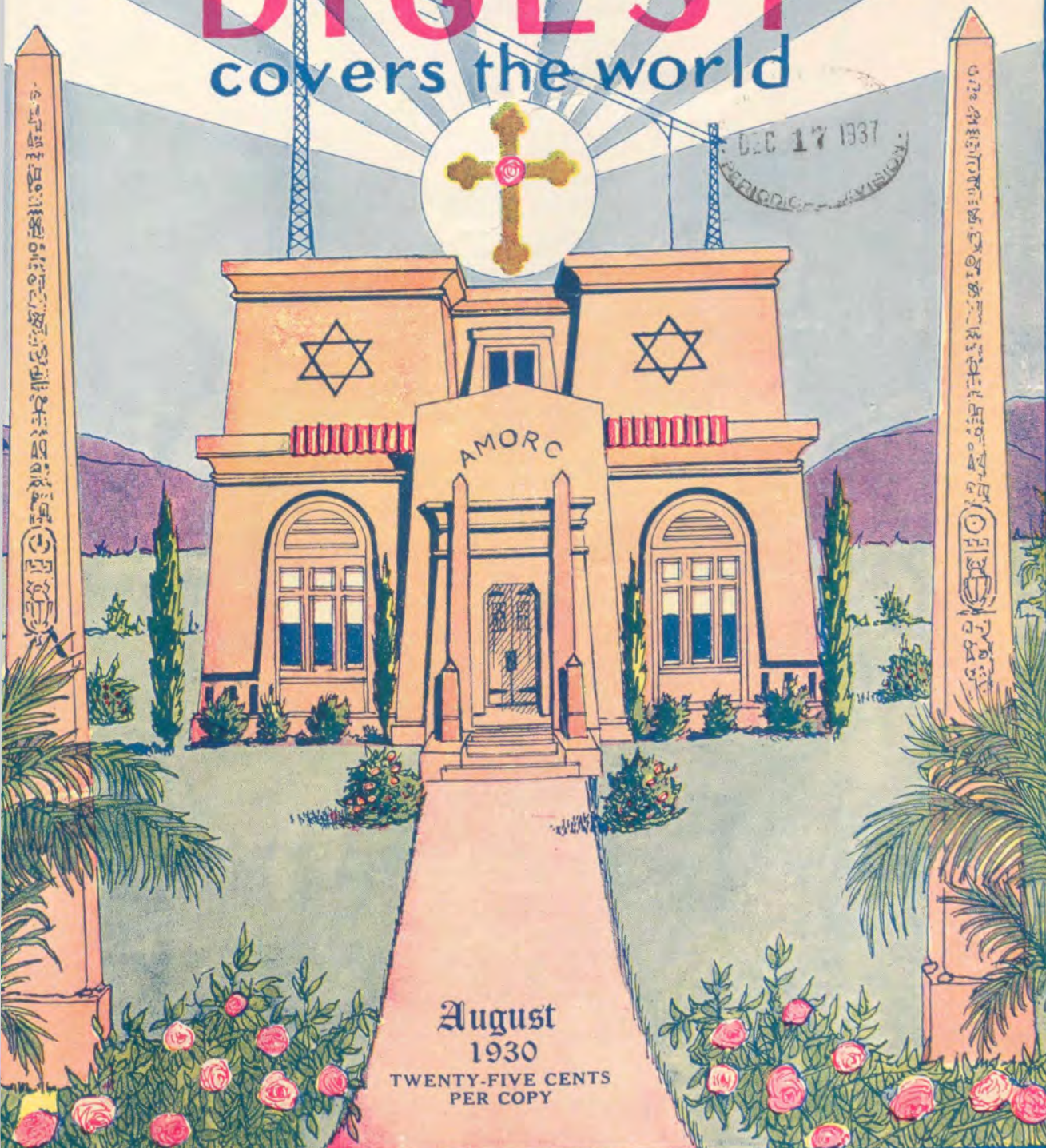


The
ROSICRUCIAN
DIGEST
covers the world



August
1930
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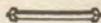
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The
THOUGHT OF THE MONTH
Is Truth Stranger Than Fiction?

