einstein's in unity, in simplicity and in mathematical elegance.

"Physical reality may change from day to day; physical fact does not, ex-

cept in so far as it is determined more accurately. What has been called revolution in physics is but the pulse of a gradual and persistent evolution. The methodology undergoes no radical or violent changes; it continues to be, in the words of O'Abro, 'the formulation of a mental construct capable of coordinating in a simple and rational manner the sum total of our sense impressions.' Experimental facts become ever more accurately known; mathematical representations become ever more general, more comprehensive, more unified. But facts remain facts, and what was once true continues true, at least during a time-span comparable with that of human history, for such is the structure of nature. New mathematical forms and new metaphysical speculations and mind

pictures in no way alter the known facts about the scheme of things; they merely rearrange an understanding of these. Thus, the ancients were satisfied to let Apollo pull the sun across the heavens each day, to let Jupiter thunder his personal wrath and to let Atlas bear the world upon his shoulders while his feet rested in the 'nether regions.' Some moderns are still content to let a mysterious and hidden force called gravitation draw all bodies together. Meanwhile, it is the aim of science to eliminate all gods, giants and hidden forces from the mind's representations of nature, and to substitute for these unified mathematical forms which coordinate symmetrically and systematically all known facts."

Summertime

By Soror Elsa F. Angle



HIS season stimulates within us great satisfaction and contentment and we view with delight the beauty all around us. Here is the fulfillment of spring's promises. The myriad blossoms spreading their fragrance everywhere provide a tempting attraction for busy insects. The fields and woods are drowsily enjoying the heights of their development, not remembering that short is this span and soon some sort of fruit will be expected and should be in proper proportion to the efforts expended. The bloom is a perishable thing and unless it leaves behind some tangible evidence of its existence it will soon be just a pleasant memory of something that might have been.

Nature is bent on producing and exerts all her powers at each season and so we have the successive wonders of systematic development. There can be no preference of any season since each one is of equal importance and supplies joys and opportunities no other season can offer. At the heights of the summer season one will still be haunted by the memories of the past season when all was a gay outburst of new life and activity, that would not be held back by cold or rain. And while resting idly under sunny skies enjoying the fulfillment of all those early promises, one

nevertheless is caused to think of the season ahead which will be the real test of all the preceding activities. There are fruits to be delivered and all future comfort depends on that event, when blossoms depart and the earth gets ready to shed its lovely garments, to retire for a season.

May we well heed the symbolic lessons of Nature which spread out before us a book full of precious hieroglyphs to be deciphered by each one of us. There is solemn truth behind everything and stern duties connect us with every season. But when those are properly taken care of we shall have a happy youth, enjoy deeply the gifts of riper years, and look in contentment on a life well spent when the seasons draw to a close.

Peace and contentment do not come with unproductive living but as the just reward of a full life. Our existence leaves an impression on everything and ours is the choice of what quality that influence shall be and we will be confronted again by the results at some future day. Man is here to work out his own salvation and that has to be done in the earlier seasons largely; while the soil is young and the sun is high!

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."





SANCTUM MUSINGS

A STUDY IN PERFUMES

(A Special Contribution by Frater Francis J. Ingman.)



FROM time to time every Soror is beset with problems involving the correct use of cosmetics, colors, and perfumes. Inharmonious color schemes cause unpleasant comment. Incompetent application of cosmetics cast inferences of similar nature. In spite of these common discrepancies, I am firmly convinced that the greatest inconsistency is to be found in the selection and use of perfumes. This is due to the fact that little is to be found concerning the use of stock perfumes available on the market today.

Perfume is perhaps the oldest weapon in the feminine arsenal, and has certain advantages that neither color schemes nor cosmetics may approach in subtlety, wholesome charm, or fascination. It seems as though it were an Enchanted Isle by itself, isolated from science and material things, and belonging to the artist and mystical creators who delight in serving their fellowmen with creations and inspirations of fragrance, like unto their more renowned cousins, the sculptor, composer, painter, and poet.

Before taking up the modern notes and interpretation of odors, let us briefly, very briefly, scan the past. The first of perfume knowledge came from Egypt.

William Poucher in his very excellent text on Perfumes, gives cognizance to the story of Atlanteans from whom the Egyptians learned the lore of Perfumes. The Bible is full of references to perfumes and their frequent use. Both Biblical and Egyptian history mentions the common aromatic gums and resins as myrrh, cinnamon, and frankincense. There is no doubt in my mind but what perfumes played a very important part in the toilet of the Egyptian women, more than the average modern might think. At the height of Egyptian splendor, consumption must have been preeminently profuse. All the psychology, theory, speculation, and empirical use of perfumes centered in its greatest early exponent, Cleopatra. From her time on, Perfumery began to live as a separate lore. The most celebrated Egyptian perfume is Kyphi. Those of you who are so fortunate as to be a member of the Egyptian Tour, in 1937, should not fail to embrace a chance to smell this typical perfume. The genuine article is naturally expensive, but it might be arranged to "smell the cork" without undue charge. Expect to meet a delightfully spicy fragrance, for all Egypt was great on spices in both perfume and embalming. Not only perfumes were prominent at the time of Cleopatra; women of society were using rouge on cheeks and lips, painting the eyebrows, and placing a dark line under the eyes. Finger and toenails were also stained.

