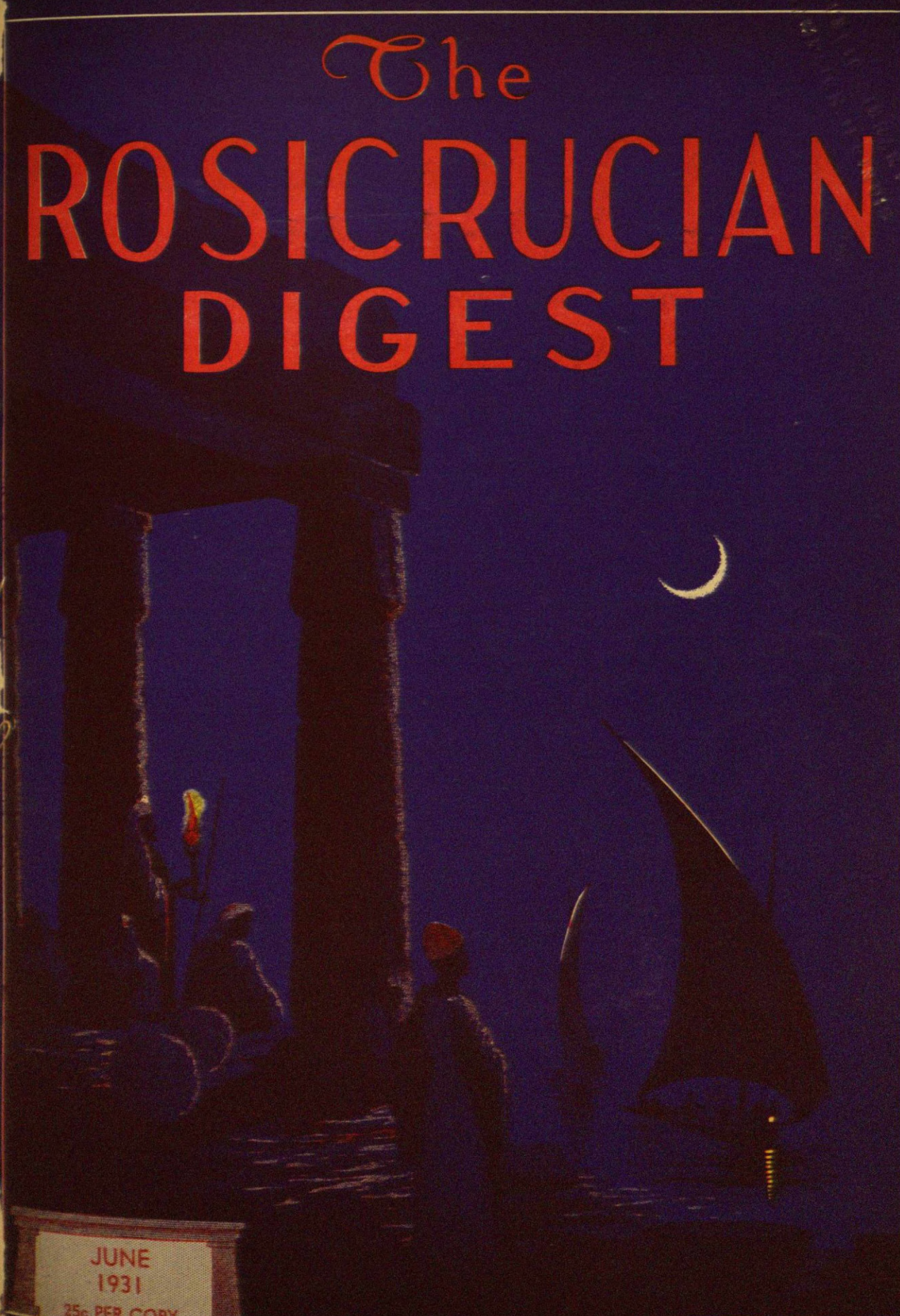


The ROSIERUCIAN DIGEST



JUNE
1931
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Suggestions

ROSICRUCIAN EMBLEMS

Members desiring Rosicrucian emblems may obtain them from Headquarters. They are made of gold, beautifully inlaid with enamel, neat in size, and consist of the triangle surmounted by the Egyptian cross. Men's style emblem with screw back, \$2.00. Women's style, with patent safety catch pin, \$2.25

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The Rosicrucian Digest



Covers the World

The Official, International Rosicrucian Magazine of the
World-Wide Rosicrucian Order

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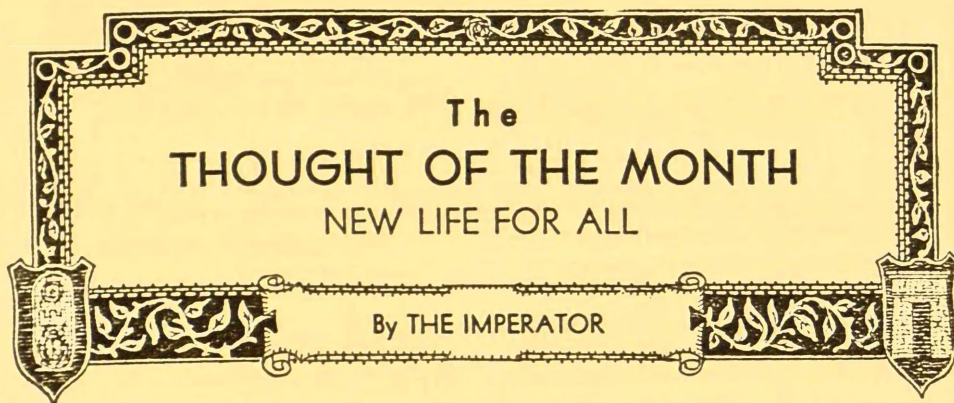
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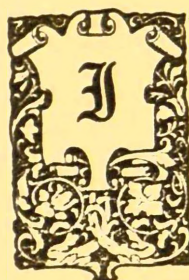
SAN JOSE, CALIFORNIA





The
THOUGHT OF THE MONTH
NEW LIFE FOR ALL

By THE EMPEROR



IN THE greater part of the world the winter months have passed and the spring and summer months are at hand, and there is general rejoicing in the hearts of man and beast, and even in the hearts of the flowers and the trees. It is a period of new life for all, and we should rejoice in this annual period of regeneration and attune ourselves with the Cosmic vibrations that bring life and reconstruction. It is truly a period of reincarnation for everything that grows on the face of the earth and of regeneration for all human beings.

Most of you are looking forward to some sort of a vacation this summer or to some period of recreation with outings, short journeys, a change of scenery, a change of climate, and an opportunity to do many things that you have wanted to do all through the winter months. Truly, the great outdoors in all of its beauty and mildness of climate offers an exceptional opportunity to millions of persons to make new contacts, to do different things, and to find a new life.

In making your plans, therefore, keep in mind the fact that the greatest enjoyment possible is that which is food to the mind and to the soul. After all is said and done, the pleasures of the flesh are but temporary and often wholly unsatisfactory.

I have lived in New York and have witnessed, as one of the seekers for a change of environment, the multitudes who would jam into the trains and cross the Brooklyn Bridge and take a long and uncomfortable ride to Coney Island or some of the beaches along the shore, and after investing in every purely physical or material form of amusement, crowded on all sides by the pleasure seeking multitudes and suffering the heat and close atmosphere of crowded places, I have returned home late in the day to find that after all was said and done, I had neither enjoyed the day nor benefited in any possible way. I have been with those who have crowded across the ferry boats at Fort Lee to go up high on the Palisades to an amusement park, and found there the same rush and jostle of mad men and women seeking pleasure and happiness of an artificial kind, and I have returned home disappointed and less rested than when I started.

For years, I tried every avenue of pleasure that a great city like New York could offer. And, as I look back now upon thirty-five or forty years of such experiences, I recall only a few means of real pleasure that came into my life in those years. Outstanding are the hours I spent in the great libraries at 42nd Street and Fifth Avenue, sitting comfortably at a table with rare and interesting books spread out before me and sufficient time to enjoy them to their fullness. Second, to these

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hours, the hours I spent in the Metropolitan Museum of Art and in other museums of the city, often alone, except for the multitude of impressions and inspiring thoughts that crowded in on me from the things I saw. Then, there are the hours that I spent in journeying to a farm many miles from a railroad, south of Flemington, New Jersey. Here, nature in all of its rustic beauty and unpainted by modern artificiality offered complete rest, relaxation, and the opportunity to read and study. With good air, good food, plenty of fruit in season, and the fields and hills to ramble through, with shady trees under which to rest, and read, and a night of perfect sleep and recuperation, constituted rare treats, indeed.

No matter what city you may live in, there are suburban places easily reached where there is an opportunity for rest and seclusion. All the money in the world cannot buy any pleasure equal to a comfortable position under a great, big, protecting tree, with a good book, or a lesson, or a lecture, or even one's own thoughts to picture new scenes and new ideas in the consciousness.

And, do not forget that the young ones who do not have an opportunity to ramble in the fields and to get under trees, or wade in brooks, or play on the grass are deserving of this rare treat, not only because of the effect it has upon the imagination and the education of a child, but the effect it has upon his health. If you have no children of your own to take with you, even for a day or perhaps a week, try and take the child of someone else who might otherwise miss such an opportunity to be reborn and to start a new life. If you can find no child among your relatives, you can find a child somewhere in your city, whose life may be changed or whose life may be saved by such an act on your part. And, certainly such a time of glorious living will never be forgotten by the child.

Remember, too, when you are in the country, that there are certain natural laws which you can use to help your health and to benefit yourself in many ways. Remember that while there

is vitality and life in the air you breathe, this vitality is only a compliment to the other vitality necessary for perfect health. This other vitality comes from the earth itself. We are living upon a material earth that is like a huge magnet and the magnetism of this earth is as essential to our health as is the air we breathe. We have been gradually isolating ourselves from a full enjoyment of this earthly magnetism through the development of different ways of clothing our bodies, and especially in wearing shoes and other things that separate us or isolate us from the earth's magnetism. Very few persons seem to realize that the wearing of shoes is one of the greatest detriments to the maintenance of perfect health.

The German natural scientist who propagated the taking off of shoes and walking barefooted for an hour a day was revealing only an ancient fundamental truth. He advocated walking in the dew of early morning in order that this rich, magnetic water might come in contact with the flesh of the body. Most certainly dew water has a magnetism in it that the stale water of reservoirs never contains. There is a good reason why the children of past times found so much pleasure in the old swimming hole. The vitality of that water charged with the earth's magnetism was a stimulation for them and filled them with more pep and more life than anything that could have been given to them in the form of food or nourishment.