By THE EMPEROR



IN all of my correspondence with our members, and in everything I write or say to any of our members in lecture form or in this magazine, I labor under the belief that I am dealing with sane, sensible thinking men and women. I have no time for the fanatics, the extremists, or the ones who love to speculate with imaginary things and want to argue about the ethereal existence of a hypothetical thingumbob. Nor do I have any time for those who want to worship personalities, or who must have a gilded hero on a high pedestal to worship. Such persons are impractical and irrational, for all I know, and I do not talk with them long enough to find out what is wrong with them. They are the kind that, as young girls, worship the hero on the stage with the "Ain't he grand" attitude, and who later on must worship at the feet of some clergyman, some doctor, lawyer, or someone else who has a few more brains than they have. Or, it is the type of young man who sits through a matinee in worship of his heroine idol and is thrilled every time she unconsciously casts her glance toward him. Even he later on finds the love of one woman, who is his wife, insufficient, and must worship at the feet of some human idol that he has placed upon a pedestal.

I like to deal with men and women who worship principles rather than principals. I like those whose minds are rational and who can admire a person for his intellect or his good character, or the life he lives, but whose admiration does not become a religious worship or an insane infatuation.

Furthermore, I like those persons who find that truth is stranger than fiction, and who can find it in the marvelous processes whereby a green mass called a bud on the end of a stem will open out into a beautiful carnation, as some are doing in the little garden of my home at this very time. There is more fascinating mystery in the truth of that little bud's opening process than I have ever seen in any of the mystery stories in the movies or in the world's greatest detective stories. But what of the thousands who must have the imaginary fiction in order to get a thrill? To them truth is nothing. Truth to them seems so commonplace, so mediocre in its categorical relationship with the astounding revelations of a mind that speaks fiction, that they walk by truth and seek the untruth and pin their faith to it.

Take those, for instance, who want to know something about Tibet and its people, its monasteries, and what is going on in that country. Do they think of reading the grave, serious, conservative facts to be found in the average encyclopedia? Not at all! Such statements are too plebian for their highly analytical imaginations. Do they buy some back numbers of the Geographical Magazine and study the actual photographs in black and white and color that have appeared in many of its issues? No, because such pictures do not meet with the imaginary impressions they have in their minds. These persons go to the library, or to the bookstore, and spend money buying and reading some unknown authority's book on "The Masters of the Far East," or "The Mystery Teachings of Tibet," or some other fool-

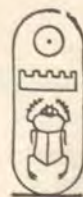
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ish title that is carefully invented to have a euphonious sound and intriguing insinuations. Then they stay awake nights and miss hours of beneficial sleep, and cheat themselves of good meals, of honest labor, and rational thinking, while they gloat over the carefully selected words in each paragraph of each page arranged with uncanny magic to create the wildest of false impressions in the minds of the readers. They read about partly invisible human masters that the author has seen walking on the surface of the water, or rising up into the clouds, or making loaves of bread out of the star dust in the air, or dividing themselves into two parts, and each part going in an opposite direction to visit a distant land. The wildest of the scenario writers in Hollywood would not dare to create such fiction for a play, for fear that the same criticism would come upon it as has recently come upon the picture called "Ingagi," which was supposed to be taken in South Africa and was supposed to be actually true, and which Mr. Hayes, the moving picture arbiter, says is not even a good picture of the wild parts of California where it was all taken. In that picture the producers took a common turtle and added parts to its body with glue and cardboard, making a weird looking creature, and claimed it to be the first specimen of an odd looking animal which the scientists could not place. Of course, they couldn't, since it was the invention of a property man in a Hollywood studio, but this weird creature is nothing compared to the creatures that fiction writers invent for our gullible seekers for mystery in life.

