

THE ROSIKRUCIAN DIGEST





PERFUME OF THE SOUL

Of The ancients attributed directly to divine source everything which to the human senses seemed perfect — the fragrance of flowers, the sweet-smelling early morning air, the tang of the sea, the mysterious scent of strange herbs. These pleasing odors were associated with the divine being of the gods. Even the soul was thought to have a fragrance of its own far superior to anything else which man could ever smell. In the sacred temples herbalists would mix secret potions and compound rare incenses which were thought to approach the divine fragrance of the soul. The one compounding the most exquisite scent became a favored person with pharaoh and high priest alike. They paid homage and sought his services.



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COLOMBE THELMA

The above is a late photograph of Supreme Colombe Thelma, a member of the official staff of the Supreme Grand Lodge of AMORC. Colombe Thelma has been of such valued assistance to the unfortunate who have appealed to the Council of Solace of AMORC for so many years that she has won a host of friends in this work as in her other official duties at our Conventions and special initiatory ceremonies. Hundreds of our members throughout the country in appreciation of her services are contributing small sums to a special fund to send Colombe Thelma with the touring party next winter on the trip to the Holy Land.

—Courtesy of *The Rosicrucian Digest*.

Unmask your mind



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Scribe S. P. C., The Rosicrucians (AMORC)
San Jose, California.

Please send me, without obligation, the Free Sealed Book which explains how I may obtain the secret principles for the unmasking of my mind.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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THE THOUGHT OF THE MONTH

ADULT EDUCATION

By THE IMPERATOR



ONE of the last things, perhaps, that anyone should suggest to the average adult is that he needs some additional education. It is strange how the average adult will resent the insinuation or intimation that he can learn something more, and yet God help the individual who thinks that he has learned all he needs and has completed his education. Fortunately for America and the Western World generally, the progressive nations have attained their progressive situation through the wide-spread acknowledgment on the part of the average human being that he needs more education. The growth and development of the public library systems in the Western World constitute one outstanding proof of this self-realization and magnificent way in which advantage is taken of golden opportunities to attain or acquire that additional education.

And of all the interesting ways that have developed in the Western World in recent years for enabling the adult man or woman to add to the storehouse of necessary knowledge, the most popular and really the most efficient method for the amount of time and money involved is that of the new form of adult education offered by the high schools and state colleges.

Within the last few days I have had the opportunity of visiting one of the

high schools in the locality of San Jose where adults were registering for the fall and winter free courses. Each registrant is required to pay one dollar and this permits him or her to take one, two, three, or more courses of study throughout the fall and winter. On the occasion of my visit I found many hundreds of men and women of every walk of life and of every social standing and of every degree of education waiting to register and become a part of the great educational classes that were being formed. I can imagine little boys observing the line of registration saying to themselves, "Oh, look, Papa and Mama are going to school again!" And that is really as it should be.

Unless an adult does go to school again, he is sure to find himself very early in the prime of life more ignorant and more unqualified to proceed with life than he ever suspected. You cannot acquire any kind of an education to any point or degree of scholarliness and stop at that point and say, "I have now acquired all that is necessary in the form of knowledge." Even if such a thing could be true on the day of ending the course of study, it would not be true twenty-four hours later because in those twenty-four hours more things could be discovered in science, literature, art, the professions, mechanics and trades than one person could learn about and analyze and become familiar with in a whole year's course of study.

Knowledge, like matter itself, is constantly becoming. You cannot put your finger on any piece of matter whether the page of this magazine or the top of the table or chair where you are seated.

Three Hundred Twenty-four

or on a morsel of food, a beam of sunlight, a bucket of water, or a large piece of machinery and say, "This is it; this constitutes a certain kind of classification of matter." While you are saying the words the rates of vibration fluctuate and the piece of matter is starting to become something else. It may revert or so improve or change its vibrations as to become something else in a moment. Matter is always on the way to being something different. It is constant change in the rate of vibrations of matter that gives motion and life and makes matter manifest itself.

The same is true of knowledge. It is the evolution of knowledge, the new application of it, a newer realization of it and the modifying of it into new ideas and new thoughts that makes knowledge a useful thing and at the same time reveals to us our lack of knowledge.

Book knowledge acquired academically and never applied becomes not an asset but a liability. A curriculum completed in college or university even when it results in examinations that give a grade as high as 80 or 90 is merely a white elephant locked in the brain or set on top of the head which we carry around with us as dead weight unless we apply that knowledge and use it constructively not only for ourselves but for the benefit of others. They say there is nothing as useless as an electric cleaner, the sort of vacuum cleaner that is used in the home, if it stands in the closet and is never applied in a manner to perform its proper functioning. It is just a mass of machinery taking up space and neither ornamental nor beneficial.

It is when we come to apply what knowledge we have attained that we run face to face with problems which reveal to us that there is still some knowledge which we do not possess, and some knowledge that is in the process of being revealed or unfolded and which we must add to our present knowledge if we would keep up-to-date or make what we previously had of some value to you.

In the long line of persons registering in the adult classes there were those who had completed a professional course of study and had graduated as physi-

cians, surgeons, dentists, engineers, electricians, and even good cooks and housewives. The extension of knowledge is not only automatic but systematic and if voluntary cooperation is not used in complying with the demands of the system, knowledge is attained haphazardly and becomes of little value. The professional man who may have passed a high examination in the specific courses of his selected study is sure sooner or later to realize that there are allied subjects so interlaced with his own profession that without a knowledge of these subjects his professional development is incomplete. On the other hand, there is a business man who may have attained great acumen in the secret practices of his trade but who finds he is incompetent to meet with and deal with average intelligent persons unless he is ready and prepared to discuss the important matters of the day and to keep abreast of the achievements of knowledge in all science departments and in the fields of literature, art, travel, music, etc.

I found in these registration lines those who were seeking to secure some fundamental knowledge of psychology and its application either professionally or in the affairs of life generally. And who can deal with the human problems of this day and understand the complex situations politically, economically, and otherwise, without coming face to face with matters that can be solved only by a knowledge of the fundamentals of psychology? And there were those who were determined to perfect themselves in some of the fine arts in order that as hobbies or spare-time indulgences they might not only occupy themselves pleasantly but profitably. Then there were those who like members of the ancient school of philomathics simply loved knowledge for the sake of revelling in its power and its magnificence of universal influence.

I found that a large portion of the men and women seeking this free education of a limited nature were anxious to take up brief courses of study in what would add to their cultural refinement and intellectual prowess. I heard one of the professors, an eminent authority, stating that there is nothing that will build up a person's joy in living and



a person's power to attract and influence people like the study and practice of personal hygiene and the development of a refined and cultured personality.

It used to be said that next to godliness is cleanliness and we might paraphrase this by saying the third point of the triangle is that of culture—culture of the mind, body, thinking processes, of all actions and of all habits and tendencies.

This is precisely the work of the great school of Rosicrucianism. If there is any one thing that distinguishes one individual from another outside of neat personal appearance, it is the manifestation of intellectual assets. One can go too far in overdressing with clothes that will be impressive. One can wear just too much jewelry to make the proper impression of wealth and social position. But one can never go too far in exhibiting intelligence, for along with intelligence comes an understanding of its purpose, application, and the proper cultural refinement in its use. No one can have so much education that he overuses it or misuses it.

Not only does knowledge beget power, as the ancients learned and have advised us, but it begets many of the blessings of life that are unsuspected. Not many months ago I stood in one of the night courts of California watching the unfortunates who were arrested and picked up on the streets and who were brought into the court for preliminary hearing before being assigned to cells in a prison to await trial. The night courts were developed for the purpose of avoiding the unfortunate condition of placing in a cell for a night or a night and a day those who were wrongly or unjustly suspected of some wrong-doing and who should have a proper trial before being released. In many instances those who are suspected and arrested are instantly freed and are saved the embarrassment—as well as the extremely depressive experience—of being confined to a cell to await trial at a later hour. And while I was watching those who were called upon and brought before the judge by the police officers, I noted that in every case where an intelligent person had some degree of culture or refinement, more consideration, more leniency, was given in the exam-

ination. I do not mean by this that the intelligent and cultured evil-doer was shown leniency in regard to punishment for his crime, but he was given more opportunity to explain his unfortunate situation and was given more courteous treatment simply because in some subtle manner that perhaps the judges and the police themselves did not notice for the moment, the officers were influenced by the culture, refinement, and education of the individual automatically to show him or her more consideration.

It is not true that the cultured person cannot do evil or that the highly educated and refined evil-doer should be forgiven on the basis that "the King can do no wrong," or that the cultured creatures of society should have special privileges. But it is true that the more intelligent and cultured an individual is, the more unlikely will he indulge in evil and the more likely will he be able to explain away a situation that is unfortunate or suspicious. It is simply that intelligence enables an individual who is in the complicated situation to understand his predicament and to meet it more than half way and to show how and why he is guiltless or innocent and merely involved through circumstances. Certainly a study of the cases in courts reveals that the man who is ignorant and deliberately inclined to shun culture, refinement, and education as being unnecessary things in life, involved himself in sad situations and unfortunate conditions by the bias, prejudice, and ignorant beliefs he holds. He enters a court of trial with a prejudice against the person who suspected him, with malice toward the officers who arrested him, with suspicion of the fairness and justice of the court who will hear him, and with radical criticism of the whole form of government. From the moment that he begins to explain the situation or answers questions, he entangles himself deeper and deeper in the net that has fallen upon him.

So many persons think that the use of strong adjectives, even profane ones, the bombastic ejaculations of a loud voice, the hammering of the fist, or the making of wild gestures enable them to emphasize or carry over to the mind of another the points of their arguments. The truth of the matter is that these

things are tell-tale marks of ignorance, the lack of culture and refinement, and therefore the proper signs of weakness to yield to evil temptations. Again I would warn my readers not to think that I am implying that ignorance carries with it always an easy spirit to sin, or that the uneducated person is criminal at heart and weak in that stamina which makes for good character.

But the most powerful form of oratory is that which is refined in tone and quality, void of almost all gestures, and psychologically expressed so as to allow the ones who are listening to put into the argument their own degrees of emphasis and their own interpretations. One of the most profoundly impressive psychological actresses whom I have known, outside of Sarah Bernhardt, was one who was able to recite "Little Boy Blue" and move the entire audience to the deepest emotions, even tears, without arising from her chair or making a single gesture with her hands or raising her voice unduly throughout the entire recitation. We must remember that he who knows retains to himself the glory, the assurance, the confidence, and the power of his knowledge. When one knows, and *knows that he knows*, one can remain quite passive and coolly collected throughout the most trying situation. It is like one who holds the trump card in his hand and passively waits for the end of the game when he may qui-

etly and without ostentation lay his trump on the table and clear the deck. Those who are acquainted with even the fundamentals and the profound principles of life and the great mysteries and great laws that can be used in emergencies have no need for the outer show of physical power, nor for a dominating voice that might tend to frighten animals but can do nothing but raise question and doubt in the minds of other beings. Such a person is familiar with the means whereby he can immediately and most efficiently protect himself and have his best interests preserved intact. The true Rosicrucian is not one who is widely educated with a smattering of many subjects, nor one who is so intensely educated that he becomes a walking encyclopedia of all the important facts of the universe; but he is one who is well cultured in fundamentals and has used these to evolve and perfect the cultural evolution, the refined presentation, and the masterful control of himself and his personal affairs. Such a person is never fearful of the outcome of any test or trial, is never confused by the complexity of situations, never confounded by the threats and challenges of those who are without his knowledge and is always at home and at peace with his peers—those who like himself know the fundamental truths of life and possess the keys to power.