So while you are in the country, try to be where you can easily and conveniently take off your shoes and stockings and walk barefooted some hours of the day, even if in the sunshine on the dry grass. If you can wade in the brook of running water that is fresh, be sure and do so at least once a day, and if there is dew in the morning, take advantage of it for one hour each morning. If you can bathe in some running stream, take along a bathing suit and get the utmost benefit from this wonderful treat of nature. Drink plenty of water that comes through living wells instead of



reservoir water, and drink it as often each day as you possibly can. Eat plenty of fruit and after each meal, lie down on the grass or the ground in the shade and sleep. Bask in the sunlight for an hour each day while lying on the ground so that your body absorbs the magnetic conditions of both great polarities, the earth and the sun. Do not overlook the fresh, green vegetables. Try to eat as many of these raw as you possibly can. Remember that cooked or boiled vegetables extract the important juices and these are often cast away with the water. Hunt for some fresh dandelion and watercress, and eat some of this after properly washing it before each meal. Eat plenty of asparagus, celery, lettuce, spinach, turnips, and carrots. Green peas, lima beans, and many other vegetables such as carrots can be eaten raw with great benefit.

Do not spend your vacation where you have to dress many times a day in order to meet the competition of others who may be there solely for that purpose. Get back to nature in every sense of the word and have your clothing as simple and loose about the body as is possible. Do not mind how much dirt you get upon your body, and even if you get some of it into your system. Go to sleep clean each night with plenty of fresh air, lying flat on your back in bed if possible, and never mind how soiled or disheveled you may become during the day. Take along some books, the reading of which will constitute the basis of new thoughts, new ideas, and new principles in your life. Take along some of your lectures and lessons, and read them over. Do not have your lectures stopped while you are on a vacation of two or three weeks, for this means suspending your membership temporarily and breaking the contact with all of us. You can have your lessons forwarded to any post office, general delivery or otherwise, or to any box number, by writing to us two or three weeks in advance or sending us an

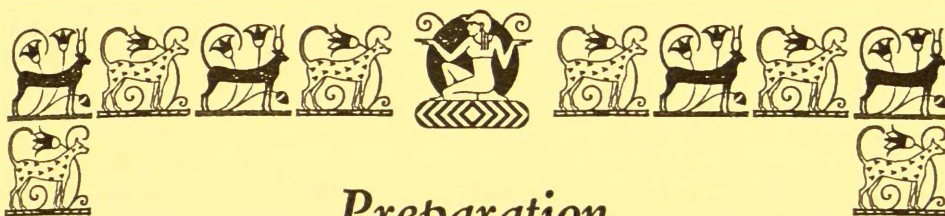
air mail letter, and telling us and we will be glad to take care of this for you; or, if you prefer, you can allow your lectures to go to your home and accumulate there for two or three weeks while you are absent. When you return from your vacation, it will be easy for you to read two or three lectures a week until you catch up to your regular weekly lesson again.

But whatever you do this summer, go away with the intention of making this vacation period a time for regeneration physically, mentally, and spiritually. Do not forget the Cathedral contact hours. Do not forget the contact during the Seth Parker hour, and remember that radio periods in some places are an hour earlier than what they used to be because of the daylight saving schedule. So far as the Cathedral periods are concerned, do not use the daylight saving time at all, but regular standard time. Remember, if you are in a location that is using daylight saving time that when it is seven o'clock in the evening there, it is really eight o'clock by standard time, or when it is eight o'clock there, it is nine o'clock by standard time, and we are using standard time in all of our Cathedral periods. But the radio programs will probably be an hour earlier because most of them are transmitted on the daylight saving time schedule.

Those of you who are coming to California to visit the convention will have an unusual vacation because of the beautiful country, the wonderful climate, the water, the fruit, the flowers, and then the convention itself. But remember also to share what you have if you can with some unfortunate one and if you can cut down your two weeks vacation to only one week and take someone else with you for that week, who would otherwise have no vacation, some elderly woman, some elderly man, some child, you will find that you are also creating in the Cosmic for yourself more life and more blessings.

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Digest
June
1931*

Those planning to come to the Rosicrucian Annual Convention July 22-29 write immediately to the Convention Chairman for interesting information.



Preparation

By FRATER ALEXANDRE CHEVALIER, K. R. C.

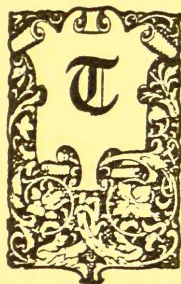


"Truth can no more be seen by the mind unprepared for it, than the sun can dawn upon the midst of the night"
—Lytton — Zanoni.

"He who pours pure water into the muddy well does but stir the mud."
—Jamblicus.

"His mind became more and more lulled into the divine tranquillity of contemplation; he felt himself a nobler being; and in the silence of his senses he imagined that he heard the voice of his own soul."

—Lytton — Zanoni.



THE purpose of all creation is the evolution of the individual consciousness of the segment of the Universal Soul to the degree of perfection where the individual consciousness soars to and attains the full consciousness of the Universal Soul. The momentary union of the individual consciousness to the consciousness of the Universal Soul constitutes what is called Illumination.

Before what is now known as the human soul started upon its cycles of incarnations in a physical body, that soul had already reached a certain stage of development on the psychic plane, in the process of the evolution of the individual consciousness of that soul.

This article is addressed to you, divine pilgrims, lost in the labyrinth of matter, who aspire to the possession of Eternal Truth, communion with the God of your hearts (the Over-Soul), contemplation of the Infinite Light, and the practice of the Science of sciences, in order to become messengers of the Cosmic upon this plane. Do you think

that you can reach this aim without preparation and without struggle?

Consider the centuries required by Nature and the principles of Life, for the evolution of matter from the mineral to the vegetable, and from the vegetable to the animal kingdom, up to the point where the living material form becomes a fit receptacle for the human soul which had, during that time, been evolving on the psychic plane.

Can you hope to bridge in one moment the abyss existing between the common mortal which you now are and the Divine celestial being which you aspire to become?

The purpose of these questions is not to discourage you in your present efforts which you may already find quite strenuous, but rather to make you realize the importance of relentless perseverance in your studies, and especially, the practice of exercises and experiments meant to raise your vibrations and prepare you for the coming of the Master. You all know this saying of occultism: "When the disciple is ready, the Master appears."

When the seven colors of the prism are perfectly harmonized, we have the white light which is the sum total of



the seven colors; similarly, through the gradual development of the seven principles of our nature, up to the point of perfect harmonious balance, shall we become Masters. This ideal is the purpose of evolution.

All the subjects of our present studies and exercises which we are taught to practice, are preparatory. As proof of this statement, let me remind you that until we reach the Temple Grades, we are only neophytes, and while we proceed through Temple Grades, we are postulants, in other words, aspirants, petitioning for Light. At the completion of the Ninth Grade, if our preparation has been sufficient, the Master appears. I use this word "appears" literally as well as figuratively, because, although the Master in most instances appears to our psychic senses only, it may happen that we meet him in his physical form and on the material plane.

These Masters who appear to guide and instruct us are themselves the disciples of more advanced Masters because hierarchy always reigns throughout the whole domain of creation.

In what, then, does this preparation consist? In a gradual, uniform, and harmonious development of the principles which compose human nature.

We, therefore, deal with the harmonious perfecting of health, of intellect, in all its aspects of sensation, imagination, reasoning, etc., and of the conscious union of the subjective to the objective mind, and control by the will of the elements of Nature, through the Vital Life Force.

I must stop here because the limited scope of this lecture does not allow me to enter into details which might themselves be the subject of whole volumes.

Let us not, however, forget the fact that the seven principles of our nature are nothing but the different aspects of a complete whole resulting from the different degrees of vibrations of the same essence.

The consideration of the purpose of Life and the new light under which we study this question of preparation, will reveal its phases under new aspects.

Thus with the question of health is mixed a question of morals and ethics. We must perfect our health, consider

it as a precious gift, the balanced expression and manifestation of the Vital Life Force in our physical body. We have no right to neglect our physical body which is the negative aspect of a complete being composed of positive and negative, of spiritual and material forces. These two aspects must be kept in a state of equilibrium, or perfect balance, and each of these two must be maintained at a maximum of development.

Our preparation, therefore, requires continued efforts for the maintenance of health and for the perfecting of the physical body in order that it be an appropriate vehicle and instrument for the Divine being which occupies it. Consequently, every time that through selfishness, we violate the laws of health, either through excesses or failure to give our body the necessary care, we first sin against ourselves, because in breaking the equilibrium in our being we impede our own development; and secondly, we sin against humanity because we thereby decrease our efficiency and capacity for service.

All the remarks concerning health and the physical body also apply to the development of our mind and intellect. The mind must be exercised; it must be made a supple instrument for the reception of messages and inspirations from the Cosmic, able to analyze and understand those inspirations and, in certain instances, to reproduce and divulge them. You might receive from the Cosmic the most sublime messages, your soul might be filled with the noblest sentiments, but, through lack of intellectual development, you would be unable to express these messages and sentiments, and thereby be deprived of a great opportunity of service towards mankind. By intellectual development I do not mean here a consummate knowledge of materialistic sciences, but rather a suppleness of the mind acquired through the practice of observation, meditation and reasoning, but united, however, to a relative mastery of the language in which you express yourselves, because thought is so intimately related to the word that we can hardly conceive thought as being separated from words.

The knowledge which you have is often an impediment rather than a help. So much so, that the aspirant to the Science of sciences must set aside, at least temporarily, all the teachings with which his mind and memory have been filled. He must begin his studies in that state of mind demanded by the Master who said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Remember also these words of Jamblicus: "The pouring of pure water into a muddy well does but stir the mud."

The development of the intellectual and psychic faculties proceeds gradually in the course of our studies and exercises under the guidance of the Rosy Cross. New horizons now appear before the eyes of the soul; the senses become more subtle and begin to perceive a world until then unknown. Guided by the God of our Hearts whose voice becomes stronger and clearer as we control and transmute our passions, we realize the unity of all creation, we forget all thoughts of selfishness, and with the fusion of our will with the Will of God, our will acquires and unfolds powers which are attributes of the Divine Will. Through the control of our thoughts, our own will obtains control over the Vital Life Force in us and outside of us, and through the intermediary of the Vital Life Force we can control the elements.

From the foregoing, you can see that the preparation must be constant and

earnest; it must not consist only in a few minutes devoted each week or even daily to study and practice. It must consist rather in a permanent consecration of all our efforts and all our aspirations to the sole and unique aim which we have chosen.