Every day our mail is filled with questions regarding the claims of some public teacher or lecturer on some piece of literature emanating from a new school of philosophy. I can spread them out here on my desk and laugh at them, until I think of the money that is being wasted by foolish persons to support such things. Here is one leaflet issued by a man who claims that he is the lost king of an Aztec tribe and that his tribe has a holy city of its own with hundreds of mighty mystics. Immediately you want to find out where this city is and why science hasn't ever found it. He wants to sell to you, for \$50, the hidden teachings of this tribe of people. He tells you

how he has risked his life to come before the American people for the first time with these marvelous teachings. The first question the sane and rational person would ask is where he learned to speak English so that he could lecture on a public platform, if this was his first visit out of an Aztec tribe, but the gullible reader passes over that and does not realize such an inconsistency. Next you look to see where the city is located and you find that he has gone the moving picture people one better in avoiding any possibility of having his city discovered. He tells you that it is at the bottom of a long forgotten volcano and that you must climb up the side of an unknown and undiscovered mountain peak in Mexico and then go down the inside of the volcano for many miles and there in an underground world is his city. Try and disprove it, if you can! At any rate, after you have paid him \$50 for five private lectures, you find that he has been only a poor student of some modern psychology courses. He announced that he had come to the United States to find the super-woman and take her back with him to be the queen of his nation. Thousands of women are at every one of his lectures hoping that they will be selected as the super-woman, and behind the scenes he smiles at their gullibility and counts them as fifty dollars apiece.

Take the next circular. It is from a man who claims that he was the only man who ever visited Tibet and entered the sacred monasteries and was a student at the feet of the mighty masters. He does not know that alongside of his circular are three others from three other men who claim the same thing, and that in the last ten years at least one hundred men have claimed that they were the only white men from America who ever saw the inside of Tibet, yet even the Geographic Magazine and others have published pictures of all parts of Tibet; then we are to suppose that these pictures were taken ethereally by some spiritual process, since we must believe these other men who claim that they were the only ones who ever visited Tibet. So you go to this man's lectures and pay one hundred dollars to find out that he has never been out of the United



States and doesn't know what he is talking about.

Skipping over the other circulars that claim practically the same thing, we come to a circular telling about a new book dealing with the Masters of Tibet. The author claims that he was sent by some university with an expedition into Tibet and that he was the only one who escaped alive or lived to tell the story. He has his book for sale, which thousands of our members have bought without consulting us and which they have read with more or less doubt in their minds, and then come inquiries as to the possibility of the marvelous things. Thousands of others have read the book and have believed every word of it as Gospel, just because it is stranger than truth in their own minds. Investigation revealed that the author of this particular book had never been a part of any expedition, had never been out of the United States, and hadn't even read a good book about Tibet, such as "In the Heights of the Himalayas" by Van der Nalen. Then comes the next leaflet about a course of lessons on how to live forever, or nearly so, in the same body, by following a certain system of living. The author claims that he is seventy and looks thirty. When you become acquainted with him, you find that he is forty and looks like sixty. Alongside of his circular is an old leaflet presenting a similar proposition by a man who claimed that he had discovered the art of living for several hundred years in the same body and when you come to buy his book for five dollars, you find it is out of print because he dropped "dead" from heart disease while lecturing in New York and was only thirty-eight when he passed away.

I could go on for an hour and touch on these propositions humorously and seriously, but the big question remains unanswered: "Does the public like fiction better than truth or, after all, is truth stranger than fiction?" From various parts of the eastern states have come to us the leaflets and literature of a man who is advertising himself as Taro. He claims to be conducting an organization with the initials T. O. R. A., which he says means The Order of Rosicrucians of America. He claims in his public lectures that he will teach all of the secrets