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Persians delighted in the fragrance of the rose. Their poetry is full of references to this flower and its fine odor. It was about this time that an Arabian physician, Avicenna, taught the method of perfume distillation as a means of preserving the odor of flowers. Naturally his first product was rose-water. Narcissus was also valued at this time as well as the Jasmine.

India was rich in trees, shrubs, and bushes yielding aromatic gums and resins. Sandalwood was probably the oldest perfume to the East Indians, and later came Patchouli and Spikenard. Benzoin was also collected in India and reached Western markets.

Chinese are famous for their joss sticks. The incense burner is an important part of the Chinese home and religious duties. In the northern parts of China are found the musk-deer, and with a plentiful supply near at hand, Musk has become a favorite perfume of the Chinese.

Grecian women early developed a liking for perfumes. As the rose was the favorite of the Persians, so the Violet became the favorite of the Grecians. It was oftentimes blended with Mint or Thyme. The most famous Grecian perfume is probably the Megalleion, made by Magallus.

Roman women used a solid perfume in the form of an unguent. The essential oils of the flower easily penetrated neutral fats, and the clinging affinity made them admirable as a vehicle for the various fragrances. The Romans were not much on the "bouquet" productions, but rather preferred the single odors, such as the Rose, Narcissus, and Quince. Cosmetics and powder for the skin began to appear among Roman women, and with but a few declines, progressed steadily to its present day status.

The first decline in perfume and cosmetic knowledge came with the advent of the Dark Ages. Not only did the knowledge wane, but its use became somewhat unpopular except in the largest cities and houses of royalty. Cultivation of express flowers was quite abandoned, and had it not been for a few zealous monasteries and personages devoted to Nature, the art and method of flower growing might have had a very considerable setback.

About the 16th century, the use of perfumes was quickly revived. The Damask Rose stood as a favorite. The unguent of the Romans had lost favor, and the distillation of the Persians also; now the dry petals or powder were placed in small silken bags and carried in the pocket.

France is famous for its Chypre perfume as one of its old aromatic landmarks. Today the French are paramount in the construction of perfume, and many acres of land are devoted to the raising of flowers for subsequent enfleurage and extraction of oils. The Houses of Ybry, Carron, Chanel, Lanvin, and others, stand as monuments to the artistic ability of the French perfumers.

England, always competing with France for perfume honors, is famous for its Lavender Water. From the silken bag and sachet, English vogue adjunctly brought into use the bath salt during the Stuart period.

Other famous perfumes to survive the advent of critical time have been the famous Hungary Water, a favorite of Queen Elizabeth of Hungary, and Eau de Cologne, whose curious history caused it to be discovered in Italy, named in France, and made in Cologne, Germany. Also there is Imperial Water, Florida Water (an American production) and Esterhazy fragrance from the Princess Esterhazy's perfumer.

And so to the perfume of today and tomorrow. Milady is becoming more and more individual in her dress, conduct, manners, and toilette. The discriminate and fastidious woman is about to demand perfumes constructed for her individual type, taking into consideration her personality, color of hair, eyes, skin, with variations for afternoon and evening, as well as Fall and Winter, or Spring and Summer. All this is based on common sense Laws of Harmony. Make no mistake but what odors obey laws of vibratory propagation as does sound, colors, etc.

Without going into the physics of Odor, Velocity (force of volatility), Chemistry, and Harmonics, let me say in passing that to Dr. Septimus Piesse, for whom I manifest great respect, goes the credit of pioneering Odors Harmonics. Piesse, a French perfumer, con-



structed an instrument known as the "Odophone." It was simply a musical keyboard upon whose blank keys were ascribed odors of various flowers. The assigning of these odors to musical notes constitutes much of his life work. So when a chord was struck on the keyboard of the Odophone, it was also found that the odors designated were in perfect accord and harmony. Let me give you an illustration. Key of F: Musk (F Bass), Rose (C), Tuberose (F), Tonquin Bean (A), Camphor (C), and Jonquil (F). Another in Key of C: Sandalwood (C Bass), Geranium (C), Acacia (E), Orange Flower (G), and Camphor (C). Whenever a discord sounded on the keyboard, an inharmonium was found in the odors portrayed. Now all odors in the treble clef have a high velocity, i. e., their waves are propagated rapidly and in high frequency. These odors are then light and ethereal, highly volatile, easy to perceive, becoming more and more fugitive as the scale heightens in vibratory rate. The bass clef harbors odors whose waves are slowly and lazily propagated. As they descend their odor becomes decreasingly perceptible, but increasingly powerful as "stabilizers." They are known as the fixatives, and embrace such substances as Musk, Sandalwood, Benzoin, Castor, Vanilla, and Patchouli. Oftentimes they are distinctly obnoxious in concentrated form, but highly fragrant in dilution. Their function is to hold and capture the highly fugitive odors of ethereal floral notes.