Do not think that this preparation will impose upon you a life of sadness, deprived of any pleasure or satisfaction. On the contrary, the gradual development resulting from this preparation will increase and multiply the impressions received from Nature and your fellow creatures. Your senses in becoming more subtle will see their domain of perception enlarged and increased indefinitely. You will feel more deeply the influences of the Vital Life Force which premeates the universe. You will understand the full meaning of the expression "The Joy of Life." And when you mix with the world for purposes of recreation, you will be better prepared to enjoy its pleasures through the realization that the aim of this recreation is to further advance your development and that it forms part of the preparation to which you have devoted yourselves.

Through this preparation you shall become Magi, worthy of the understanding and practice of the Science of sciences, philosophers able to perceive Eternal Truth, messengers of God, Children of Light, dispensers of the favors and blessings of the Cosmic upon the earth.



NOTICE TO OUR COLORED MEMBERS

Our colored members living in or near the metropolitan district of greater New York will be glad to know that an Aframerican Chapter has been established by the colored members in that city for the purpose of affording these members a private and exclusive temple and reading room, and an opportunity for personal help and advancement in the studies. A great deal of time and effort has been expended to make this new Chapter very attractive in every sense, and all of our colored members are invited to visit the Aframerican Chapter at 125 W. 130th St., New York City. Brother L. Baynard Whitney is Master of this new Chapter.





Rosicrucianism, A Unique System



IT IS MORE THAN SOME PEOPLE UNDERSTAND AND
DIFFERENT THAN SOME BELIEVE

By H. SPENCER LEWIS, F. R. C.



THE wide-spread interest in the Rosicrucian studies and in the philosophies and practices of the Rosicrucians is constantly arousing questions in the minds of those who have become somewhat familiar with the term "Rosicrucian" but understand little of the origin and purposes of the organization of Rosicrucians.

In the first place, the foundation of the organization had for its purpose the establishment of a unique system of instruction and guidance for human beings throughout the world. Regardless of when and where this foundation first occurred, or who conceived of its first plans, or when these plans were first put into practice, we can determine by the very earmarks of its work throughout history, that it was always an unique institution. It had no other system or school of ancient times to follow, nor was it bounded by tradition to any former principles or methods. By its very nature, it was contrary to the established beliefs and philosophies of all times, and by its aims and purposes, it was admittedly opposed to, or, at least, distinctly different from all the other methods and systems established by man for the propagation of better living, greater joy, and happiness.

It is strange, however, how many peculiar ideas are held by persons who think that the Rosicrucian organization

is something entirely different from what it really is. There are those, for instance, who think that it should be a very conservative, veiled, or hidden group of almost invisible beings, and that it should have no physical organization, no outer manifestation, and no general publicity. These persons assume, without any reason for doing so, that the organization was always purposely veiled, and held in secrecy, and that any present day form of publicity is contrary to its ancient traditions and principles. There is no foundation for this belief and, in fact, it is the very opposite of the truth.

There are very few so-called fraternal, or social, or other organizations of human construction, that have had the wide-spread publicity and the outer dissemination of facts regarding it than the Rosicrucian organization has always had. Tracing its history back as far as the introduction of printing or the development of the printing art to a point where it could be used with economy and rationalism in an extensive way, we find that the Rosicrucian Order used the printing art more profusely than any other so-called fraternal or humanitarian movement.

In the years between 1610 and 1620 when the art of printing was developed to an economical basis, the Rosicrucians were the first to use it in worldwide advertising. It issued a number of pamphlets that were printed not only in many thousands of copies but in many languages and given international distribution in a manner that astonished

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people in those days. In fact, the Rosicrucian propaganda of that century was equivalent to a world-wide radio broadcast of today. These pamphlets were not addressed in a conservative way to a few people, or to the select or elect, the cultured or the rich, and well-to-do, but addressed to the thinking people of the world. The pamphlets were so distributed that everyone who could read could find a copy of them and learn of the message that the Rosicrucians had for the entire world.

If we, today, were to attempt in a comparative manner such a world-wide appeal, it would be looked upon as the most bombastic and unrestrained form of propaganda that had ever been issued; and yet, there are those today who think that even our present form of publicity is entirely inconsistent with the supposed conservatism of the Rosicrucian organization in the past. Not only did these pamphlets in the 16th century issue from the Rosicrucian offices in a determined effort to popularize the Rosicrucian work, but there were other pamphlets issued by private individuals of high and low station who commented on the official publications, and thus added to the world-wide publicity. And, these were later announced by other official publications until we find that in the 17th, 18th, and 19th centuries, thousands of books and pamphlets were issued in Europe and other parts of the world in an attempt to make the organization thoroughly and competently known to every person who cared to know anything about it.

As I have said before, it is doubtful if any other organization can show in a complete bibliography a list of so many books, manuscripts, pamphlets, and other pieces of printed matter dealing with the teachings, purposes, ideals, and activities of the organization. Certainly, this would not indicate extreme conservatism nor even a mild attempt to hold the organization out of the popular class.

Secondly, the very ideals and purposes of the organization depend upon more than support or cooperation of a few, no matter how well selected or

chosen they may be. The great work of the Rosicrucian organization can be accomplished only through the cooperation and the interest of the multitudes. Its very work lies, not with the classes, but with the masses, and the success of its plans will depend upon the cooperation of every human being, who can be educated or trained to think along some of the lines of thought propagated by the organization.

Therefore, we see it is not a class movement but a popular movement, and the more popular it becomes and the more intimately acquainted with every one of its details becomes every living being, the more completely will its work be achieved. In fact, the Rosicrucians look forward to the day when some of its principles will be taught in the public schools to every boy and girl. It looks forward to the time when every church and every humanitarian movement, every school and college, every newspaper and magazine, will propagate some of its principles, just as these organizations today propagate the ideals of honesty, truthfulness, patriotism, hygienic living, and other principles that make for the development of civilization. In those days, the work of the organization will be carried on by hundreds of other organizations and it is possible that the Rosicrucian movement as an entity will cease to function. But not until that point is reached will the Rosicrucians discontinue their activities in behalf of mankind.

Another mistaken belief on the part of those who do not understand the organization is that it should not go into the byways and open its portals to the publicans and sinners. It is strange how this desire to keep something good exclusively for those who think they constitute the elect of the world is old and historically inconsistent. Jesus was charged with failing to conserve his message for the worthy and offering it freely to publicans and sinners, to the lowly and the humble. Yet, there are thousands today, who, while proclaiming the goodness of the broadness of the mission of Jesus, think that the work of the Rosicrucians should be confined to those who can garb them-



selves with a cloak of exclusive position either socially or financially.

And, there are those who think that the Rosicrucian organization has some mysterious or secret foundation in a divine decree proclaimed by God to a few. This is tommyrot. The organization, itself, was the outgrowth of the desire on the part of the mass for helpful knowledge. Its earliest foundation was laid among men and women of all positions and laid by these persons themselves, and not by a group of a few individuals who claimed to have authority from on high. The organization never claimed to be a part of any other organization or to have any connection with any other organization. It claimed to be governed by itself exclusively in a semi-autocratic manner. Its membership always had the right to propose and make certain recommendations and to have a voice in the general plans. Any decrees, rules, regulations, proposals, or propositions submitted to the membership and approved by the members became a rule if the majority so determined.

Nothing in the rules and regulations of the organization has ever tended to bind it to any ancient traditions or any other established teachings, or methods of work. In each age and each instant the organization rapidly adopted newer and more modern methods and always tried to take a position of being in advance of man's evolution and prepared to anticipate his needs and requirements. Each jurisdiction was permitted to adopt such methods as would enable it to work more successfully in the environment and with the class of people with which it had to deal, yet it retained mutual relationship with all other branches or jurisdictions, and through an international council composed of the leading or advanced workers in each country, it consistently tries to exchange ideas and incorporate the best thoughts of each nation of people.

In other words, the organization does not claim any divine origin nor recognize any divine leader as its superior officer. It has no world master to which any individual must pledge allegiance, and it will not recognize the dictatorship of any self-appointed or otherwise

appointed authority, external of its own membership or external to its own progress in each jurisdiction.

It does claim, however, that the term "Rosicrucian" covers a Divine system of activity, and definite methods, and a definite nature of study. The organization throughout the world, regardless of jurisdictions or local conditions, has Cosmically decreed principles, which it consistently propagates and to which all members must subscribe. These fundamental principles were established in the organization centuries ago, and have been added to and modified by the Great Cosmic Masters. These things constitute the landmarks of the organization and are the exclusive property of the Rosicrucian organization.

Furthermore, the organization has never claimed to be a charity organization nor a purely eleemosynary one. There are those who believe this, but have no reason for so doing. To expect the Rosicrucian organization in any time of its past history or at the present time to carry on its great work and depend solely and exclusively upon voluntary donations or gifts of charity money from city or state funds is ridiculous. Throughout all its history, the Rosicrucian organization has always been known to have ample funds and to use these in many ways and methods, without limitation, without restriction, and without hesitancy, to carry out any sudden or definitely planned campaign of benefit to its own organization or for the good of humanity.

In fact, in days gone by, the organization has been openly and publicly charged with having found the secret of transmuting base metals into gold, or of making precious metals and rare gems, and in this way financing its tremendous activities. Those who know the truth of the matter understand that the art of transmuting is a costly one, and that no financial gain could possibly come through any exercise of this knowledge.

The organization, on the other hand, has always expected its members to support its work in a definite manner and to contribute to its funds very freely in order that it might carry on its work in a manner befitting the in-

tegrity and dignity of the organization. Today, as in the ancient times, the organization builds beautiful buildings in beautiful parks or proper settings, and freely indulges in the arts to beautify its offices, its temples, and everything that it deals with. It makes contributions to research activities, to excavation expeditions in foreign lands, to scientific tests and experiments.

It is in a position financially and otherwise to carry out any of its whims or fancies, to elaborate upon any of its plans, to engage in any research or experimental activity that may lead to new knowledge or helpfulness to not only its members but persons everywhere. It believes thoroughly in the wide-spread of literature and in bringing this literature especially into the hands of those who have been unfortunate. For this reason, the organization today supplies hundreds of libraries, hospitals, sanitariums, and prisons with literature, which some persons think should be reserved exclusively for the elect or the select.

In every sense, the organization is an outer body, and not a secret organization at all. While it does have many secrets which it preserves for those who attain them, it has no secrets preserved for those who are worthy of them merely because of social or financial position.

As every branch of the organization knows and as every officer and executive throughout each land understands, there are thousands of members who are in unfortunate circumstances and cannot pay their dues or meet their obligations or contribute to the support of the work at various times in their lives. The organization continues to help these persons and once a Rosicrucian every member is continued as a Rosicrucian as long as he lives, regardless of his financial or social condition, unless he violates some law of the land or some high principle and standard of the organization.

The belief that only eminent scientists, or only cultured persons of royal blood, so to speak, were originally allowed to enter the organization is a ridiculous thought in the face of the wide-spread publicity and the desire

of the Rosicrucians to make their organization of benefit to every human being.