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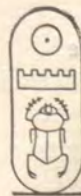
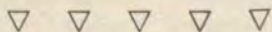
of the mystic unfoldment and all of the hidden mysteries of the Rosicrucians. He claims that his name is Brother Astro, which is no name at all. If you question him, he tells you that he was once a member of the AMORC and graduated from it and knows all about it and is now ready to reduce to a few lectures all that he learned in many years. This, of course, he only tells to those who know anything about AMORC. To others he tells that he is the real representative of the only true Rosicrucian organization. He seems to be wholly unaware of the fact that in claiming to operate an organization known as "The Order of Rosicrucians" he is legally infringing upon the name of our organization and is apt to find himself in a serious predicament at any moment. Sane and sensible people should realize at once that if he was a real graduate of the Rosicrucian Order (and we never heard of anyone graduating from the organization) he would have so much real knowledge that he would continue to be a part of the organization and do his lecturing work for the organization rather than against it. But he convinces the gullible that he has gotten all of the Rosicrucian knowledge in a short time and is able to reduce it into a shorter period, which he is willing to sell at the rate of five dollars for six private lessons, or one dollar each for single lessons. Of course, our members are not fooled by any such processes as this, but hundreds of other persons actually believe that for five dollars they will get from this man in six lessons what required six or more years for him to secure in the regular courses of study. And so the merry whirligig goes on like a merry-go-round that revolves, and revolves, and revolves, and travels thousands of miles without getting anywhere. Only in America could such propositions find patrons and virgin soil in which to sow such seeds. It is to be hoped that the day will come when every thinking mind, or every mind capable of thinking, will do enough of this mental exercise to come to the conclusion that there is nothing stranger than truth, nothing more fascinating, and certainly nothing more inspiring and beneficial.

It does seem strange that the seekers

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for truth and for real knowledge cannot understand that the most logical and reasonable step to take is to seek for such truth and knowledge at the portals of some recognized and established institution. The claim put forward by the pretenders who are concerned only in extracting money from the gullible is always the same. Each and every one states that he has new knowledge or different knowledge, or something that has not been revealed to anyone else and which is not included in any other course of instruction, or series of explanations. In almost any other field of human education such pretensions would arouse only a smile. What would the average person think of a small school or individual who advertised that those who wanted to become lawyers or attorneys, and proficient in the subject of law, should take their special course of instruction on law because they had new knowledge, or special knowledge, or secret knowledge pertaining to the laws of the land, with which no other law school was acquainted. You would naturally assume that if any new knowledge or any important knowledge regarding law had been revealed to mankind that the larger and finer universities of law would quickly include this knowledge in their courses of study in order to keep their courses abreast of the times and give their students the utmost in instruction. Every reliable and long-established institution, college, school, or university, dealing with specific subjects, makes it their business to see that they are not only up to the minute in every important piece of information that will be helpful to the students of their courses, but they even anticipate new knowledge and spend much time in research and in securing new knowledge so that their students may be efficiently instructed and prepared. The success of a long-established or largely established organization lies in its inner development and progress and in keeping its courses of instruction abreast of the requirements of its students.

The Rosicrucian organization is not merely a fraternal order but truly a university and, in fact, it established the first popular educational movements of higher thought throughout all the ages in various lands. It deals with specialized subjects not included in the curriculum of other universities and is restricted to definite fields of research and guidance. Its past history shows that every discovery and every revelation of new knowledge coming within the scope of its special field of research has always been included in its courses of instruction, and it has generally been far in advance of those individual teachers unassociated with any new knowledge or any facts of truth commonly known to a number of private teachers and lecturers in various parts of the country and who deliberately leave this knowledge out of their courses of instruction. It would be equally as absurd to think that shortcuts, or easier methods, or more efficient processes for personal development, could be advertised and sold throughout this country and that the Rosicrucian organization would turn a deaf ear to all of this important knowledge and refrain from giving its students the benefit of such knowledge. It is to the credit of the organization and to its integrity, good repute, and spirit of helpfulness, to see that its students become highly proficient in as short a time as possible. For in their success lies the success of the organization. Yet, there are those persons who will believe they can find, at the hands of some hitherto unknown teacher or lecturer or in some book by an unknown author, the great secrets of life so condensed, and so presented in a new form, that the student can master these things in a few days or weeks instead of following the longer and more complete method of a long established organization. Again it is a matter of believing that fiction is more important than the truth, or at least more fascinating and instructive.

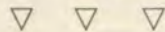




Self-Healing

SOME HELPFUL SUGGESTIONS OF A PRACTICAL NATURE

By FRATER ROYLE THURSTON, F. R. C.