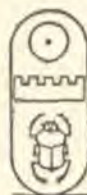
• READ THE ROSICRUCIAN FORUM •



IMPORTANT BULLETIN

We regret to inform our members and friends that the Sovereign Grand Master, Dr. Clement LeBrun, is at this time (September 12th) in a precarious condition. Because of his age and the long period of time during which the physical cause was in existence, though unsuspected by him, our beloved Frater is not responding to our treatment or the treatments of his physicians in the manner we had hoped for. There is no mystery, no unknown or strange element connected with his condition, for every scientific test and form of diagnosis has been made, including blood tests, X-rays, electronic and metaphysical diagnosis, and so forth. However, we are not allowing his present condition to affect our continued and determined efforts to aid him, and we pray with all of you that he may be spared to us for many years to come. But we feel it is just and proper to let all of our members know his precise condition. His good wife and many of us are with him or see him daily, but he is mentally unaware of our presence on most occasions and harbors on the borderline of transition, probably only as a result of the strong vibrations that are sent to him and which help to maintain the silvery connection which maintains life in his greatly weakened body and mind.

H. SPENCER LEWIS.

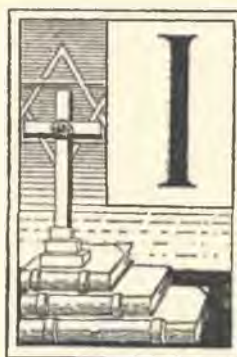




Don'ts for Rosicrucians

AN ADDRESS GIVEN AT THE 1936 CONVENTION

By SOROR ETHEL B. WARD



IN PREVIOUS years, during our Convention sessions, it has been our practice to tell you what to do, as Rosicrucians, in order to attain development of the inner or psychic powers, and how to do it.

This year we have decided to approach the subject from a different angle—tell you what *not* to do and why. In other words, we are going to give you the "Don'ts For Rosicrucians."

Now according to pedagogy, psychology, and a number of other "ologies" and "isms," the word "don't" should be eliminated from our vocabulary entirely. You are all familiar with the claims, and with a good deal of substantiating facts back of those claims, that to say "don't" to a child is to immediately engender in the heart and mind of that child an intense desire to *do* the "don't do's." But then we are no longer children—we hope.

Now our first don'ts are for the Neophyte: *Don't* come into the Order and start the journey on the Rosicrucian path with the idea that everything is going to be smooth sailing; that whereas previously you were struggling for a

bare living, perhaps envious of those who had plenty, miserably unhappy and broken in health, *now* that you have had your application for membership accepted and are receiving the preliminary instructions—are a member of the great Rosicrucian Brotherhood—your troubles are over and all you need to do now is read your lessons, following instructions more or less religiously, and wait for things to happen, for prosperity, good health, and happiness to be automatically poured out upon you by the Cosmic Hosts. Oh, no! In the first place the years of wrong thinking and wrong acting, perhaps right up to the time you received your first instructions, have built up a wall of Karma which you alone can tear down and the tearing down process is painful. The path of the Neophyte is full of pitfalls and stumbling-blocks and the more sincere he is, the harder he tries to live the new laws he is learning, the more difficult becomes his path. It's easy to drift with the tide or downstream, but have you ever tried to beat back against the tide or swim *upstream*? It takes real effort and you may become bruised and battered on your way.

Don't be fooled, either, if in some miraculous way everything *does* seem to smooth out for you immediately after affiliating with the Brotherhood, and think that your path from then on is to be strewn with roses. You may pass successfully through the three Neophyte

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degrees, riding on the crest of the waves. Some members report such marvelous demonstrations in their personal affairs immediately following their acceptance into the Order and such satisfactory results in the experiments all through the Neophyte degrees, then when they enter the first Temple degrees many find that the whole bottom seems to have fallen out and they are left to flounder around trying to grasp this law or that principle and make it work. They write to us saying, "What is wrong? During the Neophyte work I seemed to be having wonderful results with the experiments and now that I am taking some of them up again I can accomplish nothing. During the Neophyte degrees my personal affairs were miraculously straightened out and now I am rapidly losing ground. What have I done, or what am I doing, that is wrong?"

While it may be a difficult thing to do, such a student should be thankful for these periods of shadow, these stumbling-blocks. Could you ever reach the high mountain peak by traveling only on the smooth plain or valley? And is the climb to the summit ever an easy one? But, oh, what a thrill when we reach the top! What satisfaction there is in attainment! But look, we have not yet reached the highest point. Just beyond is another peak gleaming and scintillating in the great light of Cosmic love and understanding! Will you give up now and be satisfied to wait for another cycle of life to start at the bottom again and retrace your steps, or will you press on, taking the tumbles and the periods when you must pass through dark tunnels or deep canyons where you can scarcely find your way, confident that if you continue on in the path that is marked out, doing your very best until the end, you will ultimately reach the last and highest peak?

You haven't lost anything. The Neophyte degrees have served their purpose and you are now starting on a slightly different angle of the journey. Your development is still going on within, for let me assure you it is absolutely impossible for any member or student of the Rosicrucian Brotherhood to sincerely devote himself to the study and application of Rosicrucian principles with-

out making definite progress on the path, without assisting his Soul in its unfolding. Suppose you *don't* see visions or hear the music of the Spheres! Suppose you *don't* succeed in creating all the colors in the candle aura; suppose you *do* have difficulty with the oil drops and match on the water experiments and other similar experiments. You will succeed in all of these experiments at least to some degree in time, and while you are doing your very best, with earnest desire and sincerity of purpose, there is that gradual inner awakening, that slow but safe stirring into action of various centers, and that marvelous attunement with Cosmic Consciousness and Divine law, which will give you that quickness of perception, those almost uncanny inner impressions which may enable you to see the solution of some problem that a few years back would have been too much for you; or if that problem or experience is a form of compensation and there seems to be no immediate solution to it, you will find yourself fortified with a calmness, an inner poise and strength borne of a knowledge of these Divine laws and principles, which will astonish those around you. You will come through that experience with a mellowness and richness of understanding which will become part of your Soul personality and make it unnecessary for you to ever experience the same trial again.

Now another *don't* for the Neophyte: *Don't be impatient.* So many in the Neophyte degrees and, also, in the first few Temple degrees, feel that they are not receiving the work fast enough. Perhaps they have studied New Thought, Yogi teachings, Christian Science, or the teachings of some other school of metaphysics in which a few principles similar to those presented in the first degrees are to be found, and they feel they are wasting time by going over familiar ground, although we know absolutely that nothing they have studied was presented just as it is in the Rosicrucian teachings and with such definite results. Bear in mind that the system of presenting the teachings of AMORC—the gradual leading of the student step by step—guarantees safety and a substantial awakening and development. Where would be the gain or



point in giving a student, say in the first degrees, the laws and principles pertaining to projection with the various experiments and exercises for developing the power to project the psychic self, the Soul personality, at will? In the first place, nine out of ten would not know what we were talking about and certainly would not get anywhere with the experiments because they had not covered the ground necessary to develop other faculties leading up to projection. It is true that a few may have come into this cycle with some of the inner faculties fairly well developed, but they may not have developed certain others equally as important and necessary before they are ready for projection. Many such persons may take up the study of occult and metaphysical laws presented by some schools which boast of short-cuts and become the sadly unbalanced creatures we meet everywhere and who even occasionally end up in a padded cell. It is much better to proceed slowly and safely. Some students complain that we take them just so far along a certain line of thought, with a certain type of exercise and experiment, and then "jump to something else," as they put it—something which seems entirely irrelevant, the former subject perhaps being of special interest to them, and they are all upset about it.

Now there is a definite reason for such a procedure. For instance, you will find that any good vocal teacher who is working for a certain quality or placement in the voice of his student, will very often keep that student on a certain number or vocal exercise, or even just a part of a piece of vocal music for a little while, and sometimes for a long while, and then suddenly have him lay it aside and take up something else entirely different. That is done for a definite purpose and the teacher knows what he is doing. I am sure our good Soror Violet Cowger, who is in charge of our Department of Music, will agree with me when I say that the student must have faith in his teacher and follow absolutely, if he wishes to obtain best results. It naturally follows that one should seek out the proper teacher. The fact that AMORC is presenting the teachings of the oldest schools as

well as the latest developments of the oldest laws, all of which have been tested and proven to bring the best results in the safest manner, should give you absolute confidence and faith as well as a willingness to abide by the requirements and direction of your teachers.

My next *don't* is concerning experiments and exercises, and this applies to advanced students as well as Neophytes. Don't strain or strive too hard in any attempt to perform an experiment or practice an exercise. To do so means only that you will fail to obtain the results you desire and perhaps cause a not dangerous but unpleasant physical reaction. To strain and strive with an experiment keeps you in a predominantly objective state which most certainly is not conducive to satisfactory results in psychic experiments. For instance, when concentrating upon the candle flame in an effort to see its aura, if you stare and strain the eyes and nerves in your intense desire to see what you have perhaps been told by some other student may be seen, or which has been suggested in the lesson, I assure you disappointment, a headache, or smarting eyes will more than likely be your only result. On the other hand, if you will maintain a relaxed state and look at that candle flame or any other object around which you are trying to see the aura, in a dreamy almost indifferent manner, with partly closed eyes, utterly relaxed, body and mind, you will soon become predominantly *subjective*, which is the only state or condition under which the aura or any psychic manifestation may be sensed.

With further reference to the experiments and exercises, whether they be for the purpose of demonstrating some law or principle presented in the monograph, or for the purpose of bringing about some definite result or condition in connection with developing certain psychic centers or causing some reaction in the psychic realm, *don't* fret or worry if at first you seem to have no success. As we have said again and again, it is very difficult and sometimes practically impossible for one to judge his own psychic progress and development, and although you may fail to see or hear or feel any psychic manifestations for a long time, you may rest assured, if you

are following instructions and are in earnest, development and progress are taking place. Every time you concentrate your gaze upon a candle flame or any object, excluding all other objective thoughts and senses to the best of your ability; every time you concentrate your thoughts upon any one of the psychic centers with the desire to awaken it, to the exclusion of all other thoughts; every time you pronounce a vowel sound for some definite purpose or do any of the various exercises and experiments given throughout the degrees, you not only develop the power to concentrate, but you also do gradually bring about that definite purpose for which the exercise or experiment was given. Suppose you do fail to achieve or attain the exact results for which that particular exercise or experiment was given, in this cycle of existence—it isn't your last chance. Besides, perhaps in this cycle you are for the first time making definite effort to awaken your inner self. Perhaps most of your past cycles have been spent in ignoring the inner urges—in refusing even to acknowledge the possibility of an inner man. All this cannot be overcome in a few months, a few years, or even in the short period of one lifetime. You have eons of time in which to accomplish all that is possible for man to do and rise to the heights possible for him to attain. To worry and fret because you feel you are failing to meet with results some students experience certainly does not help you along and is more than liable to retard your progress and attainment of the very results you are worrying about.

This leads us to another important "don't!" *Don't neglect your health.* A weak, diseased body certainly will retard your attainment not only in psychic development but in every other field. For this reason the fundamental health principles known to Rosicrucians down through the ages are given in the early degrees. If your health is not what it should be, it is your duty to first find out the source or cause of the pain or condition of DISEASE which is only nature's way of warning you that all is not well in the temple housing the inner man. If you are unable to ascertain the cause of the disturbance yourself, then consult someone skilled in that kind of

work. Then use the most sensible and natural method of removing the cause and repairing the damage. The method used would naturally vary with different cases.