It is true, on the other hand, that there have been those persons who have entered the organization and who were shocked to find themselves in association with those whom they considered of less social position. These persons have found themselves inharmonious with the Rosicrucian principles and have been allowed to separate themselves from the organization.

In some countries, these self-excluded ones have formed Rosicrucian societies or circles of their own and are happy in the fact that they are a member of a group that can count its adherents on the fingers of their hands. Some such in each country are responsible for the wrong opinion of the Rosicrucian principles. They demand exclusiveness and disclaim recognition of Rosicrucian standing to any humble person in any ordinary walk of life.

The fact of the matter is, however, that the Rosicrucian organization is continuing to grow and to become one of the most popular movements of helpfulness to mankind that the world has ever known. And the members are beginning to express in many ways the pride they have in their organization. The increasing membership and the increasing power of the devotion of the members constitutes a factor that has always been one of the most valued assets of the organization and is today the greatest force it has to exercise.

The organization is happy that it has in its ranks here in America, for instance, men who occupy the position of judges in the Superior Courts and of high potentates in national and state affairs. It is happy also in the membership of men prominent in scientific fields, in art and literature, and that it can count many newspaper editors and publishers, many lawyers, and physicians, many well-known persons in every walk of life. But, it is just as proud of the fact that it has in its membership the humble characters of the ordinary walks of life where the mass of humanity is the greatest, and where the work is the greatest, and where the redemption of man must



have its great foundation in order that a new civilization can be constructed for the future.

There are thousands in America today who point proudly to the fact that they are members and that their children, now old enough to join, are being brought into the organization to start the progress through the generations that are to follow. There are hundreds who point proudly to the fact that their grandparents were members of the organization, or that their ancestors of many generations ago were members. We, on the other hand, as executives of the organization, are proud of the fact that we have thousands of devoted friends who are truly our brothers and sisters in the great work, and the time is coming when thousands upon thousands of men and women in the future will proudly exhibit their Rosicrucian emblems to their children or leave these things as family heritages and bring joy to the hearts and minds of newer generations who will feel that it is a rare privilege for them to continue the work started by their forebears.

Our appeal must continue to be to the mass. Our appeal must be in the form that the mass can understand. We must meet every type of mind on the plane of its comprehension, and on its own level, and then proceed to raise that mind to a higher one. To see, you must stop to conquer. To see, you must reach down and extend a helping hand to those who may be beneath us only in a physical, material, or social sense, for none are beneath us in a truly divine and spiritual sense. We must use all of the material methods

to combat the ignorance, the superstitions, and the temptations of the world. We must go off of the highways into the byways and into the valleys of darkness as well as upon the mountain tops.

We must seek everywhere for the one who is seeking for us, and for what we have to offer, and any method, any program, any form of propaganda that will help to bring our message and our work before any person of any class or position in life who may be benefitted by it is a worthy work, regardless of the criticisms of the few who, having contacted the organization and now enjoy its benefits seek to close the portals to the mass of mankind and dwell in the false joy and happiness of exclusion and seclusion.

Do your utmost, therefore, to herald the message from the housetops, and from the mountain tops. Millions must be called, for, after all, only a few are chosen in each period of the day and each period of the year. We do not do the choosing. Each chooses for himself whether he will dwell in light or darkness, but we must offer the light to all and make it available to everyone who may choose to have it, and to do this, our propaganda, our efforts, our offers of help must be wide-spread without any restrictions based upon classification of peoples and regardless of any man-made distinctions.

It is a joyful work for all, and it must be made universal to be consistent with our knowledge of the universality of God's love and the brotherhood of man.



DO YOU READ THE ROSICRUCIAN FORUM?

All members of the organization who are not reading the Rosicrucian Forum, the special, private magazine of the Rosicrucian Order, are indeed missing a treat as well as a valuable aid. This magazine is a private publication containing helpful matter for all students of the Order with special addresses by the Emperor and officers, with interesting articles by foreign officers and representatives of the organization, and with helpful discussions of the teachings and principles that could not be published in a general magazine. The Forum contains thirty-two pages of solid, inspiring reading; the magazine contains no outside advertisements, and is economically priced at \$1.75 for a year's subscription of six copies. Write for the free Forum folder describing it in detail or if you don't wish to miss any of these copies, which are unusually popular, send your remittance direct to the Rosicrucian Forum Subscription Department, Rosicrucian Park, San Jose, California.

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The Conquering Self



YOU CAN AWAKEN THIS SELF INTO SWIFT ACTION

By FRATER A. LEON BATCHELOR, F. R. C.



WHEN we were young we used to delight in reading about or hearing about the "conquering hero." We were thrilled at the stories of great mental and physical prowess displayed by these heroes and we used to find considerable satisfaction in speculating upon our individual possible emulations of some of their achievements. Most of us were sure that we had the same heroic tendencies and could attain the same braveness of heart and strength of character and muscle to duplicate many of the things attributed to these extraordinary individuals.

As we have grown older, we may have lost considerable interest in the fantastic stories of the imaginary heroes of fiction, but we are still enthralled by the glorious acts of real heroes in life. In fact, it is said by eminent psychologists and students of human nature that we, as a Western World people, are still prone to worship at the feet of heroes of all kinds, and that whereas we used to pay homage to the brave knight in glittering armor on his trusty steed, we have lost none of our admiration for heroism and do not restrict the hero's character and garb to the picturesque conditions of ancient times.

The people of the Western World are perhaps new to great heroes, while the people of the Eastern World have become accustomed through ancient traditions and historical events to many heroes and the fascination may have

waned in their minds. We take the heroic act of the wireless operator who sticks to his key while the boat is sinking and place him upon a high pedestal as though he had done some remarkable thing which only a heroic mind could conceive, instead of looking upon it as an act which he agreed to carry out when he signed his contract with the steamship company.

We take the railroad engineer who stayed at the throttle of his engine and tried to save the train against all odds and make of him a superhuman character and attribute to him a nature that we like to worship. We also take the one who has flown across the ocean and for weeks and months worship at his shrine and fete him and celebrate him, and name our children after him, as though he were some outstanding hero of all races of mankind. We take the little dog that through its barking and instinctive reactions to danger awakens the household and saves some lives and have a bronze statue made of him, as though he had done something that no other dog had ever done before.

It is not altogether a childish trait in our characters that makes us do this, but a real, human, and natural tendency to want to praise and show our true valuation of those who forget the selfish desires and tendencies of the outer self and allow the instinctive nature of the inner self to come to the front and serve humanity in a truly universal spirit of brotherhood.

In our general consideration of heroes, we compare the non-heroic type with the heroic. We like to look upon



the hero as someone superior to or above the person who fails all through life to show any heroic tendencies at all. Likewise, we like to look upon the conquering person, or the one who masterfully overcomes obstacles or frustrating conditions and achieves success or the desires and ambitions of his heart, as a person different from those who fall short of this mastership and become enslaved by the conditions around them or the obstacles that lie in their paths. In other words, we admire and adore achievement, mastership, success, and all those other things that demonstrate the conqueror and prove his superiority over others.

But, why should we look for this conquering hero, this masterful self among other beings, no matter how unfortunate, unsuccessful we may be in our personal affairs? And, why look for these conquering selves among the objective personalities of the world? Each of us has our own conquering hero and masterful self within us and there is nothing that has ever been attained by any of the world's greatest heroes that cannot be achieved by the conquering self within us, if given an opportunity and afforded the same freedom of expression that these other great heroes have given to themselves.

There is no question about it, and no doubt about the feasibility and actuality of man's dual existence. The analytical psychologists, who take the opposite view-point and say there is no such thing as dual personality or dual existence of man, simply contend that man cannot demonstrate or prove easily and instantaneously that he has a secondary self or a self within. Their challenge to "Show us the inner self," is not a satisfactory denial of the existence of an inner self. You or I may challenge the electrician who is working diligently to install electrical equipment in our home, and say to him, "Why all this talk about electricity? Show me some electricity, if you can!" Would his inability to take one of the wires and show electricity flowing from it or through it be any satisfactory denial of the universal contention that there is an invisible though potent power in an electric wire?

After all, many of the greatest powers and energies, potencies and principles of nature's complex activities are not those which are objectively visible or susceptible to objective or material analysis and measurement. What of life itself? What is the vital life force? Is its existence to be denied because no man has seen it and it cannot be weighed or measured, or gauged in any way? What of the so-called nerve energy that is constantly dealt with in many of the sciences and which no scientist has even seen? What causes the heart to beat and the lungs to expand and contract? What is the thought? And what causes a thought in the mind to produce an action at the end of the fingers so that a pencil will reproduce in letters and words the thought that is held in the mind? What enables us to stand upright and balance ourselves? And, what is light, and what is heat in their origin or cause?

Every form of argument and every process of analysis leads to the conclusion that man is dual in his existence. His physical, material body is unquestionably a thing apart from the consciousness of a self within. Sleep of a normal or induced or artificial kind separates the outer, objective, material consciousness of the body from a consciousness within that continues to act and to remain as awakened and subconscious as in a body that is not resting in sleep. Dreams and experiences of all kinds, while we are asleep or completely unconscious in an objective, physical way, prove that some form of consciousness, some form of mental activity, some form of separate self existence continues actively and without interference while we are outwardly unconscious of everything.

Psychic or mystical experiences, on the other hand, constitute another group of manifestations of the inner self as distinct from the outer self, but since this latter group of manifestations is familiar only to those who have developed them or carefully studied them, we may properly leave them aside and use only the universal experiences of dreams and similar experiences to argue that the putting of the outer self to sleep in a normal manner or through

drugs or gas, or an injury to the head, or otherwise, is not producing an effect upon the consciousness of another self within. No matter how we may view this matter, we cannot escape the conviction that man is dual in consciousness at least.

Too many persons are apt to think of the inner self as being in the form of a body, or in the form of a personality that would have all of the physical and material limitations of the outer self. In other words, they cannot seem to think of a "self" without it being embodied in physical form or shape, or limitations of some kind. The outer, physical self is limited in this manner and does have a form and a material being, but if we stop to analyze ourselves for a few moments, we cannot fail to come to the conclusion that all we know about our outer selves is our knowledge of the consciousness that our outer self has.

In other words, it is not the physical body and its size, form, strength, or nature that constitute the outer self, but the consciousness which it possesses. We know of our hands by seeing them through the functioning of our objective consciousness. We feel ourselves through the functioning of this same consciousness and we are able to think, talk, and move through the functioning of the consciousness of the outer self. All our experiences and pleasure, sorrows, griefs, and other activities are functionings of the consciousness. The so-called pleasures of the flesh are pleasures which the consciousness of the flesh enjoys and not the flesh itself. The eating of foods, which we enjoy, is a pleasure to the consciousness of the physical body. The same with drinking, smoking, dancing, riding, walking. Music and art are pleasures of the consciousness of the physical self and not of the flesh itself.