AFTER twenty-five years of experience in metaphysical healing work as an individual practitioner, and in connection with the Welfare Department of the Rosicrucian Order, I feel that I can greatly assist many of our members and their friends by outlining some of the important principles that each may apply for himself in the healing or curing of many mental and physical conditions.

I suppose that each one of you who has ever had any treatment at the hands of a metaphysician realizes that such a physician always insists that the patient aid in the cure or the relief of a condition, if the most efficient results are to be obtained. Truly it is possible to work many marvelous changes in the physical body without the knowledge of the patient, and, therefore, without the patient's cooperation. But it is equally true that such a method takes a longer time and is surrounded with many difficulties and problems.

The thing that astonishes even metaphysical practitioners is, that the patient often waits too long or delays too long in bringing his case before the attention of the physician and thereby complicates conditions, when the patient might have started the treatment processes himself before coming to the physician and thereby save time and the aforesaid complications. In the case of our members living at long distances and who write to us or telegraph to us for help, there is often a delay of several days or many hours before the case is brought to our attention, during which time the patient is doing nothing to help himself but is allowing the condition to become exaggerated, or at least so developed that a longer time and a more difficult process

is required to bring about the relief desired. And, in many cases, we know that had the patient attempted to do something for himself at the very beginning of the condition, he would quickly have found that there was no necessity for asking for outside or distant help.

After all, our organization is neither a clinic nor a healing institution, but a school for teaching the art of healing along with the many other arts that help to make man more happy, successful, and prosperous. It is the ambition of the organization to show each and every one of its members how they may live properly in order to prevent mental and physical conditions, and thereby find no necessity for treatments of a healing nature, and, secondly, how to apply certain fundamental laws of nature to immediately correct any condition that may arise in an emergency or through an unconscious violation of Nature's laws.

The success of the aims and ambitions of the Rosicrucian organization does not lie in the extent to which the officers and special workers at Headquarters keep the members well, but in how efficiently the members apply the knowledge that is being given to them to keep themselves well and to help others remain well. There would be no need for elaborate courses of instructions and the detailed lessons issued weekly by this organization if the plan of operation consisted of a staff of experts at Headquarters administering the help to the members instead of the members helping themselves. After all, it is the person who helps himself and is ready and prepared for any emergency in life that becomes the successful man or woman and attains real mastership over all earthly conditions.

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The first point to be considered in connection with self-healing is to recognize the absolute law, every mental or physical manifestation of illness or disease is only a culminating outer manifestation of something that has occurred previously within. It matters little whether the condition is that of swollen tonsils or severe pain in the back, or the suspected development of a growth of some kind in some part of the body, or a so-called cold or rheumatic condition, the fact remains that these terms and symptoms are, after all, only an outer sign of something that is wrong within. The specific name given to a disease or the specific location of a pain in no way indicates either the real cause for the condition or the method of treatment. We used to laugh at the little child in the crib or the little boy playing on the floor who, when suffering from some pain, would say that he had a "stomach ache," and then place his hands over the lower part of the abdomen and plainly indicate that the pain was not in the stomach but in the intestines. We smiled at the child's lack of knowledge of physiology. The whole of the child's abdomen was a "stomach" to him and any pain in the abdomen was a "stomach ache." But the average adult is not much different from such a child, inasmuch as each one tries to localize the condition or pain and to think of it as existing in just one part of the body, independent of the rest of the body. To the metaphysician there is no such thing as a case of tonsillitis, in which all of the condition is located in the tonsils and the rest of the body is free from any association with the abnormal condition. Neither is appendicitis a condition exclusively located in the appendix, nor is a goitre a condition that is located exclusively in the neck. Rheumatism is commonly classified in various ways until we are asked to believe that there can be one form of rheumatism that is exclusively in the joints of the bones, another affecting the nerves, another affecting muscles or other parts of the body. If there is any rheumatism at all in any part of the body, the real condition is throughout the entire body and it is absurd to focus the attention upon that point in which the greater manifestation is made.