Don't think for one moment that to abuse or ignore the body and its needs, or to submit it to deprivation and suffering tends to induce or produce spirituality—that is one of the most ridiculous teachings ever promulgated. It goes without saying that one who thinks only of the flesh and its desires and caters only to the cravings of the physical, mortal being, lacks spirituality—but how long does such a one retain perfect health? No, a perfect physical body is much more conducive to spiritual growth and attainment, and one who has awakened his inner self through his own efforts should also look to the well-being of the outer, physical self, if he wishes to maintain the proper functioning of those awakened inner powers. This is of great importance. One cannot ignore or neglect the one without injuring or retarding the growth of the other.

Now in your search for spirituality, inner, psychic growth, or whatever you may term it, *don't lose your sense of balance.* Along with your desire and search for spiritual or inner understanding and power, be practical; keep your feet on the ground. You are still living on the physical plane, in a physical body. Be rational and normal in your living and remember that while you may not own anything, not even the talents you have received as a reward for experience, you will be held responsible for the manner in which you use them. Therefore, use your own judgment and ability to reason; do your own thinking.

Now for a few special "don'ts" for the advanced student. Because you have reached an advanced degree, that is, received the weekly lessons for five, six, or seven years, or even ten or fifteen years, don't sit back and rest on your oars, feeling that you have done all that is necessary—that you need only read the monographs when and as you are disposed, allowing them to pile up at times perhaps and making no special effort to apply the great laws learned earlier in the degrees. Don't feel that you have accomplished the purpose for which some of the earlier experiments



and exercises were given and it is no longer necessary to practice and apply the laws presented in some of those experiments, but that you need only drift along now on a smooth sea and wait for the gifts of the gods to be dropped into your lap. If you wish to reach the highest possible peak in this cycle, you must continually review and occasionally go back over some of those exercises and experiments. Those of you who have not reviewed for some time should do so immediately. There are some wonderful surprises in store for you. It is easy to pick out the student who is the worker—the one who is continually digging, tracing out, and following the trail of every new thought or inspiration which may come to him as a result of studying a monograph, or possibly during a Cathedral contact, or a few moments of quiet meditation in his sanctum. You can literally see that student grow and expand in wisdom and understanding—and he may be a Neophyte or a member of the highest degree.

Now I come to a very important "don't" for the student of the advanced degree, and I can't stress the importance of it too strongly. It is this: *Don't confuse Neophytes and members of the first Temple degrees whom you may meet by telling them of experiences you may have had in connection with certain work you have received which may be much in advance of what they are receiving.* We realize that in the majority of cases this is done only because of the enthusiasm of the older member and

also his desire to encourage or spur the younger student on in his efforts, but I am sorry to say that in some cases it is purely due to a desire on the part of the older member to impress the younger one and lead him to believe that he is a very greatly advanced or privileged Rosicrucian. It is never necessary to prove to another member that fact. It is always self-evident. Now the reason I speak of this at all is because of the many letters received from our members—many in the Neophyte degrees—who have talked with older members, in the higher degrees, and have been so badly confused and sometimes grossly misinformed on such subjects as *projection, the Great Masters, reincarnation, etc.*, that it is positively a shame and often requires a great deal of work and tact upon the part of the officers in charge of the various sections of the Instruction Department to set them straight.

It is perfectly all right to encourage a younger student and even try to help him understand any part of the work he may be having difficulty with, but be sure you don't go beyond what he has been prepared for—and be sure you understand the subject yourself.

Now, beloved members, I believe I have given you a sufficient number of "don'ts" and will finish by giving you my favorite—*don't become discouraged about your progress; proceed with confidence, knowing you cannot possibly lose, but have everything to gain.*

ROSICRUCIAN CHRISTMAS GREETING FOLDERS

It costs no more to give a Christmas folder of distinction. This year send a Christmas folder with a unique, allegorical, mystical message. We have prepared some very beautiful Christmas folders of a distinctly *different* design. They are of two colors and embossed in gold, worded appropriately, and also contain an attractive, inconspicuous symbol of the Order. Each Christmas folder has an envelope to match. They may be had at the reasonable price of 6 for 80c, or only \$1.30 for one dozen. We pay postage on the shipment to you. Orders for less than six cannot be accepted. Order now. Every order will receive prompt attention. Do not wait until the Christmas congestion of the mails. —Rosicrucian Supply Bureau, San Jose, California.

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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.*)

WHERE IS GOD?

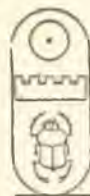


CAREFUL study of the sacred writings of the world beginning with the earliest and most primitive form of religious expressions, up to the very present day, reveals many hundreds of different methods of conveying to the human mind an idea

of the nature and place of God. Within the past several hundred years the tendency on the part of religious writers has been to reject the almost universal idea that God sat upon a great heavenly throne with the earth as His foot-

stool and that God was exclusively located in some distant place or condition in the heavens.

A very definite return to many ancient principles and ideas has resulted in an almost general acceptance of the thought that God is not enthroned or located exclusively in any one place nor limited in any sense to any one condition. The early Christian idea that God could be found "within" as well as universally everywhere, has become the modern conception of the nature of God, for in accepting this idea that God may be within us as well as in the universe around us, and that His divine presence is everywhere, it has affected our comprehension of the nature and being of God.



Along with the idea that God was enthroned in a heavenly kingdom where He ruled not only the spiritual beings close to Him but ruled the entire universe, there was the old conception of God as a being in likeness to human beings and this was further strengthened by a misunderstanding of the statement that we mortals were created in His image. In fact, the very word *image* had a limited and confining meaning to the average person and the old text books used in the Sunday school lessons which carried imaginary pictures of God as a large physical being sitting upon a throne augmented the misconception.

Today we comprehend God as a being without form of a physical or earthly nature and distinctly different by comparison with anything known to exist in the material world. And our modern conception of heaven as being a spiritual condition not confined to any Cosmic location but as real and genuine here on earth as anywhere in the heavens has brought about the sublime and transcendental conception of God as the spiritual consciousness pervading all space and being a part of a universal consciousness which is resident even within the human bodies of forms on the earth.

This newer conception brings God closer to human beings without robbing Him of the imaginary and fictitious qualities which created in the minds of young and old alike a reverence based upon fear and awe and an almost impossible approach as children of a universal father.

Today we understand that we can approach the Kingdom of God through the Soul within us, and that in a sanctum of that Soul or in the Divine Consciousness of which it is composed we will find the consciousness and mind of God. For this reason we have come to believe that it is possible to worship God and especially to commune with God in the privacy of our homes, out in the open field, on the mountain top, in the valley, or wherever we may be and feel inclined to attune ourselves with the divinity within and around us.

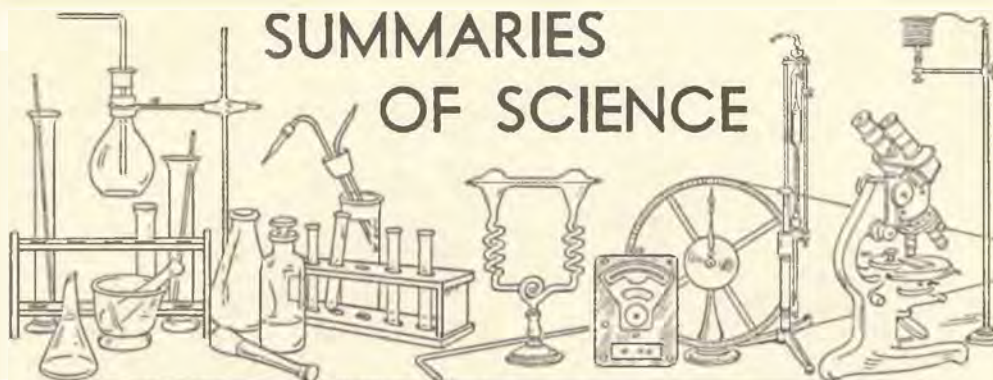
This has brought about a new conception of the place and functioning of churches and cathedrals in the human

scheme. We know now that the church is not the exclusive place for a contact with God but rather a convenient place for such contacts as can be made anywhere at any time. The church becomes not a symbol of a distant God nor a specially appointed channel for the contact with God, but an abode of holiness in which we may dwell with others and find inspiration to carry on and develop the natural divinity which we inherit from God as children of a universal and divine Father. For this reason the concept of a "Cathedral of the Soul" is logical and appealing. Within the Soul of each of us there is not only the Holy of Holies or sanctum in which the divine presence of God dwells as in the Shekinah or synagogue, but as a part of God's kingdom. The Soul therefore does not necessarily have to lift itself up to commune with God but the outer self of man must attune itself and adjust itself to permit an objective realization of the divinity, the righteousness, and the holiness that dwells in this incarnated Soul.

In order that our hearts and minds and our objective thinking may separate themselves emotionally and inspirationally from the physical body and thus give the Divine Consciousness and Soul within us an opportunity to manifest itself as an entity, we have the Cathedral of the Soul in a spiritual concept which enables us to lift our thoughts of the objective mind to a higher plane and thus become attuned with the universal divinity which is within man and around man. Furthermore, this Cathedral of the Soul provides a focal point for all Souls and all minds to reach irrespective of sex, race, color, or theological differences of opinion. If you have not experienced the great sacredness, inspiration, and spiritual tonic of attunement with the universal consciousness of God through the Cathedral of the Soul, then you should begin at once to add this marvelous privilege to your daily affairs for the resulting effects will manifest themselves in both the spiritual and material matters of your present existence. Send for the free book *Liber 777* and join with thousands of others in every part of the countries of the world in universal attunement with God for a few minutes each day.

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SUMMARIES OF SCIENCE

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.

The Influence of the Sun on Human Affairs

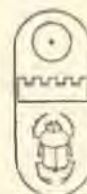


THE sun is the most important of all heavenly bodies, since upon it depends heat, light, and life on earth. This central governing star of the solar system, because of its relative nearness, affords us a choice object of investigation, but this apparent nearness is comparative only. Whereas we may carelessly think of the sun as being one of the largest and brightest stars in the heavens, it is actually one of the smallest and faintest of the naked-eye stars—this illusion being upheld by the fact that the next nearest star is nearly 300,000 times as far away.

The study of solar physics may be said to have commenced with the investigation of sun-spots over 300 years ago. However, it is interesting to note that while their existence was unknown to the Western World until the invention of the telescope, sun-spots have

been known since the third century of our era. Observations of forty-five sun-spots are recorded in the first edition of the great Chinese Encyclopedia, published in one hundred volumes in 1322 A. D. Meagre as is our indebtedness to China in the field of scientific discovery, there is no reason to doubt the authenticity of these observations, for the largest spots are easily visible to the naked eye when the brightness of the sun's disk is reduced by smoke or haze.

It is a strange coincidence, though certainly nothing more, that the phenomenon of magnetism, now known to be an invariable attribute of sun-spots, is said by many authorities to have been first recognized in China. Hoang-ti is said to have constructed a chariot on which was a female figure indicating the four cardinal points at a date which can be fixed at 2637 B. C. A "chariot of the south" was given to some envoys to direct them on their journey across the desert about 1110 B. C., while in the following century, according to later history, there were Chinese cars which held a floating needle.



Although the Chinese had some knowledge of magnetism at the time of their discovery of sun-spots, no systematic investigation was made regarding these related phenomena, and thus it was that our knowledge of the nature of sun-spots may be said to begin with the observations of Galileo and his contemporaries in 1610, while the optical discovery which made possible the detection of their magnetic phenomena was not made until 1896.