Any discerning woman knows it is wrong for a blonde to spill heavy or oriental perfume over her body. It is likewise noted that a brunette does not tolerate nor support a light and ethereal perfume. The medium and the Titian can use neither. The Gray and White type have their individual requisites. Any deviation from this category (though it is quite broad and inclusive) produces varying degrees of incompatibility and lack of harmony.

But immediately a problem, moving with armored sway and mailed-fist, evidences itself. Just as the foods we most relish and enjoy oftentimes produce discomfiture and indigestion, so it is that the perfumes we countenance and revel in are precisely the ones which are not

harmonious nor descriptive of feminine type. I have pondered this question from many angles. I have known cases wherein, despite a breadth of selection, the individual would persist in an inharmony, despite all explanation and attempts to reeducate the preference. Strangely enough, it is usually the blonde and the medium demanding a heavy Latin, Spanish, or Oriental perfume. It was with considerable incredulity that I first caused to entertain the possibility that this strong, even vehement attachment to a certain odor, might be due to preferences hanging over from past cycles. I am now quite convinced that this is true. There is no other explanation so acceptable. A little thought will bear this out admirably as I found, after having this crucial point cleared up by a woman indirectly interested in the theory of modern perfuming.

Getting down to realities, let us take under consideration a hypothetical case. Let us select a woman of thirty, neither true blonde nor medium — opportunely called the blonde-medium. Her skin is fair, eyes blue, hair light brown. The ethereal fragrances of the blonde are much too light for her; the consistent and maintaining odors of the medium a trifle too weighty and secure. This type is proffered a half dozen odors: Honeysuckle, Muguet, Quinine, Acacia Blossom, Syringa, Lilac, or Arbutus (not Trailing). Of these, the Acacia Blossom or Syringa are most descriptive and pictorial of the type. If the eyes are very light, I would suggest the former, or if slate or gray I would prefer the latter. Honeysuckle and Quinine offer excellent substitutes in case personal preference runs amiss, either having a delicious and alluring sweetness quite individual, and a floral note that is not at all common. As to color, this type would do well to match the eyes when possible, with clothes further arrayed in Blues, Greens, light Golds, shades of Orchid, Jade, and if the complexion is ruddy, Violet and Bluish-Green is very descriptive. Appropriate cosmetics can be obtained by consulting a diagram obtainable at most shops and drug stores. Space will not permit a prescription for the Brunette, Medium, Titian, Blonde, or Gray, but rest assured that their

harmonies do not encroach on this one which is typical of the Blonde-Medium.

As to application, first let me admonish the purchasing of oily perfumes. The higher the oil content, the better the perfume. The most advantageous sites for application are probably three: (1) Behind the ears at the hair line, but not in the hair, (2) Hollow of the neck where dress line ends, (3) On the wrists, thumb side, over the pulse.

Do not apply perfume to the hair. Freshly shampooed hair has a wholesome odor of its own. Perfume should be applied fully half an hour before leaving the house, allowing time for

evaporation of alcoholic fumes, blending of perfume with natural body fragrance, and for the immediate strength to calm down to the state of "subtlety." Do not hesitate to put a few drops of Fall and Winter perfume inside your leather gloves at intervals. You will be delighted with the amazing effect it has on the hands. Most perfumes contain small amounts of musk, ambergris, civet, or castoreum, which have a special affinity for fine leather, and produce a distinctive note which will align itself with the floral note of the perfume and lend sufficient "overtone" to make a very delightful symphony.

● READ THE ROSICRUCIAN FORUM ●

ANCIENT SYMBOLISM

Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol or symbols, with their ancient meaning.



This centuries-old allegory contains some profound principles of mysticism and metaphysics, and was used to illustrate a rare Rosicrucian manuscript. The stream in the foreground alludes to the flow of the years of man's life. In the center of it are found small bushes and shrubs representing the opportunities for the growth of one's better nature if they are cultivated. The wise man, instead of standing idly on the banks of the stream of life, letting years flow by, is seeking to make the best of these opportunities. He is reaching out to bring to the surface these partly hidden growths. In the distance, in the bright sunlight, is seen the city of attainment toward which life flows. Just before the stream reaches the sunlight, it is crossed by a bridge which depicts the end of life for those who have not prepared themselves to carry on in the face of obstacles. The obstacles are depicted by the face in the skies blowing a gust of wind toward the earth.