We see by this that the outer self is, after all, merely an outer consciousness, and without this consciousness, the outer self would know nothing, sense nothing, enjoy nothing, and amount to nothing. All that we have to do is to study and examine a person who is in deep sleep, either natural or

artificial, and we will soon realize that when the consciousness in the physical body is made dormant or inhibited, or paralyzed in some way for a while, that man's outer, physical existence amounts to nothing. It is just as unimportant as non-existence, as though the entire body was lifeless.

Persons who are in a deep sleep from drug, or under the influence of ether or gas, may have a perfect physical body, but so far as this physical body being able to enjoy any of its powers or experience any of the things of the material world, it is as useless as a body that has had the soul and life leave it at so-called death. Not until consciousness becomes active again in this physical body and the consciousness awakens to an appreciation of itself does the physical body seem to exist at all.

If we look upon the objective consciousness of the objective physical body as all that is real to our objective existence, then we see that the outer man is merely an outer consciousness and this outer consciousness is an invisible, intangible thing.

Now, while man is asleep, there is another consciousness that is still active and often super-active, because of the lack of interference on the part of the outer consciousness. Everyone is familiar with the fact that while we are objectively or outwardly asleep and the outer consciousness is completely dormant, the inner consciousness may experience long journeys and trips to foreign lands, or enjoy music and all of the other pleasures of life, and carry on an existence that seems just as real, just as natural, as the existence of the outer self. What consciousness is this inner one that is so active when the outer one is asleep and dormant? It cannot be the same consciousness.

It cannot be argued that when we are in a deep sleep that is natural or from the effects of ether or gas that our visions and dreams and other activities are due to the sleeping consciousness being active on another plane, because this would argue that we have two planes of existence, and



this would result in coming to the conclusion that if man is not dual in consciousness, he has a consciousness that can function on two distinct planes, and this would simply be changing man's dual consciousness to a single consciousness that functions on two separate planes and the result of this reasoning would mean that man is not a dual being, but simply lives a dual life. This conclusion would be even more startling and more difficult of demonstrating than to prove that man is dual in his consciousness

In carrying on our future examination of ourselves, we find one very outstanding law or fact. The consciousness of the outer self is very limited and is easily inhibited or made dormant, whereas the consciousness of the inner self seems to be unlimited and never ceases its powers or activities, except at transition. This fact easily gives the inner self, or the inner consciousness, the great superiority over the outer one.

The outer consciousness can only sense things and know things through the five faculties of seeing, hearing, feeling, tasting, and smelling. That is certainly a very great limitation. Secondly, it is easily made dormant by sleep or injury, by drugs or other conditions. That is certainly a weakness of a kind that would discredit its superiority.

The inner consciousness can apparently see, feel, hear, taste, or smell at unlimited distances, and can be conscious of things going on in places or under conditions and circumstances which would be unknown to the outer consciousness. It seems to have an intelligence or wisdom, knowledge of its own that is far superior to the knowledge and wisdom of the outer consciousness.

This would certainly give the inner self a magnificent superiority over the outer consciousness and when we add to this the fact that the inner consciousness cannot be enslaved or made dormant, or paralyzed, or interfered with by any form of sleep, or injury, or drug, or inhibition, except by a complete separation from the body at death, then we must admit that the

inner consciousness is indeed a superior one and of greatest value to us.

Considering the unlimited wisdom and knowledge of the inner self, and that it cannot be deceived by receiving impressions through deceptive faculties, is sufficient to give this inner self a tremendous superiority in the life of every human being. For years, it was popular to say, "Seeing is believing." We now know that if we depended upon sight and its reliability for many impressions or much knowledge, that we would be tremendously deceived. Our senses of taste and smell are very easily deceived and our sense of feeling is one that is so grossly deceived in simple ways that we often wonder whether it is dependable at all. But even if these faculties were one hundred per cent perfect in their reliable transmission of impressions, they would still be greatly limited and fail to give us a fraction of the knowledge that we should have.

There are millions of beings in the world that we do not see, not because they cannot be seen, but because our eyes are not adapted to seeing them. There are sounds, which other animals, such as insects, can hear, but which we do not hear, and there is a certain music of the spheres which is sensed by animals and which we know nothing about. Our ears are really so gross and crude in their receptivity that even the best trained ears of a long experienced musician do not catch all of the finer sounds and shades of tones that he would like to hear.

There is much in this great world that is not of so gross a material nature that our subjective sense or objective consciousness cannot comprehend. Only the spiritual or more highly attuned consciousness of the inner self can comprehend these things.

But there is one other asset possessed by the inner self that the outer self does not possess to any degree. That is the power to enable us to master conditions external to ourselves. True, man does possess in his physical prowess the ability to overcome certain objective or worldly obstacles. He can build bridges over rivers and thereby

overcome the obstacle of a great chasm. He can tear down huge walls or break through gates and get into places or out of places, and thus remove obstacles. But the greater obstacles in life which hold men back in making the progress they wish to make are not material obstacles at all.

If all of the obstacles to success and happiness, health and prosperity, were purely material ones, which muscle power or brain power might overcome, or which the pick and shovel or crow bar, or dynamite might remove or destroy, very few men would go to their graves despondent and dejected because they had spent a lifetime in trying to attain their ambitions and failed. The greater obstacles in life are those things which are of the immaterial essence and which nothing of a material nature can affect. Nearly all of these obstacles are easily overcome by the inner self, since the inner self is capable of matching its peculiar power against the power of the obstacles.

It is a fact that nothing that the human mind can conceive of in logical reasoning is incapable of being constructed by man and put into application. Time and space constitute two of the greatest obstacles to success and happiness, and yet they are not purely of the material world at all. To attempt to overcome these in a purely physical sense does not bring about the great success that is necessary. But through man's mental and psychic powers within, man has been able to overcome time and space to a wonderful degree.

After all, no matter what the obstacles may be, whether they are purely material or partly spiritual and psychic, it is not the outer self of man that rises and finally exerts an indomitable spirit and overcomes them. It is when the inner self and the inner consciousness applies its great wisdom and applies its tireless and fearless energy and spurs the outer self onward with new inspiration and new hope that man finally overcomes the obstacles around him, and demonstrates mastery that leads to victory. Thus, it is the inner self that conquers and not the outer self, and as soon as we

realize this and use such ways and means as will allow this inner self to be awakened into greater activity or at least allow the inner self to have more freedom of expression, that we begin to reap the reward of mastership.

Each of us possesses a self that can be our conquering hero. It can be the conquering self in our lives, and all of the Rosicrucian methods, principles, and teachings are designed to enable us to direct and release the energies and powers of this inner self so that gradually they will become manifest in our lives as a dominating, superior director of our worldly lives.

What are you doing to show that there is a conquering self within you, and that you can be the master of your destiny? What definite steps are you taking besides just thinking about it or wondering about it? Reading many books that talk about this great self within is only the preliminary step. It is like reading the synopsis of a great play, or studying the blue prints of a great building. Something more than this must be done to bring the conquering self into full realization. Opinions of others expressed in miscellaneous books will not lead you to a definite outline of effort for yourself, for these opinions may vary in their details and may even contradict each other. You do not want the opinion of those who are only guessing, nor do you want the philosophy of the one who only sees the magnificence of the self within. You want the help, advice, and instruction of those who have developed this conquering self to perfection and who can point out to you just what you should do, and what you should not do to bring success, health, and happiness into your own life.

The Rosicrucian teachings offer you not theory, or speculation, but practical methods. Like every great achievement in life, the results are due to consistent and gradual practice and development. No great achievement in man's life was accomplished through casual study of a day, or a night, or a week, or a month. The obstacles in life have been building themselves in power and



strength for ages. The power within you that can overcome them needs a gradual development and a gradual opportunity to overcome these obstacles one at a time, and each in its own way.

This means that your study and your practice should be graded and carefully directed. It should proceed with the very fundamentals and gradually evolve into the higher principles. The self within you should be given an opportunity to grow and increase in power in accordance with each new exercise and each new principle that it masters. The outer self must learn to obey and to cooperate with the inner self. This, likewise, requires time and patience. There is nothing revolutionary in this regard that can be accomplished in a short while.

On the other hand, the rewards are quick and sure. From the very first lesson, from the very first experiments, there are certain results that bring satisfaction and happiness and peace. Day by day and week by week there are definite benefits that will come to the one who is on the Path. No one has to wait until the full power within is completely developed before there will be a realization of its mastery. From the very first moment that the outer self submits the control of life to the direction of the inner self, there is continued realization of superiority and everything about our lives and everything around us begins to submit also to the conquering self within.



“Devils, Drugs, and Doctors”

IS THIS TO BE THE SLOGAN OF A NEW WAR?

By H. SPENCER LEWIS, F. R. C.



AM SURE that most of our members and especially the intelligent and cultured men and women that constitute the rank and files of our organization will smile and then feel shocked at such a heading as I have selected for this particular article in our magazine.

It seems to me that three such elements of human conception are strangely associated. Truly one would think that a Rosicrucian, or a metaphysician, or a Christian Scientist, had sarcastically or satirically invented the association of “Devils, Drugs, and Doctors,”

and well might many persons think that such a title was designed to reveal some relation between the three as a sort of attack or criticism on all of them; but the truth of the matter is that this very inappropriate or at least very unkind and derogatory association of three words was invented and promulgated by none other than an eminent medical man, Mr. Howard W. Haggard, M.D., Associate Professor of Physiology of Yale University. And, what is more significant, the invention of this title and the unfortunate and unhappy association of the three words is not to be the slogan of a war by metaphysicians or Rosicrucians against drugs or doctors, but a war against metaphysicians and every form of drugless or mental healing.

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I say that the above association of words is unfortunate for there are too many persons in the world today already convinced that devils, drugs, and doctors are in a secret alliance to enslave and destroy the divine part of human civilization. In fact, Dr. Haggard is so convinced of this belief on the part of the multitude and the tendency of human beings to seek relief from physical and mental disease at the hands of metaphysicians and drugless healers that he feels called upon to give a long series of talks over a chain of radio stations against every drugless system or every system that offers to alleviate the ills and suffering of humanity without complying with the prescriptions and proscriptions of the medical science.