Some interesting facts on this subject of the influence of sun-spots on our daily life are clearly brought out by Dr. Harlan T. Stetson of the Institute of Geographical Exploration, Harvard University.

"The study of the effects of the sun on affairs on the earth opens many interesting possibilities. Aside from the more obvious changes that take place as the result of seasonal variations in the amount of sunshine, there are changes going on in the sun itself which may have far-reaching counterparts in terrestrial affairs.

Probably everyone is aware that there is a more or less definite cycle of about $11\frac{1}{4}$ years through which the sun passes from one disturbed condition to another. Whatever the effect of these physical alterations in the sun's behavior may be, and whatever may be their ultimate cause, they are marked by the observations of hurricanes in the solar atmosphere; hurricanes that would make the most violent of our tropical disturbances appear insignificant in comparison. The storms consist of vortical whirls raging on either side of the sun's equator. Clouds of hydrogen, calcium and the vapors of other elements spiral about in a clockwise or counter-clockwise direction, attended by violent currents in the solar atmosphere. In the heart of these stormy areas the temperature is sufficiently lowered to produce an appreciable darkening in the brilliancy of the solar surface, as seen through a telescope. These darkened areas which appear by contrast as black spots have been known as sun-spots as far back as the invention of the telescope in the early seventeenth century. Even prior to the telescope era disturbances of this character had occurred of such huge dimensions as to be recorded

in certain instances by the naked eye, probably during the sunrise or sunset hours when the earth's atmosphere screens the harmful rays and allows one to see the reddened disk of the sun with the unprotected eye.

"Systematic observations of sun-spots have been made for more than 300 years so that the definite rise from minimum to maximum in the numbers of these spots has been well established for at least some twenty cycles. The last period of maximum disturbances occurred during the years 1928-29, July 1, 1928, being the approximate middle date marking the top of the last maximum of the sun-spot curve. The autumn of 1929 showed a large drop in the number of sun-spots which, incidentally, can be remembered by the season of a rapid fall in certain terrestrial markets. Sun-spots continued to decrease until they reached a minimum in September, 1933. Since that time, they have been definitely increasing and during the last year have gained rapidly in numbers and in size.

"The so-called 'sun-spot number' is a characteristic figure derived from observation and takes into consideration not only the actual number of spots but the number of the groups of spots as well. To reconcile the results of telescopes of various apertures a coefficient is introduced into the formula for deriving the sun-spot number of a given date. One characteristic in the development of the sun-spot cycle concerns the position of these spots on the sun's surface. The disturbances invariably break out at relatively high latitudes on the sun. With the progress of the cycle the spots increase in number in both hemispheres and at increasingly lower latitudes until the maximum is reached in the neighborhood of solar latitude 20 degrees either side of the equator. Thereafter the spots decrease until the few survivors vanish within four or five degrees of the solar equator. Almost never are spots seen higher than the latitude 40 degrees or within less than five degrees of the equator.

Watching the spots for a few days in succession will reveal to one that they drift across the solar disk, showing that the sun rotates on an axis. From the motion of the spots it is found

that the sun's axis is inclined to the plane of the earth's orbit some seven degrees. In June and December the earth is in the plane of the sun's equator. Early in September the north end of the sun's axis is tipped seven degrees towards the earth and, therefore, spots in the northern hemisphere of the sun having latitudes of this amount may pass directly in line with the earth. Similar circumstances occur for the other hemisphere of the sun six months later. This has an important bearing on the question of the effects of sun-spots on the earth, since there is some evidence for believing electrically charged particles may be propelled around the sun with respect to the earth in just 27.3 days. At higher latitudes the sun rotates more slowly, and near the poles some 35 days are required for one rotation. This, of course, shows that the solar surface consists of a luminous gaseous atmosphere. The difference in rotation at different latitudes causes, therefore, a shearing or dragging effect in the different zones which is most conducive to causing cyclonic whirling in the region of sun-spot zones.

"All sorts of fantastic calamities on the earth have been blamed on sun-spots. Droughts, floods, hurricanes, the productivity of fur-bearing animals and the weather, even economic depressions have all come in for their share of correlation with solar phenomena. Whether or not there is any scientific basis for presuming such intimate relationship between sun and the earth, the most conservative scientists are agreed that the characteristics of the mysterious earth's magnetic field change step by step with the sun-spot cycle. More than 200 years of observations of the earth's magnetic activity, as is evidenced by the wandering of a compass needle, substantiates beyond doubt that magnetic disturbances on the earth accompany these solar disturbances that we call sun-spots. Not, however, until early in the present century did we have any clue either from the solar or from the terrestrial end as to why such a connection should be evidenced.

"It was in 1908 that Dr. George E. Hale, founder and first director of the Mount Wilson Observatory, announced the true cyclonic character of sun-spot

disturbances. As soon as it was evident that hot solar gases were whirling at terrific velocities about the sun-spot centers, it could be seen that if such gases were ionized or carried electrically charged particles, then huge currents of electricity must be flowing around the vortex creating a magnetic field within the sun-spot itself. Confirmation of this hypothesis came about through the brilliant demonstration of the changes in the frequency of the light waves emanating from the vicinity of sun-spots. It was in 1896 that Zeemann showed in the laboratory the effect of the magnetic field upon the behavior of light. Hale found the identical effect in the light from sun-spots, thereby showing unmistakably that the sun-spots in themselves were centers of powerful magnetic fields many times stronger than the magnetic field of the earth. Thus, from the solar end came the first clue as to the cause of magnetic changes in the earth accompanying the occurrence of great sun-spot outbreaks.

"The second clue, this time one from the earth end of the chain, came about through the advent of the radio. In the early days of wireless transmission it was thought that these electromagnetic waves traveled in straight lines and therefore could not be picked up at great distances on account of the curvature of the earth. Only by building higher and higher antenna towers was it thought possible to increase the range of wireless communication by the early experimenters. However, some observers thousands of miles from the original wireless stations were eavesdropping and heard signals from the distant towers that were well beyond the limit forbidden by theory. Since observation is the last court of appeal in science it is obvious that the theory of wireless transmission had to be revised.

"It was then that Professor A. E. Kennelly of Harvard ventured the hypothesis that the upper layers of the earth's atmosphere were electrified or ionized by the sun's radiation falling on it and formed a conducting, and hence an excellent reflecting shell, for turning back toward the earth the wireless waves which had ascended skyward. The English scientist, Heaviside, was seized with the same idea at about the



same time and made a similar announcement a short time after that of Dr. Kennelly. In honor to the imagination of these gentlemen, radio technicians today refer to the ionized strata in the earth's atmosphere as the Kennelly-Heaviside Layer.

"With the advent of radio broadcasting stations for the public benefit, a new tool was now in the hands of the scientist for investigating new changes in the electrical state of the upper atmosphere. Austin, Pickard, Appleton and others, including the author, became interested in systematic measurements of intensity of the carrier waves sent out from broadcasting stations to see if by any chance long periods of fading or increasing intensity might not show some correlation with solar phenomena. By the time of the sun-spot maximum of the years 1928-1929 sufficiently quantitative results were in hand to prove beyond much doubt that the ionization or electrical condition of the earth's upper atmosphere responded promptly to the outbreak or decrease of sun-spots. Combining the knowledge gained from the magnetic character of the sun-spots themselves and the knowledge of the electrical condition of the earth's atmosphere obtained through radio measurements, it becomes possible to see how magnetic changes in the earth follow solar disturbances. The magnetic field of the earth is due partly to a kind of sub-permanent magnetism, apparently hidden within the earth itself, which accounts for the north magnetic pole some 1400 miles from the true geographic pole. It is also partly due to the magnetic effect of the electrified shell of the earth's atmosphere in rotation about the true geographical pole as the earth turns on its axis. The combination of these effects may well account for the diurnal variation in the direction of the compass observed at all magnetic observatories. Anything then which disturbs or changes the degree of ionization or the number of charged particles in this electrified shell of the earth's atmosphere will alter the amount of magnetism induced in the earth through the rotation of the shell.

"Perhaps one of the most remarkable and most romantic stories in science

relative to sun-spots and seasons of dry and wet weather is to be found in the work of Professor Douglass at the University of Arizona. Dr. Douglass has given a life-time to the study of tree rings. Many of us strolling through the woods have amused ourselves in counting the rings left in the stumps after a recent clearing, thereby determining the age of the tree. Perhaps fewer of us have been aware of the inequalities of the spacing of those same rings. Where the annual rings are widely separated we have the record of years unusually favorable to growth. Where the rings are narrow, we have similar records of years less favorable to growth. From the study of many thousands of trees, Dr. Douglass has been able to show very definitely that years of drought and relatively wet weather in the southwestern part of the United States show a close correspondence with the sun-spot cycle. The Arizona redwoods and the California sequoias appear to have been recording years of maxima and years of minima in the movements of sun-spots even long before the invention of the telescope. To analyze the complex data which he collected, Dr. Douglass devised a special apparatus called a cyclograph, which has proved a great aid in discovering these cycles hidden in tree-ring growth. While the 11-year sun-spot cycle could be traced very definitely through the century, Douglass was much perplexed by the apparent lack of any significant cycles during the latter part of the eighteenth century. In fact, his theory of sun-spots affecting tree growth broke down so exasperatingly during this period that he nearly abandoned the idea of connecting sun-spots with weather cycles. It was in 1922 that Professor Maunder, however, called Professor Douglass' attention to the fact that old astronomical records had turned up, showing a great dearth of sun-spots from 1645 to 1715. This was cheery news, for it is obvious that the trees behaved just as they should have behaved in giving no definite indication of a sun-spot cycle during this interval.

"While Professor Douglass interprets the spacing of his tree rings in terms of periods of drought and wet weather, it seems not unreasonable to suppose that

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there may be other factors besides precipitation which enter into the favorable growth of trees. Perhaps the amount of sunshine, variations in its quality and the proportional amount of heat and ultra-violet light in the sun's

beams are other factors favoring growth. The tree, therefore, may be looked upon as a biological specimen which has integrated all the favorable factors to growth which pass through cycles corresponding to cycles in solar activity."

● READ THE ROSICRUCIAN FORUM ●

A DEMONSTRATION OF FAITH

While philosophers and students of things arcane, mystics, and prophets, as well as thousands of devoted students of the prophetic measurements of the Great Pyramid have for many years prophesied that a great catastrophe was to come to the world on Wednesday, September 16, 1936, and that this date would be the beginning of serious conditions in all lands with the center of cataclysmic effects beginning at the Great Pyramid itself between 4:00 a. m. and 4:00 p. m. on the stated day, AMORC alone, of all the mystic organizations that have issued and uttered dire predictions for this day, stated in its literature, correspondence, and in its book dealing with the Great Pyramid, that no disastrous effects, no catastrophes, and no disturbing, destructive results would be noted on that day or thereafter, but rather the beginning of a new cycle of reconstruction and betterment of the conditions of the advanced nations of the world. So sure was AMORC, and so great its faith in its own Rosicrucian records and interpretations of the signs and measurements of the Pyramid, that it stood out alone from all the other organizations and all of the other prophets and students of world events, and for several years has accepted silently the rebuffs and criticisms of those who said that AMORC and its interpretations were decidedly wrong, and therefore evidently not in attunement with the revelations being made by the Great White Brotherhood.