The "Great Master" Hoax

IS YOUR LIFE BEING INFLUENCED BY
THESE FOOLISH BELIEFS?

By THE EMPEROR



At least once a year I find it necessary to warn our new members, and especially our many readers of the Digest who have not yet become members of the Order, against the temptations that follow the reading of certain forms of "mystical"

literature issued in the Western World by individuals or groups of individuals who seek deliberately to mislead those who are in search of the arcane truths of life.

At the risk of once more being accused of intolerance, fear of rival claims, and jealousy of other organizations that are attempting to establish themselves, I again say that the claims and pretensions of some of the so-called mystical, spiritual, metaphysical, occult, and "secret" societies of North America particularly are the most preposterous and inane, as well as the most fraudulent and insidiously destructive, that have ever been circulated since the dawn of religious and philosophical racketeering.

There comes to my desk and to our Research and Editorial Departments a constant flow of leaflets, booklets,

pamphlets, as well as announcements of public lectures and private classes and carefully worded letters of invitation and insinuation, that make one wish at times that a large portion of the North American public could be taken by the hair of the head and shaken until some sense or some common understanding of the simple truths of life could be forced into their consciousness, and the gullibility burned out through some process that would make a lasting impression. Certainly these individuals and groups that live and grow on the returns from their misleading claims, could not exist and increase in number in the Western World today if there was not a large portion of the public that is more than anxious to believe the ridiculous statements, and apparently ready to fight and argue, sacrifice and suffer, in order to protect and support these schemers in their brazen and stupid activities.

Very seldom is any of this literature marked by cleverness of thought, by real ingenuity, or by an attempt to appeal to the cultured, thinking person. Such literature is very often printed on the cheapest of paper with the cheapest of ink, and distributed in a manner which plainly indicates that the person or persons back of the proposition could not afford to spend more than a few pennies to carry on their propaganda, and shows no appreciation of artistic

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Rosicrucian
Digest
July
1936*

Two Hundred Thirty-two

arrangements, cultural presentation, refinement in ideas, or distinction in character. Yet, with the earmarks on their literature plainly labeling them as uncouth, illiterate, stupid, and deceptive, they issue and distribute matter containing claims that are out of proportion to the picture of the background, and people who do not think and analyze do not seem to notice the earmarks and the telling signs which should and would condemn the propaganda at once. It is as if a person wrote with a cheap, scratchy lead pencil on a common piece of wrapping paper the statement that he was the wealthiest man in the world, with a secret for producing wealth that he was ready to share with all, and that at his command he could have the finest things in life. One would immediately say, "Then why hasn't he a good lead pencil and a good piece of paper upon which to put his message in the proper form?" Little groups of unknown, uneducated, uncultured persons located in some semi-furnished house in the poor section of a city will organize themselves as a "secret society of transcendental wisdom" and announce to the world that they constitute the international headquarters and world-wide foundation of the most eminent, glorious, successful, prosperous, mighty brotherhood that civilization has ever known. An individual living an obscure life with little or no education, no background or preparation, no understanding or appreciation of human needs, will proclaim himself the "great Master" or great leader of a Cosmically decreed, divinely ordained, and universally accepted system of unusual wisdom and power. The more fantastic, the more extravagant, the more uncanny, weird, impossible, and unbelievable the claims thus made, the more quickly and completely will a large portion of the public bow down before him and do his bidding, accept his offers, sacrifice their worldly holdings, and risk their lives and reputations in his behalf.

With all of the magicians and the eccentric, strange, and mysterious cults and systems of faith to be found in the Orient, and with all of the peculiar and fantastic representatives of these faiths which one meets in these lands, still in no other country of the world are such

preposterous ideas presented to the public and turned into gold and silver while the victims fall into pits and traps which bring ruin and disgrace to individuals and their families.

The tales of personal suffering, family discord, loss of reputation, arrest, conviction, prison confinement, suicides and murders that are revealed to us from one end of the year to the other by the victims or friends of victims of this Western World deception would fill a book that would be a horrible commentary on the development of civilization in our enlightened world. Men and women who would suspect even the sincere recommendations of their friends when they are extraordinary, who mistrust the scales of their immediate merchants, who cast out the statements of their priests, clergymen, and rabbis, who examine their dollar bills very closely in fear of counterfeits, and who bite their coins to see if they are real, will accept the ridiculous and fantastic claims of these propagandists and mortgage their homes if they own any, pawn their jewelry, take their savings out of the banks, and even rob their employers and friends to pour wealth into the coffers of these deceivers with complete confidence and trust in the extraordinary claims they make.