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An analogy would be that of seeing a factory at night burst forth in flames through one of the windows, which was suddenly broken by the heat and temperature from within, allowing the flames to shoot forth. Would any rational person claim that just the window was on fire, because the flames were visible only at that one part of the entire building? The reasoning person would immediately say that if the flames were shooting forth from one window with such grand display, there was probably a larger amount of fire elsewhere in the building.

The primary cause for all abnormal or subnormal mental and physical conditions in the human body is lack of attunement with the creative, constructive, harmonious forces of nature. Here, at Headquarters, we have a very brief term for this condition which we call "out of harmony." Perfect health we call a condition of "harmonium." This lack of attunement with harmony is the primary physical cause, yet there is another cause even more remote than this. It is the mental cause or psychic cause. This cause will be found in the mind of the patient or, in other words, in the mental attitude or psychic attitude of the patient during some time previous to the inharmonious condition.

It seems to be an almost impossible thing to make the average human being realize that the very moment he or she allows the mind to concentrate or think about, ponder over, or talk about anything of an envious, jealous, revengeful, critical, or destructive nature, that moment the mental attitude is out of harmony with the Divine Mind and the next result will be a lack of harmony in the physical forces of the body with the physical forces of the universe. Such a state must invariably result in the physical forces of the body becoming somewhat destructive or inharmonious in their action and in some part of the body an outer manifestation will gradually occur. Even persons who are thoroughly convinced that losing one's temper and going into a violent rage is disastrous to the nerves and blood of the body and is sure to produce a physical or mental reaction of some kind, do not seem to realize that when thoughts held in the



mind, or expressed, are unkind, critical, or destructive in any way, they are sure to bring a reaction in the mental and physical states of the body.

I have noticed in the past twenty-five years that whenever a man or woman spends any thought energy in occasionally venting his wrath, his criticism, or his unkind remarks or feelings toward any individual or group of individuals, that sooner or later the reaction from this inharmonious attitude produces a physical or mental condition that is more or less serious. The man who believes he has some enemy, or some person who has done him an injustice and about whom he must make critical remarks every so often, or who constantly finds some opportunity to tear that someone to pieces in his mind or in his expressions is sure to bring all kinds of ill health and very often ill fortune into his life. The woman who feels that she must hold or vent her bitterness or her criticisms against some person or group of persons whenever the thought of them comes into her mind is sure to suffer from many of the conditions typical to the female body and constitution. It is a metaphysical fact that for each minute of time spent by the mind of man in thoughts of unfavorable impressions, unkind criticism, or hate toward any person, there will be hours of physical and mental suffering as a reaction.

The first thing to do then in considering the relief of any mental or physical condition, is to analyze your mental self over a period of weeks and months preceding the physical condition and discover what thoughts, what attitudes, what conditions of mind you have been in or held in yourself, or expressed in words, and immediately eliminate this attitude by reversing your opinions, reversing your thoughts, and holding thoughts of love and kindness instead. In other words, the poison from the mind that has been eating at the very heart of every cell in your body must be eliminated before any treatment can be given to relieve the ultimate and outer manifestations. Any other process is merely treating the outer manifestations and easing them, as though giving them a drug to nullify the senses without removing the actual cause.

Therefore, after having analyzed your inner self and with or without discovering what thoughts you have actually held that were destructive, purge yourself of any possible poison by immediately holding thoughts of love, goodness, kindness, and spiritual oneness with all human beings and with every living thing on the face of the earth. Fill yourself with the thought that all is good, everyone is loving and kind, and that none are bad, only different, and that no one is evil, for all are Children of Light and Children of the Cosmic. If you have an enemy or one toward whom you have felt otherwise, immediately send toward them good thoughts and try to undo the evil or unkind thoughts you have held in your mind. If you are dissatisfied with any condition, or any groups of persons, or any action on the part of anyone, immediately purge that from your mind by reversing your opinion and filling your being with thoughts of toleration, sympathy, kindness, and love. So much for purging yourself of the original cause, for to the same degree in which you succeed in eliminating this mental, psychic poison within your own being, to the same degree will you remove the cause for any condition from which you are suffering at the present time.