However, the time is at hand for a revelation of the truth. September 16 has come and gone, and none of the dire things predicted have made even the slightest manifestation, while on the other hand, there is much evidence to be found even at this early date that world conditions are improving, and that certain good events of a minor nature, but laying the foundation for greater ones, did have their birth on September 16.

As a demonstration of the faith of AMORC and its officers in the Rosicrucian records and private interpretations of the Great Pyramid indications as revealed only to the Rosicrucians through their affiliation with the Great White Brotherhood, the Emperor commissioned his son, Ralph M. Lewis, the Supreme Secretary, and his wife, both of whom are members of the Board of Directors of the Supreme Grand Lodge, to proceed through Europe to Egypt, and to participate in certain ceremonies there on September 16, 1936, and on that very day between the hours of 4:00 a. m. and 4:00 p. m., when the direst of things were to occur there, to be present as representatives of AMORC of North America with others, "within the arc of the Great Pyramid," and to cross the threshold into the King's Chamber. Fearlessly and with sublime faith in the records of the Order and the proven correctness of our interpretations of the Pyramid's revelations, the representatives of AMORC went to Egypt and remained "within the arc of the Pyramid" throughout the week beginning September 16; and a message received on that very day indicated that at the Great Assembly of the Masters of the Great White Brotherhood held on that day, the beginning of a new cycle of Cosmic power and direct influence of the Brotherhood was given the impetus and significant beginning that we have anticipated, and which will make itself felt throughout the world during the coming year, and particularly among those who are established as recognized initiates of our Order.

While the Supreme Secretary is in Egypt he will visit and attend private assemblies of the representatives of the Amenhotep Lodge of Egypt of which thousands of our members in North America are honorary members and hold certificates of honorary affiliation. Our organization of AMORC was the only one in North America represented at the Pyramid on this significant day of September 16, 1936. This will be recorded in all of the international records of the Great White Brotherhood, and the results of the day will place all of the false prophets and alarmists in the unhappy position of attempting to defend their strange attitude, and their lack of understanding of the higher revelations of the King's Chamber.

THE EMPEROR.





Light from China

INTERESTING FACTS FOUND IN AN OLD
CHINESE MANUSCRIPT

By THE EMPEROR



FROM one of our members far across the seas comes the story and revelation of an ancient manuscript, and it sheds much valuable light upon the age of many of our present-day scientific and mystical doctrines. According to the facts submitted to us, and verified by the editors of several newspapers who made a thorough investigation, a very unusual manuscript was discovered quite accidentally during the early part of June of this year, along with some other precious documents in a specially made vault in a section of the Great Wall of China.

The records show that a few years ago a Japanese bomb blew away a part of the famous Chinese wall, and that the large opening in the wall remained untouched and uninvestigated for a long time. Here recently investigation was made by two men who claimed to have in their possession some ancient manuscripts marking that section of the Great Wall as a sacred place with intimations that it contained a hidden treasure of a mystical and educational nature, and they secretly devoted much time to the removal of the debris around

the injured wall and to exploring the adjoining sections. These two men claimed to be the present-day descendants of an ancient and mystical organization, the name of which they refused to reveal. Newspaper men who investigated these claims finally decided to withhold whatever information they had secured, claiming that the men were undoubtedly the preservers and conservers of some ancient traditions and unquestionably associated with some secret society still existing in China. At least the newspapers were impressed sufficiently with the fact that the men were representatives of a highly esteemed secret organization of world-wide existence, or at least world-wide affiliations, and were not commercially minded, nor in any way associated with any political plan or worldly scheme involving the political conditions of either China or Japan.

At any rate the two men, with the assistance of several trusted associates, continued their explorations and finally uncovered precisely what they had predicted they would find; namely, an especially built vault of a small size, and of such construction and materials as had never been found in any masonry or similar work in any other part of China, and much like the vaults of today. It was quite evident from the very beginning of the discovery of this vault that while it had been built many hund-

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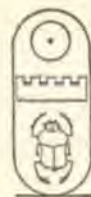
reds of years ago it had been built by men who had knowledge of building materials and building principles long in advance of their time.

One of the principal manuscripts brought to light from this strange vault explains in an introduction by the author of the various manuscripts, how and why these manuscripts were placed in this strange enclosure. If the introduction is true, the author was a priest in one of the mystic temples, living at the time of Emperor Chin Ize Wang. Up to the present time a study of the manuscript has not revealed the exact year or era of this emperor's rule, and because of the many changes in the calendar and the many different ways in ancient times in which periods of centuries and eras were indicated, the problem is a difficult one. It would also appear that this emperor who was evidently highly intellectual and scientifically trained, but with a very exaggerated opinion of his own powers and abilities, wanted to create the impression in the minds of the people of the future that all advanced knowledge and all high developments of civilization among the Chinese began during his reign as emperor. In other words, it was his intent to create the impression upon posterity that up to the time of his reign the Chinese dwelt in great ignorance, and that it was his learning spread among his people and promoted by him, and his great scheme for the development of Chinese civilization that gave to the Chinese people the high culture which they had at the close of his reign. He therefore ordered all manuscripts of learning and knowledge to be burned or otherwise destroyed. He issued a proclamation much to the effect that every manuscript or every written or engraved material that would reveal the culture or scientific or educational standing of the Chinese people preserved in any place whatever, or possessed by anyone, should be destroyed and nothing of this nature should be preserved except that which was written and prepared during the latter years of his life. This would create the impression that all scientific and cultural knowledge began during his reign.

The Emperor therefore engaged the learned priest to act as the author of

several manuscripts which were to be prepared in a manner that would last for many centuries. These manuscripts were to contain an outline of the scientific and cultural knowledge possessed by the emperor and his people at the time they were written. The wording is such as to pay high tribute to the genius and influence of the Emperor, but it also proves that many hundreds of years ago this Emperor and his people were possessed of knowledge and ideals, laws, and principles which we are apt to think are quite modern. For instance, the manuscript shows that the Chinese emperor and his people had adopted the *Laws of Manu* which were written in the Vedic language ten thousand years ago. In fact, these laws became the basis of Chinese law at the time the Emperor ordered the manuscript prepared. Secondly, the manuscript reveals that the Emperor and his people were well acquainted with the so-called Darwinian theory of Human Evolution, and that this law was well understood in China several thousand years ago. Another important secret contained in the manuscript pertains to the methods whereby the patriarchs and mystics in those days preserved a private formula for lengthening their lives. Touching upon the Darwinian theory an extract in the manuscript reads, "From the plants life passed into fantastic creatures which were born of the slime on waters; then through a series of different shapes and development of nature, man gradually changed from animal to his present form."

Touching upon the matter of the secret of long life, the manuscript intimates that some of the patriarchs and mystics lived to an extremely old age, if we are to believe that their calendar and length of year was the same as ours today. In their secret formulas for lengthening life there is reference to the use of the juices of the cypress tree which, by the way, is regarded today as the tree of death. However, the cypress tree is known to be the longest living tree the world has ever known. Undoubtedly some part of the juice of the cypress tree was extracted, and from this cultures of some kind were made and taken into the human system to add length of life to the human body, as



these cultures added to the length of life of the tree. It would be interesting to note that in our own present century several eminent scientists determined to find out the secret of the longevity of the famous sequoia or redwood trees of California. They found that the reason why many of these trees have lived thousands or more years, some of them having been standing at the time that Christ was born, is that a certain protective cell or germ in the juice or the sap or pitch of the tree overcame all diseases or tendencies toward old age, and a breakdown of the vitality of the tree. These scientists succeeded in extracting from the sap of the tree these particular germs or cells which are not found in other trees. They believe that this extract can be injected into the sap of other trees and thus help to preserve them and triple or quadruple their length of life. If the cypress trees contain such a germ as would prevent old age and disease, it may be true that the Chinese mystics and philosophers or scientists did discover what it was and did extract it and make a medicine of it for the prevention of disease and old age.

It is claimed by many of the mystics and wise men of China today that there are members of their secret brotherhoods who still possess this ancient secret, and that some of their members have reached a very old age. They claim that at the present time there is living in the province of Szechwan, a Chinese man named Li Chang Yun, who is 252 years old and still very active. They claim that he has survived twenty-three wives and is now living with the twenty-fourth. This man has intimated a number of times in newspaper interviews that his secret will be found in the cypress tree and similar plants. Of course, with the various changes of the calendar that were made in the last 252 years, and considering any possible difference in the way of computing time according to the Chinese calendar, this man may not be actually 252 years old as we figure time. Reports that have come to us intimate that according to our modern calendar and length of year he would be about 137 years old.

Another interesting fact revealed by the manuscript is that about the time it was written the priest of the mystic

temple who did the actual writing for the Emperor and a large number of philosophers and mystics with whom he was in contact had a close connection with similar mystics and philosophers in India and other countries of the Orient. And there is one intimation of correspondence or indirect contact with a people living in a distant country to the east of China, which would appear to be a reference to ancient America, or America during the primitive Indian days. We should not overlook the fact that many scientists and philosophers have claimed that the ancestors of the American Indian were undoubtedly persons who had mixed their blood with Chinese blood, or who had come to the American Continent from China via the Bering Strait after having intermarried with Chinese. Others claim that these primitive American Indians were descendants of one of the lost tribes of Israel who passed through China and lived in China a number of centuries intermingling their blood with Chinese blood, and the new race formed thereby going onward toward the East and finally settling in various parts of the new continent of America.

Very recently discoveries of old Jewish synagogues and temples hidden in secret parts of China brought to light the fact that many hundreds of years ago a large number of Chinese persons in various parts of China were of the Jewish faith and had married into Jewish families, and the temples and ornaments within revealed Jewish emblems and symbols with a distinct Chinese character. And many of the ancient Jewish scrolls in typically Jewish form were found buried in these Jewish synagogues with Chinese characteristics about them indicating that Chinese skill had made them, but following a Jewish form. We know from many ancient mystical manuscripts that those tribes or groups of Jews who wandered away from Egypt or Palestine or both countries and found a pathway into India and China carried with them into those countries the mystical teachings of Egypt and of India, and that these finally passed on into China and Japan and even into Korea. If it is true that any of these persons of Chinese-Jewish

ancestry did find their way into America and their children were gradually molded by the climate and environment of America, we would have a good explanation of the strange blending of Oriental and Western World mysticism which the American Indians displayed in their rituals and art. In fact, most of the American Indian art is identical with that to be found in China, India, Egypt, and the Yucatan, and a book could be written on this subject, and perhaps it will be some day.

Regarding the manuscript found in the Wall of China, it was finally taken to London and turned over to a group

of Chinese experts headed by Professor Anthony Craeme, who is still busy translating it. When the first translations of it were shown by Professor Craeme to Sir Wallace Budge of the British Museum, it is claimed that he said that the manuscript was of even greater value than the Codex Sinaiticus which is acknowledged today to be one of the oldest and most valuable of religious manuscripts. Thus we see that old light hidden for centuries under the Great Wall of China may become new light to us today, but whether old or new according to epochal standards, such truths are always eternal truths.

• 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.



The skeleton standing above the casket and the broken trunk of a tree in the middle distance signify that notwithstanding the fact that we build churches and cathedrals in which to worship God and place the proper value upon spiritual things, we still look upon the physical, material side of life,

even in its broken and lifeless state, as being important. By the position of the skeleton above the casket the idea is symbolized that even after death with the cross embroidered cover on the casket and the candles still burning, we have in mind throughout mourning the loss of the physical and give little consideration to the spiritual side of man. The opposite symbol, revealing what is proper, would be the spirit of the soul rising from the casket to the heavens.