You may think that I am going to extremes when I speak of robbery, and of human sacrifices, of disgrace, of immorality, or broken hearts and homes, but we can prove that these statements are true by the mass of correspondence in our files. Right before me at this moment is the report of a man who was led to appropriate two thousand dollars of his employer's funds to assist a woman in giving birth to a new "Divine Master" of the world in the foothills of Mount Shasta. A broken home, a sad, heartbroken wife, several children disgraced, a lost position, and a mass of unpleasant newspaper publicity was the inevitable result of his foolish beliefs.

And this brings me to the crux of most of these sad situations. It is the belief possessed by a large portion of the public that some "Great Masters" of Divine origin, or at least Divine appointment, and possessing remarkable knowledge and miraculous power, are walking the streets of our North Ameri-



can cities, or are living in humble huts and homes, or are hiding away in caves and grottos, and only occasionally reveal themselves to seekers who are bidden to come and prostrate themselves before them and sacrifice their worldly possessions. I can see many of my readers smiling with sincere doubt as to the possibility of there being many individuals so gullible, and it is not always among the most illiterate or the most uneducated, or the most primitive types of mind that we find this gullibility. We are shocked sometimes to find it among those who have had educational opportunities, who live in larger cities and read various newspapers and magazines, who can make investigations, who contact sane and rational people daily, and who hold fairly good positions in society and business. But evidently the age-old hope that some day a marvelous mystic "Master" or highly spiritualized individual will come into their presence or make himself known to them and change the course of their lives in the twinkling of an eye, is still a popular belief.

Many of our readers will say, "Do you mean to intimate that there are no Great Masters, no Cosmically-inspired, Divinely-sanctioned individuals who possess the ability to receive direct revelations of great knowledge, and who have developed to a high plane of mental and spiritual power, and who can aid and guide us in our wordly affairs?" To such persons I would say most positively that there are such Masters, and it is our hope and the hope of every individual who is trodding along the path of spiritual, philosophical, mental, or cultural unfoldment to some day contact such a Master and to become his pupil, and to be benefited by his extraordinary wisdom and his Cosmic understanding. We are all mindful of the ancient injunction that "when the pupil is ready the Master will appear," but while this is true, there is a vast difference between the ideal of the "Master" in the minds of the sane and understanding student, and the fantastic, impossible idol in the minds of so many.

We regret to say that ever since we ventured to reveal some of the facts relating to the antiquity and the tradi-

tions surrounding the Mount Shasta district in the stories we published about Lemuria, the "mystical racketeers" ever seeking some new angle and ever anxious to seize upon a plausible excuse, have been commercializing the Mount Shasta district to a degree that astonishes thinking individuals and is becoming a pitiful situation. We were fearful that our stories about Mount Shasta, and especially some of the very old traditions about it, might tempt many unthinking persons to journey there by automobile or otherwise, and tramp through the woods and up the hillsides hoping to have some glimpse of the old ruins or some contact with the strange individuals claimed to be living there. We were, in fact, fearful that seekers and explorers for novel experiences might waste some of their time, and perhaps some little money in such journeys to be awarded only with bitter disappointments. We realize, however, that a brief vacation in the district of Mount Shasta, and the very tiresome and tedious efforts of climbing its sides or penetrating the woods surrounding it would be good, wholesome exercise for a great many, and therefore no great harm could come from such an exploration. But we never suspected that sane men and women would believe one-tenth of the foolish, fantastic, extremely improbable stories that a score of individuals and groups have invented in the past two years and used for the purpose of leading men and women to the foothills of Mount Shasta, and incidentally leading them also into disgrace, dishonor, imprisonment, and even suicide. If we could retract today everything we have ever said about Mount Shasta, we would gladly do so, and thank God for the opportunity. But the books now in the public libraries, and the stories that have been reprinted from our book in newspapers and magazines and partly verified by recent explorations, cannot be retracted, and all we can do is to continue to republish the original statements made in our book and thus show by comparison with the idiotic propaganda of these other individuals and groups just how foolishly they are being misled by exaggerated statements and money-making illusions.