The next step is to assist Nature in the physical and material purging of the bodily condition. Several fundamentals must be considered in this process. First, since all vitality and life force of a constructive, recreating nature comes through the air we breathe, the patient should at once begin to breathe deeply of good fresh air by getting to a window or out in the open spaces a few minutes of each hour and taking many deep breaths, holding them as long as possible, and exhaling as greatly as possible. This will change the air in the lungs and allow new vitality and new powers of the Cosmic vibrations to enter the lungs and carry on Nature's vitalizing processes. Five or ten minutes of such deep breathing every hour with the chest thrown out and the lungs expanded to the utmost will be a wonderful help. If the breathing can be done in the sunshine and with the head thrown back so that the sun rays will enter the open mouth

and strike against the walls of the throat for a moment or two of each hour, it will be especially helpful. The next step is to take a good drink of fresh water. It need not be filtered or boiled, or purified in any special way, but just ordinary drinking water, cool enough to be enjoyable. Two glasses full at a time is better than one if it is possible for you to drink it. Nature requires the water and the elements in it, in conjunction with the air you breathe, to carry on her reconstructive processes, and every hour one or two glasses full of water should be drunk until the physical condition is changed. You cannot overdo the drinking of water, even if you consume three or four quarts in a day. This water will also flush the kidneys and the bowels to some extent, as well as the bladder, and it is like internal bathing.

The next step is to sit down quietly, or lie down in a relaxed condition as much as possible, and give Nature every opportunity to use all of the vital forces in the body for reconstruction, instead of expending this energy in moving your body about, or in doing other unnecessary work. Resting the body and relaxing it, with the eyes closed and with just the thought of peace and nothing else in the mind, will give Nature every opportunity to carry out the work of the Cosmic in changing your physical condition. Do not concentrate your thoughts upon the nature of your illness, its location, its pathological or histological cause in a physiological sense, or on the diagnosis that a physician, nurse, or friend has given, for all of these mean nothing to Nature and nothing to the Cosmic, and should mean nothing to you, for the time being. While you are lying relaxed, bring your fingertips together by putting both hands in such a manner that the fingertips of the left hand are touching against the fingertips of the right hand, with the fingers partially separated. This will short circuit the emanations of energy from the fingers and prevent them from going off into space, and will keep the extra amount of energy in your body from leaving it, and will cause it to recirculate through the body and help in the healing and constructive work. If the feet are bare, allow them to touch closely against each

other while lying relaxed and resting. If you are inclined to fall asleep, keep in your mind the thought of peace and of the healing currents of the Cosmic passing through your body while you breathe, and with only this thought in mind, allow yourself to sleep. Do not have anyone awaken you for the drinking of water or the breathing exercises if you want to sleep more than an hour, for the sleep will be just as helpful if not more so than the drinking of the water each hour or the breathing, but if you are awake, do not neglect these latter things.

If you go to sleep at night and have a peculiar sensation around two o'clock or three o'clock in the morning that your temperature is rising, or that you are uncomfortably warm, do not get up out of your bed and attempt to make yourself cool or in any way suddenly lower your temperature, but keep yourself well covered and allow Nature's purging process through perspiration to continue, and you will find that by sunrise, or shortly thereafter, the temperature will lower and by seven or eight o'clock you will find a marvelous change in your condition. This is apt to occur either the first, second, or third night of your healing process, according to the seriousness of the condition or its length of duration. In mild conditions, this may not occur at all, for it may not be necessary. I am only speaking of it to warn you so that in case you notice something of this kind you will understand it and be prepared for it. In practically every case of a serious nature where we are assisting in the healing processes, there will be such a condition of high temperature during the night after the first or second day of our treatment work. If the patient has taken a drink of cold water just before retiring, as should be done by every person carrying on any healing processes of their own, this purging process during the night through an increased temperature will be very beneficial, but as I have said above, it may not always occur in every case because it may not always be necessary.