PAGES from the PAST

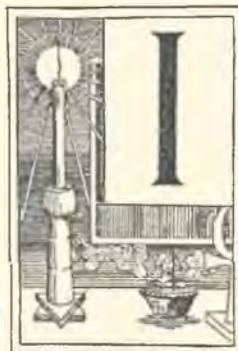
HAMMURAPI

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity to know 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 Hammurapi, king of Babylon.

Hammurapi is one of the most illustrious figures of ancient history. Among the kings of Babylon, modern scholars have chosen this ancient monarch as the crowning genius of his country and race. It was under his reign of 43 years, 2067-2025 B. C., that Babylon's power and influence began to spread beyond the Euphrates Valley, and it was not until then that her people became aware of the rival civilization of Egypt. Hammurapi may be compared in some respects to Amenhotep IV of Egypt in that he also promulgated the peaceful and cultural interests of his country. This was indeed a revolutionary ambition for any king of Babylon, for the easily accessible Euphrates Valley encouraged many invasions and constant warfare, thus causing the Babylonians to fight while the men of Egypt thought. If such conditions had not existed, however, there would have been no incentive for the military and political achievement of King Hammurapi in establishing a central and efficient government at Babylon, which accomplishment is regarded as one of the most far-reaching events in ancient history. During the following period of peace which under his dominion extended throughout the sorely suffering valley, a series of public works such as temples, city walls, and canals were constructed, while literature reached its fullest splendor. Many relics of Hammurapi's reign have been preserved—his personal letters depicting the just and energetic ruler that he was, and his celebrated code revealing that he was a wise law-giver. He was very religious and attributed all his successes to his city's god, Bel-Maduk. His most noted work was his code of laws, the earliest-known example of a ruler assembling a body of laws in orderly manner and presenting it to his people that they might know what was required of them. Hammurapi's code of laws was not really the earliest. Traces of others preceding him have been found, so he merely reorganized a legal system long established but introduced it in a different way. The code was carved upon a black stone monument eight feet high, and clearly intended to be reared in public view. It begins and ends with addresses to the gods. Even a law code in those days was regarded as a subject of prayer, although the prayers here are chiefly cursing whoever fails to adhere to the law.

In order to acquaint our readers with the system of conduct which was practiced in this ancient land almost four thousand years ago, we quote below a section of King Hammurapi's famous Code of Laws.

CODE OF LAWS



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IF ANYONE en-
snare another,
putting a ban up-
on him, but he can
not prove it, then
he that ensnared
him shall be put
to death.

2. If anyone
bring an accusa-
tion against a man,
and the accused
go to the river and
leap into the river,

if he sink in the river his accuser shall

take possession of his house. But if the
river prove that the accused is not
guilty, and he escape unhurt, then he
who had brought the accusation shall be
put to death, while he who leaped into
the river shall take possession of the
house that had belonged to his accuser.

3. If anyone bring an accusation of
any crime before the elders, and does
not prove what he has charged, he shall,
if it be a capital offense charged, be
put to death.

4. If he satisfy the elders to impose
a fine of grain or money, he shall re-
ceive the fine that the action produces.

Three Hundred Forty-four

5. If a judge try a case, reach a decision, and present his judgment in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgment.

6. If anyone steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.

7. If anyone buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.

8. If anyone steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9. If anyone lose an article, and find it in the possession of another; if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony—both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10. If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

11. If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.

12. If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.

14. If anyone steal the minor son of another, he shall be put to death.

15. If anyone take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

16. If anyone receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17. If anyone find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

18. If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.

19. If he hold the slaves in his house, and they are caught there, he shall be put to death.

20. If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.

21. If anyone break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.

22. If anyone is committing a robbery and is caught, then he shall be put to death.

23. If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and . . . on whose ground and territory and in whose domain, it was compensate him for the goods stolen.

24. If persons are stolen, then shall the community and . . . pay one mina of silver to their relatives.



25. If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.

26. If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.

27. If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.

28. If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter possession, then the field and garden shall be given to him, he shall take over the fee of his father.

29. If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.

30. If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years; if the first owner returns and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.

31. If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.

32. If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free; if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

35. If anyone buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36. The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.

37. If anyone buy the field, garden, and house of a chieftain, man or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.

38. A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.

39. He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.

40. He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.

41. If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefor; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him became his property.

42. If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbor raised, to the owner of the field.

43. If he do not till the field, but let it lie fallow, he shall give grain like his neighbor's to the owner of the field, and the field which he let lie fallow he must plow and sow and return to its owner.

44. If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plow the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten *gan* (a measure of area) ten *gur* of grain shall be paid.

45. If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but had weather come and

destroy the harvest, the injury falls upon the tiller of the soil.

46. If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.

47. If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objections; the field has been cultivated and he receives the harvest according to agreement.

48. If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any grain, he washes his debt-tablet in water and pays no rent for this year.

49. If any one take money from a merchant, and give the merchant a field

tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.

50. If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.

51. If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.

52. If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.



● READ THE ROSICRUCIAN FORUM ●

IMPORTANT NOTICE

Newspaper clippings coming to us from Australia indicate that some little group or organization calling itself Rosicrucian and not otherwise identified in any definite manner has gained newspaper publicity through stating that it anticipates a great world war that will start in September of this year and affect all countries, and for that reason has sought permission to build what it claims to be an asbestos section of its temple in order to protect itself and the country of Australia.

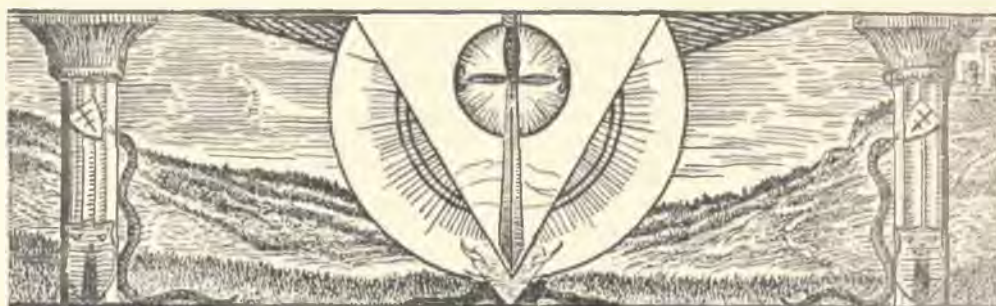
Such nonsense does not emanate from any authorized person or branch of the true Rosicrucian Order. The Rosicrucian Order does not anticipate any world-wide war nor would it be foolish enough to believe that an asbestos tower or building of any kind would be of help in such a situation.

Our organization in Australia is not interested in any matter of this kind and does not know of the existence of any other recognized Rosicrucian movement in Australia.

SPECIAL NOTICE TO MEMBERS OF THE HIERARCHY

Special meeting of all members of the Hierarchy will be held on the evenings of October 21, October 29, November 6, and November 10 at 8:00 o'clock, Pacific Standard Time.





Why Spiritual Orders Need Mundane Authority

LECTURE GIVEN AT THE ROSICRUCIAN 1936 CONVENTION

By FRATER S. R. LANDIS



THROUGHOUT the past year, while enjoying the privilege of serving our Beloved Order as Inspector-General and Grand Councilor, it has also been my privilege to assist many members in understanding better how they should proceed

with their studies, and especially their ATTITUDE toward their studies and the Rosicrucian Order. By ATTITUDE, I refer principally to that state of mind necessary to acquire a full understanding of the subject to be studied. If your ATTITUDE of mind is predicated on assumptions accumulated through the objective intellect and you are unwilling to examine facts in an unbiased manner, you are incapable of complete and perfect reasoning and understanding. But to be willing, in your search for truth, to lay aside the egotistic attitude developed as a result of the popular educational systems, their deductions and conclusions, and almost compulsory necessity of conforming the thoughts and actions to the ever-changing fashions of the day, and to let go

of the superstitions and false knowledge acquired in the past, is the first procedure required of the student in order to free the mind of its superstitions, prejudices, and errors, which are the greatest obstacles to the reception and understanding of truth.

It requires COURAGE to question the order of things in our religious, social, and economical life. If thought and action are to be directed into new channels, it will require the same tedious effort and perseverance that was necessary when each one first started school to learn the fundamental principles as taught in our schools to meet the demands of the present order of things. It will also require INITIATIVE to explore new fields of knowledge that will take you into a different world from the one you know.

It is natural to suppose that all members are interested in esoteric principles, spiritual things. We can be interested in any number of things, but interest alone will never attract those things to us. Interest must be founded on sincerity of purpose; otherwise, in all probability, it is just curiosity. That which you grasp intellectually may be overthrown by a new argument, but what you REALIZE is yours forever. You can truly know and understand only that which you can feel, be con-

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scious of, and realize. We cannot approach a subject and comprehend its full meaning, unless we become sympathetic to it in our attitude and desire. Therefore, the interest of the student must be augmented by **COURAGE** and **INITIATIVE**, which is the case of the student who believes in the existence of undiscovered powers and abilities in himself and is resolved to awaken the sleeping self within. This desire must become the ruling purpose.

The student then must **ORGANIZE** his objective mind and faculties, and subject them to discipline. He must establish order in his life and being. He must organize his available moments in his struggle to extricate himself from the web of circumstances he has created, into **CONSTRUCTIVE** effort, in order to avoid a repetition of the same or worse conditions. He must through **DISCIPLINE** seek the Divine self and cultivate attunement with the Divine Self, so that the Divine Self can ultimately dominate all his activities.

In order to raise your consciousness, it is necessary that you conduct your lives in such a manner that you use every opportunity to test the laws and principles. This provides the student with the opportunity of **SERVICE** to others. Many find it difficult to accept this task whole-heartedly, and it applies not only to the Neophyte, but also to many who have studied for many years. **SERVICE** actually causes a development of the psychic self, and this development and evolution is surely and definitely attuning the inner self with the Cosmic forces, and attracting an influx of vitality and more of the Divine Consciousness than was possessed before. While it is possible to make some occult progress without giving service, Raymond Andrea states: "but only within very narrow limits." The mystic does not care for anything else but love of his fellowman, always trying to do something for someone else without thinking of any kind of reward for himself. In rendering service, it does not necessarily mean occult service, but only that which you are able with your own knowledge to give. The Cosmic recognizes only such service as one wants to give and must give of their own free will without thought of reward.

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All this requires **HUMILITY**, **SINCERITY** of purpose, and **DEVOTION** to the highest ideals embodied in your concepts of the Master and his work.

Through **HUMILITY** you acquire **UNDERSTANDING**.

Through **SINCERITY** you acquire **CONFIDENCE**.

Through **DEVOTION** you acquire **FELICITY**, which is the Peace Profound you acquire by being about your Father's business.

In order to understand life and the experiences we encounter from day to day, we must turn our mind to the source or cause of material manifestations. We must first know ourselves in the image and likeness of our Creator, and as man increases in this understanding so does his knowledge of the spiritual world increase.

When I started as a student of **AMORC**, I studied earnestly with an intense desire and performed the experiments with all the enthusiasm I had, yet all the while seemingly conscious that I had no more than a material, intellectual understanding. Later I encountered a time for introspection; and then I began to realize that there is a deeper meaning, a fuller understanding, and that the time must come, if I continued in full devotion to the Order and its teachings and exercised my knowledge to the help of all that I contacted, when I would receive a greater realization of these finer forces and attributes of the Soul. This brought light and increased my understanding, and in the light of this clearer understanding, this greater realization, I would review the monographs and find a deeper meaning—oftentimes finding the things that seemed to puzzle my mind written there in very simple language. This intense desire to prove and realize the laws and principles taught by our Beloved Order provided the opportunity for **SERVICE** to others, and thereby brought to my consciousness added knowledge and understanding that enabled me to **REALIZE** more fully the teachings, and raise my consciousness to a better understanding of love, peace, and harmony.