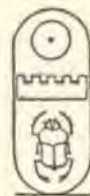
Two Hundred Thirty-four

When two of the leading schemes of deception are combined in a fantastic form, it is a certainty that thousands of individuals are going to be placed in unfortunate circumstances. One of the oldest means of deception to the mystically and spiritually inclined is that fictitious elaboration, and deliberately and knowingly false idea that "Great Cosmic Masters" or "Divine World Masters" are now ready to be revealed to the public, and to receive followers and worshippers. For fifty years or more this idea has been very popular in the Western World, much to the amusement of the mystic of the Orient who cannot imagine why the people of the Western World unfamiliar with what a "real Master of Wisdom" represents should be so ready to believe anything and everything said about such a Master. We have had propaganda that announced that a little babe in the crib in some isolated community was discovered to be the coming Savior of the World or Master of the Universe, and funds were collected and followers were organized to care for and educate the little one, while his guardians filled their coffers and lived a life of luxury. We have had propaganda announcing that a Great Master from some unknown place in the Orient has suddenly arrived in the darkness of the night in an airplane or dirigible, and has descended upon an isolated peak of some mountains in a midwest or western part of the United States, and is living in seclusion and is ready to receive the homage (and the material things) offered by prospective disciples and devotees. We have had propaganda announcing that an individual heretofore unknown in the world of spiritual wisdom or in the fields of mystical literature and culture, has suddenly discovered himself to be the reincarnation or the still-living Soul and Spirit of a great Master of the past, and that he has found on the earth plane the very abode, the very grotto, cave, or temple in which he lived two thousand years ago, and is now ready to prepare men and women to be his pupils, his followers, and at some later date escort them in secrecy to his hidden sanctum. We have had lecturers traveling across this continent giving free lectures to the public and conducting pri-

vate classes with large fees, or on a voluntary donation basis, claiming that they are in daily and hourly contact with one of the Great Masters of the past who has revealed to them his former earthly abode, his former earthly possessions, and the inventions of his past life which will bring freedom, power, wealth, and happiness to his new disciples. We have had organizations announce that a youth in their midst who has been carefully reared is truly the reincarnation of Jesus the Christ, or is most certainly the second Christ come again to the world. And thousands upon thousands have paid him homage, paid for the instructions issued by his guardians or propagandists, and have found again that they were deceived, and also deprived of many of the valuable things of life.

In nearly every case the followers of these "Masters" look upon them as Divinely-born individuals, and in some cases as immaculately conceived, and always as individuals who have extraordinary omnipotence even greater than that possessed by Jesus the Christ, and the right to command and enslave without question or investigation. Thousands of men and women today are living in accordance with the dictates of a score or more different "Divine Masters" whose predictions when incorrect are excused on the basis of deliberate deception to test the faith of the followers, or whose nondescript "bits of wisdom" are accepted because of their "simplicity of truth," and whose instructions are followed even to the extent of securing divorces, breaking up homes, absconding with funds not belonging to them, abandoning children, committing treason, recommending suicide, practicing deception, and doing a thousand and one things that no truly Divine being, no truly spiritual human being would think of recommending or permit to be carried on in his name or with his knowledge.

Why is it that in this day of great enlightenment, and after centuries of Cosmic revelations regarding the immutability of nature's laws, the grandeur of universal principles, and the accumulating evidence of the existence of a Supreme Mind—an ever-living God—who is the creator of all beings, and the