We see by this that Dr. Haggard is the leader, or at least the public representative and speaker, of an organized attack against the increasing tendency of human beings to seek non-medical help in times of illness. This means that Dr. Haggard is the leader of a new war and it is a war that is going to be expensive and bitter but wholly ineffectual. Much to our surprise, we find that the Eastman Kodak Company of Rochester, New York, is sponsoring this doctor's attack "as a tribute to the medical and dental professions." We have heard from hundreds of physicians who say that they do not appreciate this form of tribute and feel that it is going to do them more harm than any possible good and if any of you may wonder why the heretofore kind and genial manufacturing company of pleasurable things in life, should suddenly take an interest in sponsoring an attack upon the human rights to choose what medical attention it requires, let us call your attention to the fact that each one of the critical talks made by Dr. Haggard is printed in circular form for public distribution accompanied by an advertisement on the part of the Eastman Kodak Company, recommending that the one sure way to "assure glowing health" is to be regularly examined by a physician and to see that these examinations include the making of X-

Ray pictures. When you stop to realize that the Eastman Kodak Company makes most, if not all, of the best films used for X-Ray pictures, and that the adoption of the advice to have yourself constantly X-Rayed in order to be sure of health, would mean not only large fees to many physicians and radiograph experts but the sale of an enormous amount of X-Ray films and plates, you will easily understand why the Eastman Kodak Company is sponsoring this new war.

Not only is this new war against mental science and freedom from superstitious practices an untimely and very undiplomatic maneuver on the part of some organizations but it is a war that is going to bring to the front every formidable agency that has been quietly gathering strength and preparing itself to defend the Western World's rights and privileges of freedom of thought. Many attempts have been made by certain medical organizations to prevent such freedom of thought or to force intelligent men and women to submit to certain medical practices or standards which they could not accept without extreme reluctance and regret.

The attempts, for instance, to force every child to be vaccinated and the attempts to send children home from school because they were declared to be unfit for school attendance unless eyeglasses were secured, tonsils removed, or other things done which were either extremely costly or unnecessary, or both, and many similar rules and regulations in various parts of the country, have gradually brought the physicians and their science into disrepute. The medical men themselves, generally speaking, have not only protested against such practices but have keenly felt the re-action, and yet many of them have felt they had to submit to the condition in order to retain their ethical standing.

All of our members and our readers know that the Rosicrucian organization does not disapprove of regular, competent, medical examinations and medical attention, for both of the sciences of medicine and surgery are highly commended by us in all of our teach-



ings and we are happy in the fact that the Rosicrucian organization has contributed much to both of these sciences in the past and that many men eminent in these sciences in America and other lands are active members of the Rosicrucian organization. But we have felt that since no church or system of religious thought and no general system of scientific thought has been permitted to force its convictions, its theories, its postulations, upon the public through compulsory laws, the science of medicine and surgery should not do so.

If no attempt is made by the rapidly increasing number of persons, who are firmly convinced that the mind is a great curative agency, to force this belief by compulsory education or acceptance, then certainly the opposite should not feel that it has a superior right in this regard. If it were not true that more and more men and women in every community are changing their beliefs regarding physicians and medicine there would be no need for such a war as Dr. Haggard has started. If he and medical organizations back of him believed that the present-day tendencies of human beings in the Western World were due to fads and fancies and that only a small portion of the people were being "deceived" by the "gullible pretenses" of the mental and psychological schools they would certainly refrain from placing their ethical standards in jeopardy and participate in a war of this kind.

"Something must be done about it!" This is the phrase that has been used recently by many men representing medical societies in contemplating what the present day tendencies of the public will produce in the near future so far as the medical profession is concerned. They see a dark picture of the future with the medical and drug system of therapeutics wiped entirely out of existence. They look back over the history of civilization and see that the growth of this new idea of mental and metaphysical treatment of disease has been gradual, steady, and sure, and that it is not a temporary fanatical practice or one that is going to exhaust itself because it does not prove itself to be true.

But the wise men of the medical profession do not have such a black picture. We have hundreds of them in our organization who are properly licensed and highly regarded in their profession. They are graduates of a medical college or university and have been well trained in all of the practices of the standard and recognized schools of medicine. They have not seen a handwriting on the wall that threatens their future business or practice and they have seen no ghostly figure emanating from the dark closet frightening the public into hysteria about the dangers of medicine and drugs and destroying the science of medicine. They have simply seen a gradual awakening and evolution of human thought along lines that prove that men and women have discovered the truth about natural laws and how to apply them in all of the problems of life, including the maintenance of health and the prevention and cure of diseases. They look upon this new attitude of the public as a logical one and as one that must have the cooperation of the medical men rather than their antagonism, and we find thousands of these physicians gradually adjusting their understanding and adjusting their methods of practice to meet the demand of the public.

I know personally of hundreds of these medical men who have incorporated in their systems of practice many of the principles which we teach and many of the principles of modern psychology and metaphysics, with the result that they are giving their patients better treatment, producing better results, holding the faith and confidence of everyone who consults them, and bringing greater happiness and health into the lives of many. From a purely personal or selfish point of view these physicians find their practice is increasing and that their income is increasing and that they have nothing to fear from the growing popularity of drugless healing. Such men naturally resent a warfare undertaken in their name and undertaken in the name of their profession as though they were joint sponsors of such a war.

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Naturally, the public will look with suspicion upon any war or any campaign conducted in the name of a science when every slogan and every battle hymn of the war tells the story of personal and selfish interest. It is not the welfare of the public or the health of the mass, nor the best interests of all men and women that these warriors proclaim as their motive in such a warfare. In between every line of their attack you can see the spirit of fear and the resentment that something threatens to reduce their income and to keep the public well and happy without resort to ancient practices.

The promises that each physician makes either to himself or his college when he dons the cloak of a graduate physician is that he will devote his life to the improvement of the health of mankind and rejoice in doing anything that will alleviate disease and suffering. Do these attacks of some medical men indicate to us that they are happy because men and women in America are more healthy and more happy than in those parts of the world where this new or new-old idea of the prevention and cure of disease is not known? Is this a war to prevent us from making a serious mistake in regard to our health? Is this a war to keep us from doing anything that is injurious to our physical bodies? Certainly not! It is a war to prevent us from indulging in any practices or any belief that may tend to help us to keep well and to avoid many practices that have proved themselves inefficient and dangerous at the same time.

If every man and woman in America today was to suddenly determine not to consult any physician or any school for one whole year, but in every illness or seeming illness to resort to natural methods of aiding nature to make a cure, such as ceasing to labor and to rest quietly for a period, to regulate the diet, and to stop interfering with nature's processes, there would not be as many deaths nor as much suffering and illness at the end of the year as if every man and woman was to make up his mind tomorrow that he would go to physicians and take

medicine and depend exclusively upon this medicine for every condition which he had and ignore rest, diet, regulation, and nature's own requirements.

In any given case the failure to consult a physician and to use natural methods to assist nature in making a cure is far less dangerous than in consulting the wrong physician or in taking the wrong medicine or in depending upon the wrong artificial method to do what nature will naturally do. Therefore, the purpose of nationally condemning all drugless systems by villifying them and tearing them to shreds in unstinted criticism is to drive men and women through fear and fright into the ancient practices of complete dependence upon drugs and drug methods.

We see how unfair and insincere these national broadcasting campaigns of this war can become when we note that the eleventh campaign in the series, for instance, was devoted to a criticism of Cagliostro, in which he is pictured as typical of the mental scientist, the psychologist, the drugless physician. We who understand more of and about Cagliostro than Dr. Haggard or any of his sponsors, know that Cagliostro neither posed nor did the public acclaim him as the typical drugless physician and mental healer. His work was far more important than this and the entire record of his life, even that record compiled by his enemies, shows that while he gave a great deal of his spare time, especially late at night, in treating and curing those diseases which all other healing systems had failed to relieve, he did most of his work for the very poor and unfortunate in the poorest sections of every city and was never known to charge a fee for his work.

But not only does Dr. Haggard make a mistake in presenting Cagliostro as the typical mental healer but he wilfully ignores the recently uncovered and world-wide revealed true records of Cagliostro's life and takes the record prepared by the enemies of Cagliostro and presents these as the true picture of Cagliostro's life. He accused Cagliostro as being the same as one



"Joseph Balsamo, an uneducated rascal." That belief was exploded several years ago and the principal newspapers of the world have carried within the past year several notations regarding new manuscripts and records found in Europe which show that the highly educated, wonderfully, scientifically trained Cagliostro of genial and soft nature, of culture and refinement, had no connection whatsoever with the illiterate, gross, crude, ugly looking creature known as Balsamo and who was known to the principal police officers of every country in Europe where Cagliostro travelled in utmost freedom while Balsamo was wanted with a great price upon his head.

And in criticism of the wonderful cures which Cagliostro, as a Rosicrucian and as a great mystic, actually made in Paris, as well as in other cities, and which are attested in records never to be forgotten and never to be denied, Dr. Haggard states with inane reasoning that "an army of the lame, the halt, and the blind besieged him. Five hundred a day and more he treats . . . Canes and crutches are thrown away, bent backs straightened out, and pains disappear. Day by day this continues . . . Cardinal de Rohan visits Cagliostro. As a great favor the healer condescends to treat his relative. Fortunately for the Count, that relative recovers within the course of a week. Rohan is grateful; he is charmed by the elegant manner of this strange man . . . he suggests that they go to Paris. Cagliostro is more than willing to do so. He now has a patron; it is time also that he leaves Strasbourg, for some of the sick he has cured are sick again and more severely than before, and many have died."

Think of it! Some of the patients which Cagliostro treated actually became ill again during the course of their lives and some of them eventually died! A terrible picture! Persons once cured of an illness became ill again and some of these eventually died! Therefore, the physician to which they went for help was a faker, irresponsible, unworthy of being permitted to practice and deserving of centuries of con-

demnation as well as being "the greatest medical charlatan that ever lived."

Of course, you do not know of any physician of the present time that ever treated anyone who later became ill again and eventually died, unless that physician also was a faker and a charlatan. And, of course, you believe that if a physician is truly licensed and a graduate of a certain medical school none of his patients will ever become sick a second time or eventually die. What a wonderful thing it would be if the medical profession could show by any records that it can find anywhere in its entire history that once a person was treated for any disease according to its methods, that person would stay well forever and live continuously. The fact of the matter is that no such record can be found and the further fact is that the very reverse of this is just as true in the life and practice of every medical man as in the life of Cagliostro. And, in fact, persons who depend exclusively upon drugs for healing more often relapse into other illnesses and die just as surely and die more often or as often as those who depend upon mental or natural healing methods and that is why the public is losing so much of its faith in the claims and practices of strictly ethical medicine.