In desiring the wisdom and power that all sincere seekers hope to attain,



there is required in addition to intellectual study and knowledge the experience which comes only from translating your knowledge into acts of living. As the physical sun sheds its light on the physical earth and acts upon the invisible matter in the air, thereby bringing into manifestation an abundance of everything that man needs, so the sun of the Soul must be made to shed its light into all of the corners and recesses of the Inner Self, thereby bringing into manifestation the fruits of the spiritual world.

To attain knowledge of esoteric principles and spiritual things first necessitates adjustment on this plane of manifestation, and it is necessary that this adjustment must be orderly and in harmony with spiritual law. Thus, order pervades the universe, the macrocosm, and also the microcosm, man. The processes for the unfoldment of the Soul are dependent upon your experiences on this mundane plane of existence. Our Beloved Order contains in its teachings the accumulated knowledge and wisdom of the ages. Its archives contain the records of the Masters and their teachings. The teachings contain the laws and principles of God and Nature.

Frantz Hartmann stated, "If we wish to know nature, we must learn to know God, and God cannot be known without a knowledge of one's own Divine Self."

So, I have found through my contacts with the members, that though they may be interested in esoteric principles, spiritual things, they cannot attain such heights unless their mundane lives are properly organized, disciplined, and conducted according to order; therefore, it is necessary for Rosicrucians to adhere to the rules and regulations of the organization to get the utmost from the teachings.

To learn that within lies the Kingdom of Heaven, which was proclaimed by the Great Master. To learn that the way to the within is not sought in the material complexities of this mundane world, but through the experiences of life on this plane of existence and the mastery of the self, the power is given to control the body and the emotions, and at the same time raise the consciousness so that through the SOUL, you can REALIZE the consciousness of the DIVINE and SPIRITUAL LIFE.

● READ THE ROSICRUCIAN FORUM ●

SUPREME SECRETARY'S VISIT TO EUROPE

Our members should take note that our Supreme Secretary, Ralph M. Lewis, left for Europe late in August to make a hurried trip to various cities in Europe and Egypt where special conventions of Rosicrucians and representatives of the FUDOSI will be held. From cable dispatches received early in September it was learned that many new honors have been conferred upon him and the officers of AMORC of North and South America, and he has been given a number of rare Rosicrucian manuscripts and secret books to bring back to our archives for use in the preparation of our most advanced monographs and other forms of study. The highest degrees of the Martinist Order were conferred upon Frater Ralph Lewis at a special initiation conducted under the authority of the Supreme Sanctum of the Martinist Order of the world.

While in Europe and Egypt, and passing through Palestine, Iraq, Turkey, Greece, and Rome, Frater Lewis will take sound moving pictures of a professional size of the various ancient, mystical ruins and sacred shrines to be used in future lectures given at our chapters and elsewhere by the Courier Car staff, and to be used in other activities at Headquarters and elsewhere.

The Supreme Secretary will return to San Jose sometime after the middle of November. In the meantime, the correspondence usually answered by him will be carefully read by his secretaries and assigned to the Emperor or one of the other executive officers for immediate attention.

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SANCTUM MUSINGS

HAPPINESS

(A special contribution by Frater James D. Fulio, Master of the Benjamin Franklin Chapter.)



ANY human beings have falsely pursued happiness only to cease because they considered it as a will-o-wisp, a figment of the philosopher's mad imagination. Concluding that it must be a special gift of the gods because of its inaccessibility, they easily resign themselves to the belief that it was originally handed out in neatly wrapped packages and given to a select minority. To most people this minority is regarded as the prosperous and consequently more fortunate among them. Still with great eagerness and in a multitude of ways they stage many brief but ineffective attacks, only to be again deceived and deluded. Yet the very reason for the failure to discover happiness is not lack of energy but rather the illusive nature that man has attributed to it. Happiness to most people is unfortunately synonymous with possessions of great wealth, of great power, of great splendor, or unbounded indulgence of any one appetite or desire. Yet happiness is none of these, nor is its true nature readily ob-

served because of its intangible, retired nature. For happiness lies in the mind and inner part of man, hidden from the prying spectacle seeker. And since the approach to happiness is lacking in glitter and sensation, many fail to recognize its true nature. Hastening away they are attracted to the brilliant, dangerous illusions that life offers.

Therefore, because happiness is of an immaterial nature or condition existing in the mind of man, anyone, providing he is in moderate circumstances, is capable of attaining happiness that is truly surprising. If, then, we accept the premise that true religion is a process of conversion or development of the inner part of man, which eventuates in a reflection in his intellect and body and his happiness, expansion of the inner being to the level of spiritual truths and the expression of these truths in his everyday life in the form of positive virtues and the development of a noble character, he will from the very expansion of mind, body and Soul realize a condition of happiness. To be happy, then, we must ever continue to unroll ourself on the background called life. Since every human being is different and on different levels of circumstances and environment, and is affected in body, mind, or Soul from different experiences, happiness must then be of vary-



ing degrees in the entire lot of individuals and also must, because of the fluctuating of the interactivity of the three phases of his being, be a variable condition in his own life, depending on the balance and harmony that exists within him. If, then, one part of his nature is affected, his other parts will eventually be involved and until a readjustment is gained some degree of inharmony will exist, thus marring his happiness and well-being. There is, then, because happiness is dependent on this very condition, but one vitally important thing that is necessary, and that is to seek through experience, knowledge, or the evolution of consciousness, to enable promotion of a finer and more complex integration and balance. The source of this knowledge is only real experience in any form. With every human that knowledge is real which he himself has experienced and knows is the truth because he has reasoned upon it and observed the effects on his growth. Hence, knowledge that is accepted and not proven to us in our individual experience is useless for the furtherance of our inner growth.

Since experience is of vast importance, it is well to further investigate it. The meaning of the term *experience* is according to its original derivation from the Latin "experior," the bringing forth to light. Experience, then, is the provider of material for thought which should be an unerring guide to the present, and through our imagination into the future, so that we by slow degrees pass from the darkness of ignorance to the light of knowledge, wisdom, and understanding. No experience, then, can be treated as unimportant or trivial, if we are truly desirous of traversing from the darkness of error and its boon companions, ignorance and unhappiness. Slowly, then, it is only from the lessons gained from experience that we proceed in life and reach deeper and deeper levels of truth, light, and self-knowledge. This it is that enables us to rectify our lives in the course of everyday living. Surely, then, it is this that enables us to evolve to a higher form of life. For unless we evolve toward truth and continue to grow we have not realized one whit from the glorious life with which we are infused. To be allowed to

live and seek to understand the marvelous creation that we witness should, if we are healthy minded and our instinct of wonder has not been buried, make life intensely interesting.

Therefore, if we must discover truth, it is the inalienable right of every person to seek experience and the refining influence of education to aid in the wise interpretation of all experience, so that a comprehensive picture is gained of the true picture of life. Because the Divine in His infinite wisdom recognizes the need of individual experience, He does not withhold us from it. On the contrary, we are placed in a condition of life according to the specific lessons we are to learn, so that we can benefit and grow through the gradual overcoming of that which retards us from going into a higher grade of consciousness. Each human being is a unique differentiation, possessing characteristics of varying degrees and different levels of consciousness and inner evolvment which he must improve and refine. Thus where the Divine allows us to work out our own furtherance by giving to us the power of choice and selection toward the ultimate end without interference or protectiveness, man, through his blundering and ignorance, attempts to restrict, possess, and restrain other humans from reaching for that which coincides with their inherent desire and ideals to experience life after its own particular needs and past levels of truth gained and molds them into a pattern based not on inner requirements but false standards erroneously conceived. But the human spirit will not be quelled. Try to crush it, impose restrictions on it, and still it will continue to resurge; despite certain modifications and limitations placed on it as a result, it nevertheless fights against total crystallization, or slavery to the outer self, and seeks to release itself to the day it dies. The degree to which man is crystallized, of course, depends on effect of his reactions to everything in his particular environment and the particular habits developed.

In the consideration of the causes that injure and incalculably harm an individual, the question of environment is important. In the world of nature, if the environment is favorable to the particu-

lar needs according to the inherent design of a particular species, it flourishes and grows, fulfilling its destiny. Man, on the other hand, due to his associates with others and the complexity and divergence of his mode of living from natural principles and laws, is seldom born in a condition where he can find the proper relationship of proper guidance and type of experience that he needs for his plane of sensitivity and inner needs. If from birth he were properly studied and guided in the unfolding of his self, he would with ease modify his environment and create for himself one which would mean expansion and growth of mind. He would then have revealed and shown to him his present level of development upon which he must focus his attention and effort. Instead, the average person's most impressionable years are spent in the reception of negative images, the interpretation of which assumes strange complexes of ideas which burn into his inner depths, pervert his imagination which is necessary to conversion, and cause confusion and disorder in his thinking.

This negative imagery, or the improper ideals and misconceptions that arise in the mind, is very significant. Every event, whether it be happy or unhappy, creates in the mind mental images that compose our thinking, which become centers of action and succession, progress or regression, in our relation to life. All abnormal states of mind or destructive complexes are only a group of interactive negative images. These complexes burn into our subconscious depths and through habit formations they inhibit normal, healthy processes of thought and thus breed fear and negative virtues. The sum total of these complexes is what constitutes our realization of life, our mental attitude, personality and character. Thus we all have a particular point of view, an intermingled group of positive and negative complexes which is the screen through which all experiences are filtered and sifted. And life, according to the extent that this screen contains misconceptions and divergence from truth, is met with by a series of abnormal mechanisms and impossible fears which limit our reasoning processes. Thus do

we humans become psychically blind, prejudiced, biased and egocentric. In-harmony must eventuate, as it unfailingly will, due to the confusion, conflict, and disorder of the intellect of the outer being and the emotional depth of the inner being when we fail to build our complexes of ideas on truth. To realize harmony man's two natures must concur.

Instead, then, of man's outer nature becoming synchronous with his inner nature and being merely a vehicle through which his real self, the inner being, expresses itself, man, due to his wrong and faulty interpretation of the meaning of his experience and the obliteration of reality, becomes a slave to the improper habit formations and appetites of his outer self and its limitations of the intellect. It is the conflict between his two selves and the confusion that this causes with other human beings that cause man to feel that life is nothing more than a hard struggle from which he experiences terrific reactions from a world of apparently never-ending battle. For how can a man be harmonious or at peace with others if he is discordant and turbulent within? Peace or joy he knows not, for early in life he has received shocks and wounds. Despair and morbidity grew in his heart and confliction tears him asunder. He does not possess balance and the integration of a happy person. Rather, he becomes tragically unhappy, seeking some measure of joy and aid that will bring him the understanding that will reduce this conflict and bring him a measure of peace. The psychic loneliness and solitude he must endure cause him pangs of anguish and torture. Still, because he is human, he fights and seeks light. And if he seeks long and hard he will from it all have grown toward light, whether it is consciously realized or not. He then merely needs the spark that will kindle his Soul, set it aflame and activate him toward further heights. Consequently, in an endeavor to grasp and understand life, the environmental influence creating distorted and negative images deny him full experience, and instead of normal expressions based on reality with constructive tendencies of thought and feeling causing him to master his environment and change it



to his special needs as he progresses to the fulfillment of his destiny, he sinks into a condition of negative impulses and neurotic thinking where the habit structure of his outer nature is an imprisonment of his Soul. Ill-health and inharmony and wrong thinking are the cause of his suffering.