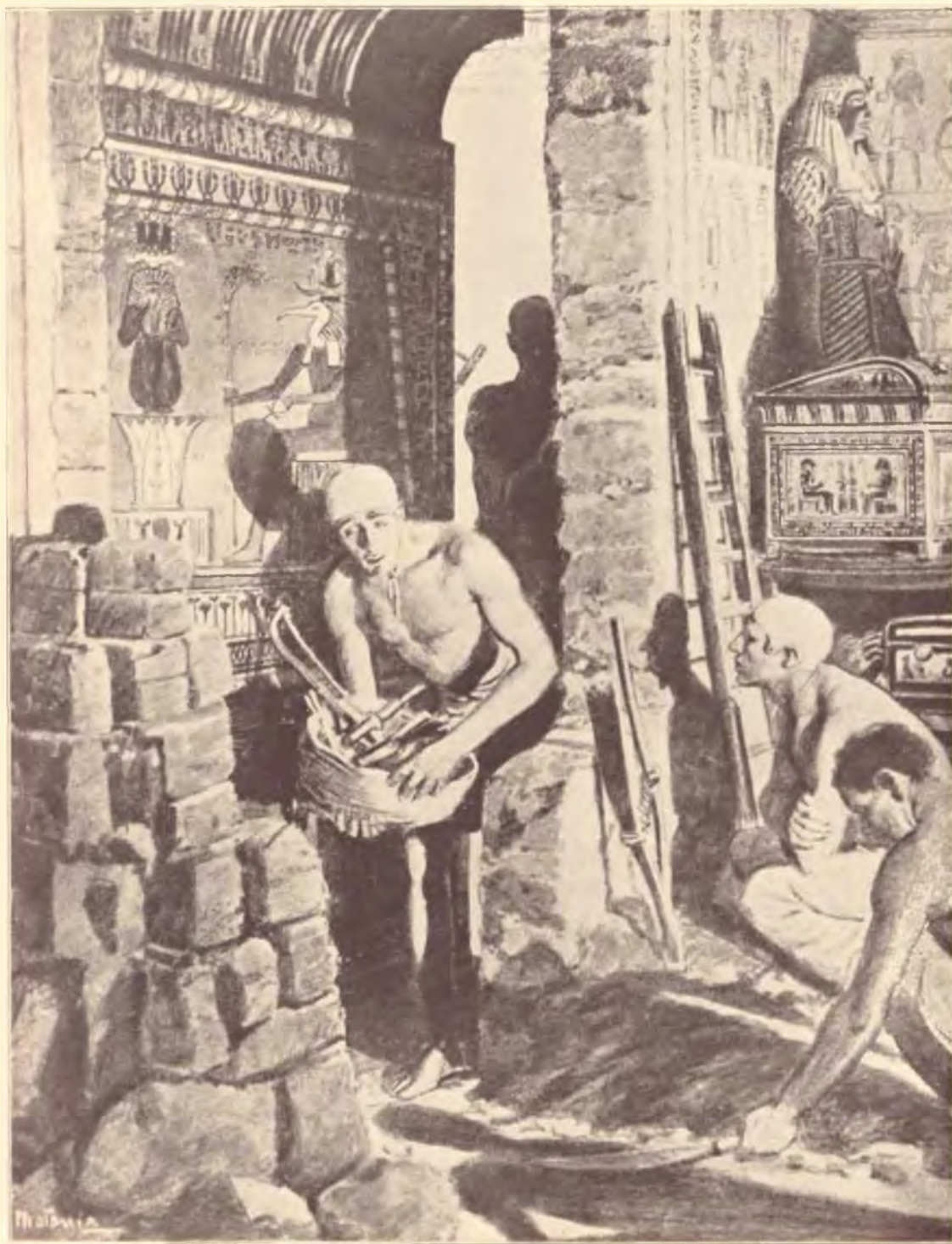


ruler of everything, men and women cannot understand today that there is but one God, and that there can be only one God, and that no "Master," no especially appointed avatar, no highly evolved human being, no extraordinarily wise person, can supplant God as the sole object of our adoration, the central point of our very life, the only dependable source of Divine Wisdom, and the only one worthy of our worship and obedience? And why is it that sane and rational people, or those who are nearly sane and rational, cannot understand that the coming of the Christ will not be in the form of an illiterate, uncultured, scheming man or woman who will deliberately deceive us, even with the pretense of testing our faith, nor recommend deception and destruction to us even with the pretense of pointing out evil to us, nor approve of any injury, suffering, or unhappiness being brought upon others, but will be the development of the Christ Consciousness within each one of us, and not in the form of an external person? And when will sane men and women come to realize that the greatest "Master" whom anyone can ever contact will be that wise and learned, that merciful and understanding individual who will point toward the inner self of each individual and say, "To him, the God of all creatures, the God of all the universe, shalt thou look for guidance, and shalt thou worship and adore!" The greatest of the great Masters is he who has discovered through his wisdom, through his evolving consciousness, through his learning, and through his experiences in life how to guide the seekers for truth to the gateway of God's great palace where God alone may be worshipped and inwardly comprehended.

The greatest of the great Masters in all of the spiritual and mystical movements of the past and the present are those who are laboring in Gods' vineyard to lead seekers toward the Kingdom of God, and not toward themselves, nor toward any fanciful, fictitious, and false kingdoms. As Masters, indeed they will urge and guide and

direct. They will instruct through intuition, they will reveal through visions. They will assist through their protective influence the one who is on the path and making his way straight toward God, and not toward any earthly idol.

When propaganda of any kind tells you that it is correct to leave your wife or your husband, rob your employer, take that which does not belong to you and give it to another in exchange for spiritual wisdom, marry someone who is to give birth to a Christ Child at the foot of Mount Shasta, abandon your friends and your home and go to live with others in a camp or grotto in the foothills, or some unknown and theoretical temple in the Mount Shasta district, or in any other district, or in any foreign country; when you are being tempted to turn your back upon all of the honest, straightforward principles of life, to ignore the Golden Rule, to discontinue your confidence in your marriage partner, to violate all your sacred obligations to God and man, to make yourself a hidden, hunted, despised, and suspected individual, to break all the decent moral, ethical ties and standards of life, to believe that you are to be a disciple of an immaculately conceived and Divinely-born individual; when you are told you are to see special miracles performed for your benefit, or find a soul mate or an affinity awaiting you in some secret encampment—when any or all of these things are held forth to you, remember that it is the devil himself, the satanic power of the universe trying to turn your spiritual progress backward toward the only hell, which actually is the hell of wrongdoing here on earth, while the propagandists will prosper and benefit by your thefts, your gifts, your sacrifices, and your suffering. Make God your sole, omnipotent Master; let the Christ Consciousness of the Savior of Man be your inspiration; let the real Masters of the Cosmic be your instructors and companions, and beware of the individual or groups of individuals who say otherwise.



THE LONG NIGHT OF THE SOUL

Painting by F. Matania revealing elaborate preparations by the ancient Egyptians for sealing a sarcophagus (mummy case) in the burial chamber of a tomb. All the cherished, intimate belongings of the departed were interred with him for use in the after-world. Immortality was a fundamental doctrine of the Egyptian religions.