If Dr. Haggard wants to conduct an educational campaign that will tend to tempt the public away from the indulgences in healing devices and methods that are dangerous, he can do a great work by centering his criticism upon men who have been graduates of recognized medical schools and who have held recognized medical licenses, but who forgot their human obligations and lost the standard of their character and took advantage of their medical knowledge and their medical standing to work some of the greatest crimes that have ever been worked upon the sick and suffering. Some of the greatest poisons that have been concocted and recommended for public use in the cure of disease and which turned out to be the most evil disease producing concoctions ever given to man were manufactured and sold by graduate

physicians or licensed medical men who had become traitors to the standards of their own profession.

There is no need to go back into ancient history or to select the false records of a good metaphysician of the eighteenth century in order to prove that the public should be guarded against frauds of any kind. And why dig up the ghosts of men now almost forgotten and parade these before us as a lesson in this new war? Why not take some of the living bodies of soulless men who are in our midst today and who profess to be highly competent medical men and who are wilfully and maliciously inculcating disease and drug habits in the bodies of uninformed persons? Think of the crimes that are being committed today against the health of the body and against the sanity and human development by the wilful and deliberate misuse of drugs. This is causing more harm among our young people and our older people than all of the mistaken ideas of the most deluded mental healer that ever offered his services to the public. For while the incompetent mental healer may do the patient no good, he at least is doing the patient no harm or at least less harm than some of the drugs and practices of other men.

By all means educate the public to a fair knowledge of hygienic and healthful practices and win the confidence of the public to the real ideals of the medical science by showing that there is a place in the scheme of things for metaphysical healing and that the true and honest physician is only too glad to use this and to cooperate with such understanding of nature's laws and that there is also a legitimate place for some of nature's extracts in the form of medicine and a legitimate place for surgery.

This is what we have been doing as Rosicrucians, but we cannot remain quiet and allow a war to continue that is intended to elevate the drug system above every other system and to attempt to make fools of every man and woman who has discovered through personal experience that there are some other methods established by nature for the relief and correction of physical conditions. If there is going to be a continuance of this war against metaphysics, then we are ready as representatives of a world-wide organization of intelligent men and women to organize the army of defense and carry the banner of freedom of thought and of natural law to the very front and to victory.



ROSICRUCIAN BOOKS IN SPANISH

We are pleased to announce that we have at last available volumes of the Rosicrucian Library in Spanish. We have had in the past many requests from members and non-members for the Rosicrucian books printed in Spanish, and now we are able to offer them at a very economical price. The books now in stock are:

"Self Mastery and Fate with the Cycles of Life"

"Rosicrucian Principles for the Home and Business"

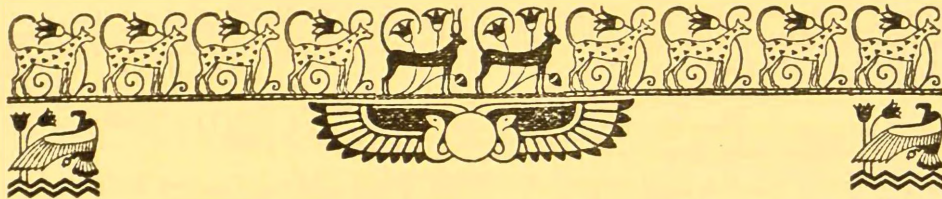
"Rosicrucian Questions and Answers with Complete History of the Order"

(Description of these books on outside cover of this magazine.)

Though these books are not as elaborately bound as the English versions, they are very attractive in their nature and well-printed. The price for any copy of the above is \$1.60 each, postpaid. To those who want mystical literature in Spanish or would like to give a Spanish book to a friend, here is the opportunity. Send all orders with remittances to the AMORC Supply Bureau, Rosicrucian Park, San Jose, California,

(Watch for announcement of the further printing of Rosicrucian books in Spanish.)





The Mind's Eye

By BRO. WILLIAM H. McKEGG



COMING events cast their shadows before.

This saying is old. Its somewhat vague statement seems purely imaginative. Yet what, after all, is imagination?

Imagination, so it would seem, to judge from the majority, is a rather ridiculous attribute for any grown up person to possess. It is only excusable in a child. "He's very imaginative," a child's elders say, "but he'll grow out of it when he gets some real common sense."

And so another inner, spiritual attribute, freely bestowed upon man, is slowly, but surely, crushed in him before he has time to foster it to his own good advantage, and the benefit of others. Like many spiritual powers crippled by materialism, Imagination is stifled in each child.

There is an ancient story—naturally regarded by the majority as senseless—which states that when the first humans were placed on this earth, man had three eyes. Two material eyes and one spiritual eye in the "center of the forehead." Through his own sin man lost the use of this spiritual eye. Through the lack of use the third eye gradually sank back into the head, and man could no longer see future events.

People constantly refer to the "Mind's Eye." Odd expressions never come from non-existent sources. The oft alluded to Mind's Eye is, after all, nothing else but the spiritual eye of man. The inner eye with which his imaginations are created; the eye with which he can see future events.

Roger Bacon, the medieval alchemist, foresaw the inventions of trains and airships. Indeed, all the mystics of the world have been visionary. They spent hours in meditation, hours in stirring the inner forces of the soul. In his own day Jules Verne was ridiculed for his "over imaginative" writings. Yet Verne only foresaw inventions such as are common facts today. Marie Corelli was likewise branded as a woman with too much imagination. Her books, "A Romance of Two Worlds," "Ardath," and "The Sorrows of Satan" were all in turn declared absurd by those who believe only what every day facts tell them.

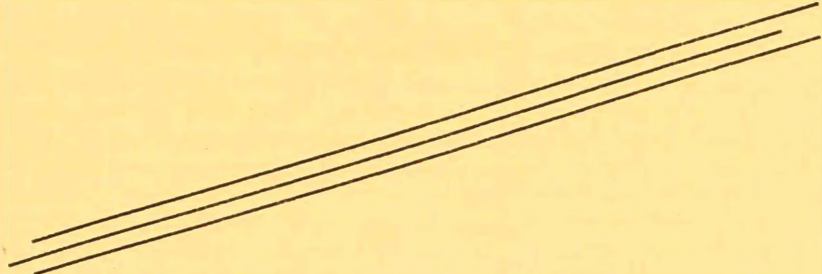
The greatest artists, writers, musicians, and actors, from ages past, have fostered and developed their mind's eye. Imagination alone urged them on to the heights. Without that inner urging many would never have been heard of. By essaying to materialize their visions they brought great dreams and beauty and hope to groping humanity. Vast works of art, soul inspiring to others, have been born through the promptings of imagination.

That there is an Inner Eye in the head of each human being has been well established by many. Psychic powers are not the exclusive gifts to a few selected beings on this world. Any person eager for wisdom and light may become the possessor of rare, almost unbelievable psychic powers. Powers that unfold themselves so easily, so simply, that one wonders how one has been able to exist in such previous blindness. And the first discovery the seeker after truth finds is that nothing

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Attention Readers!



WE trust that you enjoyed the articles you read in this issue. Undoubtedly you would like to read further along this same line of thought. For your convenience, and that of other readers, we have presented to this library some of the interesting and instructive Rosicrucian books. Ask your librarian to let you read the book, "Rosicrucian Questions and Answers with Complete History of the Order," by H. Spencer Lewis. The book is available at this library. Look at the back cover of this magazine and note the list of interesting publications; ask your librarian for them. If they are not available, we will gladly present copies to this library at their request, complimentary.

IMPORTANT ANNOUNCEMENT

Perhaps you would like to receive this magazine personally each month. This magazine will be mailed to you monthly for six months for only \$1.50, or just 25 cents per copy. If you subscribe now for six months (6 copies) at \$1.50, you will be presented with either a copy of Volume No. 5, 6, or 9 of the Rosicrucian Library, which ever you select, **absolutely free**. On the back cover of this magazine Volumes No. 5, 6, and 9 are described. They are indeed unusual books. If you would like further **interesting literature** about the Rosicrucians, you may receive it **without cost** by addressing Librarian S. P. C. at the address below, and asking for it.



The Rosicrucian Brotherhood

(AMORC)

SAN JOSE, -:- CALIFORNIA, -:- U. S. A.

(Perpetuating the Original and Only Rosicrucian Fraternity. Known Always by the Initials AMORC.)



is more easily deceived than the human eye—the material eye.

William Blake, poet and artist, wrote, "I assert for myself that I do not behold the outward creation, and that to me it would be a hindrance, and not action. I question not my corporeal eye any more than I would question a window concerning light. I look through it, and not with it."

Creative work, best of all, stirs the imagination, the Inner Eye. An artist sees many shades and colors in an object which seems only one color to the ordinary person. A musician can hear sounds, or rather vibrations, when the atmosphere seems deadly silent to the average man. That master musician Wagner declared he used to walk along the avenues, "picking the harmonies as they floated in the air."

A lady I know very well, who makes no claims to psychic powers, always pays great attention to what she calls "presentiments." She has been a great traveller, on sea and on land. Several times she has escaped death by following her "presentiment." On one occasion, going from England to Holland, she drew back at the last moment and waited for the next day. The ship on which she should have sailed caught fire in the North Sea and went down with every soul on board. She was coming to New York on the "Titanic" when one of her strange "presentiments" caused her to change her mind. Everyone knows the tragic fate of the "Titanic."

During the war, while in Paris, she started out one evening for another part of the city. Walking from the hotel to the underground railway she suddenly stopped. She told me later that it was not a vague vision that came to her mind, but a vivid realization that she must return to her hotel. The subway train on which she would have been was almost completely destroyed when a bomb from a hostile aircraft tore through the road into the underground.

It is said that Sir John Millais, the famous artist, for about a year before his transition, kept repeatedly seeing the figures 1896 on whatever canvas

he had before his eyes and was working on. He mentioned this to several of his intimate friends. Sometimes, he said, the figures were irregular, but invariably appeared in the order already stated. Strange to say, 1896 was the year of Millais' passing.

Millais was a good friend of Wilkie Collins, the author, and many of the gifted men of the Victorian age. At the time of the following strange event, Collins had almost completed his famous novel, "The Woman In White." I believe part of the story, the chief part, has to do with the forced imprisonment of a young lady by an unscrupulous man in order to gain her fortune. To further this object he tries to make her out as insane.

Sir John Millais, Wilkie Collins, and another celebrity were walking in the country one day, in a part neither any one of the three had been to before. Collins was relating the main events of his new novel, lying almost completed on his desk at home. He was finishing his outline just as the three reached a gloomy country mansion. A young woman, dressed all in white, rushed out to them.

Her story was almost identically the same as the plot of Collins' "The Woman In White." She said to the three men that she had been kept a prisoner in the mansion by a hypnotist. In an unguarded moment she escaped. She begged the three men to help her. This they did, and the girl was liberated from her gruesome jail.

How to account for such fantastic events?