Yet it is this very suffering that is to redeem him, if he but heeds its message; for suffering is the crying out of the Soul against the desecration it has undergone. Pain and suffering, if regarded in an impersonal light, is not destructive; rather, it is constructive. It is nature's warning that man is transgressing the laws of the universe to which he is subject, either in the emotional, the mental, or physical realm. Nature, if superficially considered, may appear hard and unjust, but if we stop and think, she has our welfare at heart. Pain, then, has a constructive significance in our life. For if we really think, we learn to surrender to the natural laws governing the natural order of which we are a part and gain self-expansion in that obedience. Therefore, the technique of meditation and concentration is the mental condition we seek to maintain in our approach to life and its experiences, and through the understanding of law that this brings to us, we learn how to obey. For obey we must if we would free ourselves from pain and suffering.

Before we can accept this view of suffering as evidence of wrong thinking and acting in life, we must realize a definite point of view. We live in a natural world in which we, as human beings, are but a part of the wonderful phenomena that exists, and life, if it is evolutionary, of which there is small doubt, is the result of natural order and intelligence. We, to evolve with it, must conform to the rules and regulations that govern it, by working in harmony with its constructive processes. This requires orderly thinking and orderly living. Pain, then, is the consequence of wrong thinking, wrong action, harmful attitudes, misunderstandings or ignorance. It is a delimitation of the power that inheres within us and is a mere fragmentary point of view, or some personalized attitude toward the drama of experience—in short, it is a failure to think. This entire attitude of pain is

hard but logical, if we are to understand the vicissitudes of man. From it surely we must gain a new idea, a fuller view of the impersonality of God and his marvelous creation of life.

This broader vision brings faith in the justice of creation and endows us with trust and hope, and keeps us growing to higher and higher levels of spiritually. Thus we cannot shield a human from suffering, because we keep him from the reality which is so necessary to interpret life on a higher spiritual plane. Because the condition of life that man finds himself in is to him being governed by ignorance of law, we must ever try through study to understand the relation of a human being to the unchanging laws and principles of nature and God as they are gradually revealed to us, and from the understanding gained lift our vision for the future of our life to loftier and nobler realms.

What is this lofty realm that we should aspire to? Is it not to possess a mind that is capable of evaluating self and others in the light of truth; to possess such sensitive development of the inner self that it would enable us to have an insight into the inner life of our fellow man so that we could always offer sympathetic understanding and aid in his needs; and to grow to such a god-like person that our personality is vitally alive and independent. Thus, due to a transcendent view-point, we could look out into the world and determine the truth and worth of all that transpires therein. The deep penetration into the Soul of man would then allow us to see clearly the masquerades, delusions, and misconception of man with their little measures and petty selfish aims, differences, desires, and false ideas of happiness. Yet we would not want this to blur the vision of the eternal verities that we seek to fathom. Neither do we want to bow our head in misery over the affairs of lesser men. True, we may silently weep and compassionately offer solace and comfort to the suffering world and probably sorrow for mankind and even deliver ourselves for love of them, but this would be facing the stern reality of life. The tarnish and clutter that worry most human beings in their everyday life and obscures their vision and perspective we would not want to

stir us. Rather would we want to meet all conditions of our life with understanding and mastery. With clearness and cleanness we could then live with success in a world of turmoil, strife, and tragedy. Surely would we want to be impersonal and remain true to a spiritual integrity which alone gives peace of mind and happiness. Maybe we could not attain to such largeness of character and Soul, but we can and should attempt to reach that sense of timelessness and impersonality in an impersonal universe. To reach this high level we must never lose our focus.

To keep our eyes focused on the highest good we can perform in our present level of experience and development, the greatest service we can perform and the fullest, deepest meaning of truth we can understand and follow so that we can reach a noble life in the intricacies of life, where it is sometimes difficult to know the true course of righteousness, is our true focus. When and only when we learn to think impersonally with concentrated poise and seek a relation between cause and effect in life and our experiences, egotism in all its forms will not possess our thought, nor will we seek to justify and excuse ourselves for our mistakes and difficulties in life. Instead, then, of thinking backwards from effects to wrong cause, choosing a superficial element and trying to prove that something other than ourselves has created our troublesome experiences, rather let us seek the reality of truth, of goodness and beauty of life. They are in life if we but seek them.

For without reality life is a mere delusion, a masquerade in which we seek idle, sensuous pleasures and destructive pastimes to fill the void of living and stunted growth that we ourselves have created. Only through contact with reality can we experience a sense of joy or expression, or gain a sense of achievement so necessary to happiness. But let us not err in thinking that mere intellectuality will bring about our conversion and set us free. It must extend beyond this limited faculty of our being. It is this performance that cures us of negative imagery and helps us to establish convictions based on positive images created from real facts of life

formed in the mind by concentration and meditation and the balance between our mind, our Soul, and our body which alone insures growth and happiness. Important is this because images are the masters of our volition. Will power obeys our mental imagery and the reasoning that it engenders. If we can discard the old images for the new, we can and will achieve a new form of expression, and because of this become creative human beings as we were intended, if we wish to enrich our lives and find greater happiness.

Our purpose, then, is to discover our self, uncover our abnormal tendencies and attitudes created when we did not know better, tear down negative habit by slowly changing the course of our formations, and thus free our inner self life into constructive channels based on laws of life and truth, beauty and goodness. We must learn to think and use our reasoning to determine what and how to create normal health tendencies.

To know the true relation of self with the true facts of life and the drama of life as we interpret it, will result in constructive processes of thought and will produce a momentum of positive imagery, rhythm, and balance on all planes of our being. Then will we be truly happy and sane in our attitude toward life.

In conclusion, then, let me quote that "the person that has a sane view of life considers it neither wholly repugnant nor wholly sweet. To him life is, tritely but none the less truthfully speaking, an adventure or series of adventures in which the proper blending of the joys and sorrows, aches and pains make it invariably interesting and almost always reasonably exciting. Such a person . . . has learned to regard every little incident no matter how pleasant or unpleasant as an offering from which to draw threads of humor, pathos and drama to weave on the loom of the mind, another episode on the tapestry that is human life."

Happiness, then, comes to us according to the tapestry that we have woven through our minds. If, then, we have woven or created a distorted, disorganized, inartistic picture, it will be reflected in our lives, for we see in life no



more than we have created. Environment is the mirror of our inner life and thoughts. No man can see in life what is not within himself. If, then, he has created a pattern and woven a beautiful design from the string of laws and principles of truth, he will realize


beauty. If, on the other hand, he has woven a hideous ogre, it will haunt and torment him. Images are the threads you use. They can either be positive or negative. The type of threads and the particular design you create depends first, last, and always upon you.

● READ THE ROSICRUCIAN FORUM ●



A Prayer

By SOROR IDAH HERMANCÉ WOOD

EAR GOD, Thou encompassed by the Cosmic, Thou All-Seeing, All-Kind, All-Endearing Soul of the Infinite; list to the plea of one entity, one human Soul, an humble bit of Thine Own Dear Life.

In mine work strengthen me through weary moments of stress and strife. Great engulfing waves of sorrow threaten to envelop me, but keep me ever free.

Teach me that I in turn may teach those that look to me for guidance.

Let mine eyes glory in the exquisite beauties of nature knowing that Thy hand painted the canvas thereof.

Attune mine ears to sublime music that it may meet the vibrations of mine Soul and merge with the divine music of the spheres.

Let not mine ears hearken to idle gossip, nor that I be deterred from mine chosen purpose thereby. Nor mine sane view of life be changed through hearkening thereto.

Let mine lips ever cheer the weary Soul and comfort the broken spirit. Let not mine lips speak naught but truth save when in tact it bolster the courage of the weak or praise the laggard to greater heights. Let not mine lips wound a tender heart.

Strengthen my hands to deeds that aid the sick; my back to share the burden of the weary.

May I be ever tolerant of other's views or beliefs as I wish their tolerance of mine. Knowing that at the end of the trail all return to Thee.

May I know tolerance of other's weaknesses knowing that I too stumble on the path. May I judge not lest I be judged; throw no stones lest I be stoned.

Open mine eyes with pity for weaker mortals but close mine lids before envy for those stronger than I materially, physically or mentally.

May the Light of Thine dear Life and tender Love walk with me always and Peace Profound abide with me forever.

Amen.

Three Hundred Fifty-six



A RARE BOOK OF VALUE TO ROSICRUCIANS

The above is a photograph of the yellowed and faded title page of a very rare book of a large size which has been of great value to students of Rosicrucian and Shakespearean manuscripts as well as the questioned works of Johan Valentine Andreae and Francis Bacon. The title page shows that the book is by Gustave Seleni on cryptograms and secret cipher codes. It contains the key to all of the principal ciphers and codes used by Bacon and other Rosicrucians and enables the student to trace the Rosicrucian, Bacon, Andrea connections through the Shakespeare plays and other works of that time.

The book was published in the early part of the sixteenth century and you will notice in the two upright panels on each side of the center of the page and in the panel at the bottom of the page figures that are to be found in the decorations of the Shakespeare folios and in some of Bacon's books, along with dainty and delicate pieces of design that are symbolic of the Rosicrucian Order. The book is one of the extraordinary works in our Rosicrucian archives. The size of the book is eight and one-half inches by fourteen and one-half inches.

We have other books in which Seleni is a co-author with Andrea and Bacon and another book by Seleni in which the frontispiece is a fine engraving of Andrea and underneath the portrait some Rosicrucian symbols and the words "Joh. Valentinus Andreae." Some historians and Rosicrucians claim that Seleni and Andreae were the same person. If this is eventually proved to be true, it will solve one of the greatest mysteries of the Bacon-Shakespeare controversy.

—Courtesy of *The Rosicrucian Digest*.

Amenhotep's Prayer . . .

A MYSTIC SALUTATION TO THE DAWN



Less than one half actual size

WITH face turned eastward and the soft rays of the rising sun illuminating his fervent expression, Amenhotep IV slowly repeated his solemn prayer to the sole, ever-living God. Over a thousand years before Christianity this pharaoh dedicated his life and power to directing man to the divine source of all. With him began the first true religion and mysticism. Daily, he would ascend the steps of his sacred altar and offer his prayers to the East, from whence all light came.

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Now, the Rosicrucian Supply Bureau has designed an incense burner which embodies this beautiful spiritual significance of Amenhotep's salutation to the dawn so loved by all members of AMORC. The face is an exact copy of the sculptured head of Amenhotep IV found in the ruins of his great temple at Tel-El-Amarna. The front of the altar is inscribed with the sun disk, sacred symbol of the ever-living God. On each side can be seen the Crux Ansata (the looped cross). More important still is the position of the hands—forming the Rosicrucian sign of supplication. The incense rises from the miniature censer resting on top of the *Shekinah*. Designed by a Rosicrucian officer and executed by an internationally-known sculptor, size six inches in height and length, and made of Egyptian clay, the censer is a beautiful piece of art. It should be in the sanctum of every Rosicrucian. Finished in antique bronze, it sells for

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The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, Cosmic forces for the attainment of health, happiness, and Peace.

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.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Secret Heritage." Address, Friar S. P. C., care of

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(Directory Continued on Next Page)

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