(Courtesy of Rosicrucian Digest.)



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



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

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The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international federation. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

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India's Secret Control of Nature's Forces

It all seemed so uncanny. The tense atmosphere, the throbbing pulsations, as though an electrical current were passing through your body. Then, suddenly, before your eyes, the body of the subject to whom you had spoken but a few moments before, rises rigidly, horizontally, from the stone floor upon which it rested. Your senses reel, as you realize that this body, this weight is rising without any physical support. You involuntarily shake yourself, as if to awake from a dream. This cannot be possible, you think, this control of natural law. It must be illusionary. To confirm your suspicions you thrust your hand into the cold vapor-like substance which surrounds the rising form. Your hand passes freely about it, you encounter nothing. It is true, you gasp, the body is levitated — suspended in space.

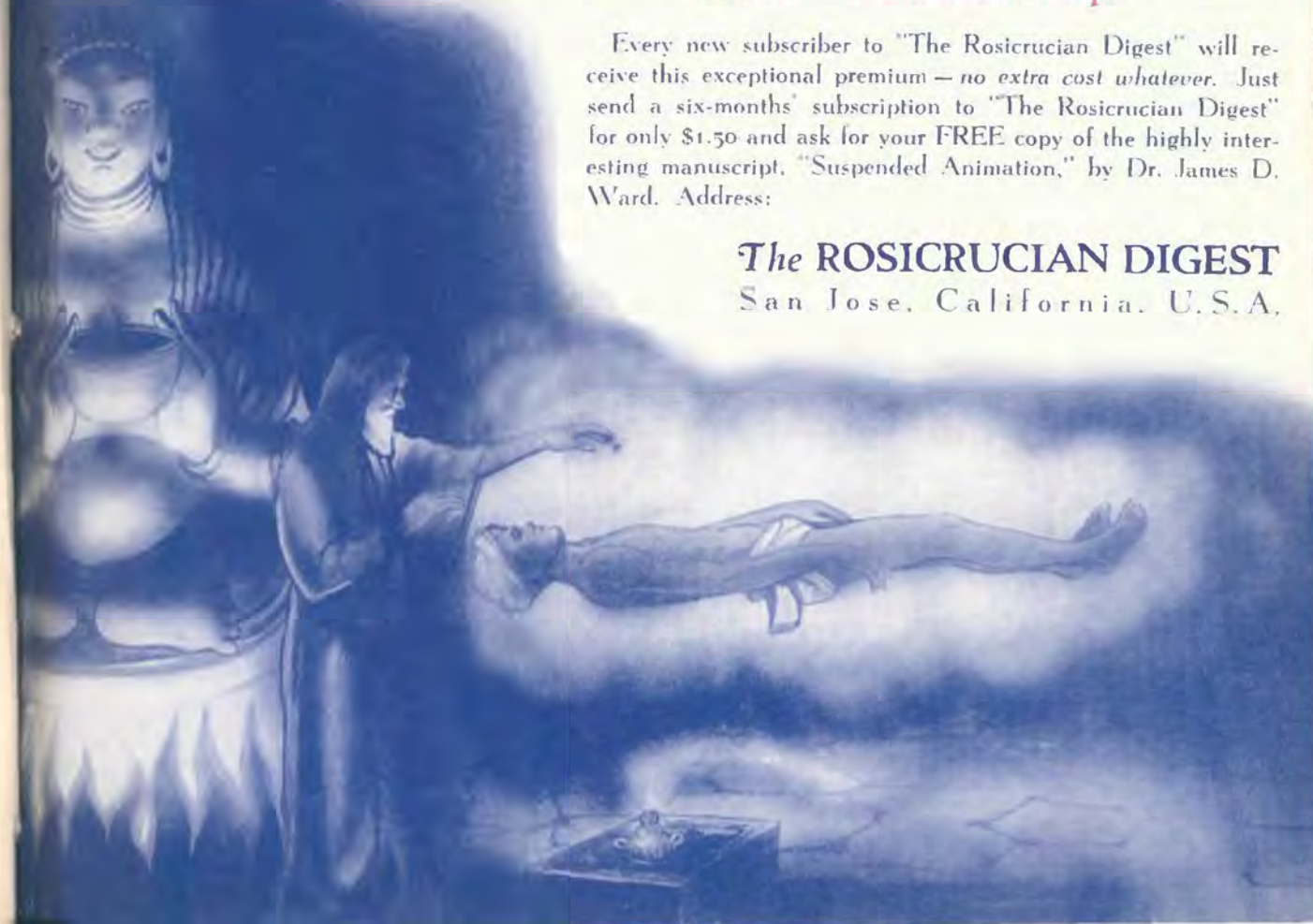
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