It has often been stated that a writer develops a second sight. All creative people must stir their imagination. A writer is forced to live in a visionary world of his own. He gradually stirs to life his "Mind's Eye." Is it any wonder, then, that sometimes a writer describes a seemingly fictitious event which may in reality be very real? Perhaps if many beginners gave a little thought to this, they would not be so eager to sue established authors for plagiarism. It has frequently been found that two or more well-known writers have been working on respective books, closely resembling each other.



It is not necessary for a person to be an artist, a writer, or a musician to bring to life his slumbering senses. Any person who desires to develop his inner self, his psychic powers, can do so. A young man I know very well, who became a Rosicrucian student several years ago, proved this possibility to himself. He has remarked that today he can invariably tell just what people he will meet when he goes out. In fact, he can visualize just where he will meet So and So. Just as if a picture flashed into his mind, he sees, or visualizes, coming events. He can also "see" what many people are about to say to him before they utter a word.

If people can see with their Mind's Eye when grown up, it stands to reason that such an organ must be dormant in them since birth. Perhaps it should be said that such an organ is alive, in full functioning in childhood, but is cruelly crushed into uselessness by materialism.

Parents would perhaps do well if they thought twice before ridiculing, or

frustrating, their children's imagination. We are all too fond of looking *with* our eyes instead of *through* them! It is often that the child can see with his Mind's Eye. In that event, the parent is the blind one.

Young, middle aged, and old people can develop their dormant senses and regain what they have lost. This can not be done instantly. Patience and care must be used. Then slowly, gradually, the vast rooms of the mind, closed and deserted since childhood, are once again opened and the light is let in. The Mind's Eye—that mystic space before the two material eyes—can be put to use once again.

Rosicrucian students have experienced this. To them it is a plain fact. An achievement possible for every human being who desires to gain it. And when we can see *with* our spiritual eye we are ready to view the wonders of the universe. Then the material eye is used merely to look *through*.



On Desire

By FRATER GEORGE E. CARROLL



IT IS not unnatural to find ourselves desiring anything, it is a human trait, homologous with our wishing, coupled with more or less anticipation or expectancy according to our fondest hopes. There is nothing wrong in desiring, just so long as those desires do not contain evil or an element of suffering which might fall upon the shoulders for others to bear, in order to afford us the object of what we are wishing for. When we know that within God's storehouse there exists unbounded resources, a tremendous supply, more than enough of the good things in life for all, and being the Sons of God, we do no wrong in asking that we be granted the privilege

of making use of some of these things. It is the Divine Creator's greatest pleasure to allow us to have those things which he has to give us, providing we in turn but comply with the rules and regulations having to do with the distribution of these gifts. As a consequence of this, it would be most natural, and wise, that we first learn the code established before we attempted to ask for things.

Man is hard to please in many ways: how often when he once realizes the attainment of a desire, something which, perhaps, he has thought his life would not be complete without, he at once has a new demand to present to the Diety. On the other hand, we have those among us, who are never satisfied with any gift they receive. Way down deep in their hearts, they are

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thinking, "I could stand a little more," or else, "How much nicer or better the thing could have been." Then we have those who would almost direct the way in which they want their desires to become manifested. In other words, they are pleased to attempt to tell God just how to do it, or to make conditions under which God is to grant them the blessing asked for. These are the fellows who find fault, pick flaws, and complain generally, no matter how things come about or what conditions or methods were applied in their particular case. Again, we have those who, no matter what they get or receive, would never think of such a thing as gratitude, taking everything as a matter of course, or the rewards of some small act, that they did good in, often way back in the distant and remote past.

This attitude and such thoughts are all contrary to man's best interests. A broker or merchant, or other business man, will have a streak of unusual good luck in his business deals. Right away he thinks 'how smart I am,' he forgets that the gift to reason, and to see these opportunities are, fundamentally, in themselves from God. We all must breathe in order to live; we are using the air to do so; but how many of us ever thanked God for air? We might have prayed for and desired it many times yet there are few who have given it much more thought than just that much.

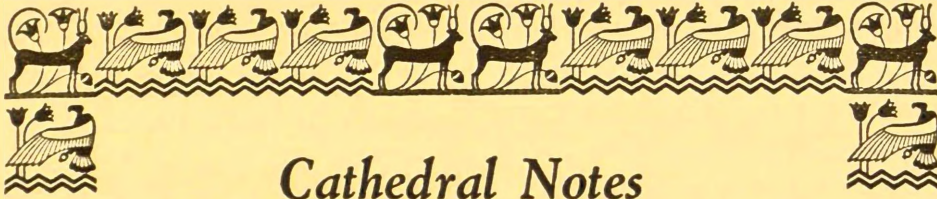
So it is with the millions of other things with which we are on the receiving end, all of which we get free use of and do not even ask for, simply taking it for granted that we do not have to recognize so costless a gift. God does many things for mankind, which, were man left alone to supply or make himself, he never could have. While the sun shines, the rain falls, the winds blow, and nature produces life itself for us, we are contented to take it all as something separate and distinct, if not disconnected with our lives. Yet if any of these things failed us, we do not have to think much to realize what the final result would be. We have experienced what a lack of any single one of these essentials

means. Then why not feel grateful for them when they do come to us?

We are so apt to slip along through life with never a thought about all that God is doing for us every second of our lives; still, when it comes to a personal favor that we desire for ourselves, we lose no time in raising our voice asking for it; yea, even often actually demanding it. If we treated one another for favors granted to us by each other as we treat our God for what He has granted to us, then there would be no friends left to gain favors from. Then why treat God any differently? It looks like mockery, and sheer nerve, to expect anything that we desire of God, seeing how few of us ever feel any gratitude towards Him for all that He has done and is doing. Until we have at least expressed our thankfulness and appreciation for what we already have, does it not seem as fitting that we have little right to expect any favor whatever? How much better it would be, even though we, at the present time, are not seeking any particular favor, to spend a few moments in a prayer of praise and acknowledgement for all these blessings. How can we help from loving a God, such as ours, who does so much gratis work in our behalf? Can we keep from admiring such a wondrous, mighty Power?

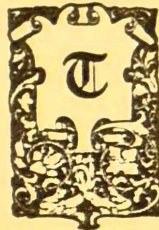
The next time we go to God for anything, let us try to remember some of the things he has already granted and show our gratitude, giving it expression and voice in prayer and with an unselfishness, in deep reverence and respect. Such a move from us, if sincere and freely made, might go a long way towards helping us out in our desires and wishing. At any rate, it would certainly raise our vibrations very highly, more especially if we knelt in prayer at the very foot of the throne of the most high God, and presented the prayer in humbleness, love, and honesty. We do not have to seek far in order to find God, seeing that the Kingdom is within, the palace of the King contains the throne, and on this throne sits the King. We have only to recall that 'The Kingdom of Heaven is within you.' . . .





Cathedral Notes

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 radiates 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 this unusual benefit 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 librarian S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps.



HE work of the Cathedral is continuing to enlarge and become even more practical and helpful in the lives of men and women throughout the country than we originally hoped would become the case. Thousands of persons who are not members of our organization are deriving benefit through the Cathedral periods and we are glad that our members generally have spread this work in each of their communities.

We are also glad to learn in each day's mail that more and more of those who had a little difficulty in making the proper contacts have at last made them and with eminent success and now have little or no difficulty in making the contacts at any hour of the day. If you have been discouraged in this regard, do not judge hastily that you cannot be successful in making the contacts, but continue with patience to attempt to keep the periods you have selected and undoubtedly one of these attempts will prove successful and thereafter you will have no difficulty.

Correct Time for Periods

Please note that the adoption of daylight saving time in various sections of the country does not affect the Cathedral periods in any sense, because you should not use the daylight saving time for the Cathedral schedule, but the standard time. Here in California, we do not have daylight saving time and all of our periods are in accordance with standard time. If, therefore, you want to keep a period of the Cathedral that would begin at 8:00 o'clock in your district, do not move that period forward to 7:00 o'clock to comply with daylight saving time, but stick to the standard time of 8:00 o'clock.

The Seth Parker Program

There seems to be some misunderstanding about those wonderful Sunday evening programs which we call the "Cathedral of the Soul on Earth." Heretofore, these programs emanating in New York and broadcast over the National Broadcasting Company's network have been put forward one hour earlier in time schedule because of

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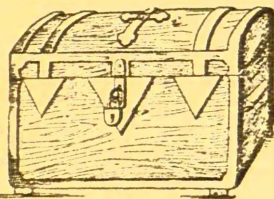
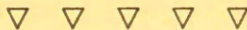
the daylight saving law in New York State. On the Pacific Coast these wonderful programs begin at 6:45 each Sunday evening instead of 7:45. In western states they begin at 8:45 instead of 9:45, and in eastern states at 9:45 instead of 10:45. Remember that during this half hour period of beautiful old time music and a human interest story and other incidents of a spiritual nature, the highest officers of our organization are attuned with the program and with the musical radiations sent out from the hundreds of stations, and during the silent prayer period in this program, the highest officers and workers in each community send out healing treatments to all who attune themselves with that silent prayer. Tell your friends about this Sunday evening period and also about the other Cathedral periods and let us continue to make this continent wide movement a marvelous success.

We thank the hundreds who write to us each week expressing their appreciation of the benefit they derive from our Cathedral periods and who also tell us of the spiritual and mental joy derived from the Sunday evening radio program, and from the healing benefits resulting therefrom. In some communities, special mid-week radio programs are put on the air by our healing and Welfare Department to reach hundreds who do not derive the benefit from the national broadcasting programs or from our western broadcasting programs. However, there is no definite schedule when these mid-week programs are conducted

and we cannot tell anyone in advance just what days or what periods will be used. Those of our members who can tune in on any of the big stations of the National Broadcasting Company on Sunday evening and participate in the Seth Parker half hour will find the most elevating radio program that has ever been put on the air. We understand that many persons in foreign lands have picked up these radio periods and have enjoyed them immensely.

I wonder if you ever stop to think of the man or woman isolated on a farm in a great open area of some western state miles from any church or public meeting place, or of the man or woman or family living alone on some mountain top miles from the nearest center of civilization and where it takes many days for mail to reach them, but nevertheless enjoying this very close contact with us through the radio program and listening to the music, the uplifting stories, and other features, and then feeling the healing vibrations just as strongly as though they were sitting in our Temple and being given personal treatment. Think of what a wonderful thing the radio has become in conjunction with the human vibrations carried by the Cosmic mind from being to being.

Your tokens and contributions to the Welfare League will be greatly appreciated and the Imperator, personally, thanks each one of you who has so heartily cooperated with him in this work.



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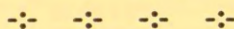
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*The
Rosicrucian
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June
1931*

Five hundred forty-two

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