If you feel that you need our help in addition to what you are doing, you are at perfect liberty to telegraph us or write



us for such help, and you will find a whole-hearted and cordial response. All such appeals for treatment are given very careful and systematic attention, and the special workers here constituting the Welfare Department, assisted by a number of members of the highest grades of our local organization, welcome these opportunities to apply our principles and render good service to others.

A few suggestions in regard to writing or telegraphing to us for help may assist you, as well as assist us, in securing the utmost benefits. In the first place, please bear in mind that it is not necessary to give us all of the symptoms and all of the diagnosis that has been attributed to the conditions. Merely tell us in letter or telegram the name of the patient, to what extent or in what manner they seem to be suffering, when the condition first became manifest, if any physician is working on the case, or if you or the patient are assisting in accordance with the above instructions for self-healing.

If you send these details by telegram, address the telegram to Welfare Department, c/o AMORC, San Jose, California, and not to the Imperator or any special officer, for if one of these officers should happen to be away from Headquarters for a half a day, the telegram would remain unopened on the desk, awaiting his return, whereas telegrams addressed to the Welfare Department are immediately opened and assigned to those of the staff who are present. We would appreciate it if all such telegrams were sent through the Postal Telegraph Company, for this insures quicker contact with us at Headquarters. If you want an acknowledgment by telegraph, so that you will know that the case is being handled here, or any suggestions that we may have to offer, state in your telegram: "Please answer wire collect." If the case does not call for a telegraphic acknowledgment, a formal acknowledgment will be sent by mail along with whatever instructions we find are necessary. Do not send special delivery letters, for we do not have special delivery arrangements. All of our mail is picked up by us in sacks at the post office and we receive our letters just as quickly as

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any form of special delivery would bring them to us, and you simply waste postage in putting on the additional amount for special delivery. Air mail will bring the letters to us rapidly and, if you want an air mail answer, enclose an air mail stamp. There are absolutely no fees or donations requested in connection with our healing work and we want only to serve you and have your good will and cooperation in every other way. We do ask, however, that as quickly as the patient notices any change or improvement that you inform us. If the case is worthy of a telegraphic request, it is certainly worthy of a telegraphic or air mail report.

Remember, also, that whenever we are helping on a case, it is not necessary to dismiss the services of any other physician of any school or of any system, for nothing that we can do will possibly interfere with what anyone else is doing, and in many cases it may be inconvenient or unpleasant to notify some other physician that he is dismissed from the case; therefore, nothing need be said about the services we are rendering. Bear in mind that if you have a belief that the illness is of a contagious nature or of a very serious nature, the law requires you to have a regular physician in attendance, so you may save yourself a great deal of unpleasant criticism and inconvenience by having a physician in attendance in such cases. Our services in this regard are not limited to just the actual members of our Order nor even to members who are in good standing. Any member of the Order, or any member of his or her family or immediate circle of intimate acquaintances, will be given our attention just as cordially and whole-heartedly as anyone else, but, of course, we do expect you to use some discrimination and not attempt to ask us to look after all of the illness in your neighborhood and to aid us in conducting a free public clinic for your city or community. The large staff here at Headquarters, giving their time almost exclusively to this work, while being constantly enlarged, is operating at a tremendous cost in correspondence and clerical work, but we are happy in what we are doing and want you to get the utmost out of this service.

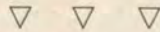
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“Searching For Truth”

THE STRANGE DESIRE IN THE HEARTS OF MANY

By FRATER WILLIAM DORR



ON all sides we meet those who are seeking for new knowledge and a greater understanding of the mysteries of life, and invariably their quest is represented by the words “searching for the truth.”

What is this marvelous, fascinating, and endless quest? And what is this truth that so many hope to find? It is not a single fact of Cosmic law. It is not a simple principle. It is not one great beam of illumination. It is a mass of unfolding knowledge constituting a new and greater understanding of life itself. Truth is but another word for experience, and experience, to be appreciated and of value, must be broad and wide, deep and profound.

The seeker for truth in the early stages of the quest is very apt to turn his attention toward schools of revelation or systems of explanation, hoping that therein he will find the truth set forth in simple language so that by the mere intellectual comprehension of it he will have become possessed of truth. In other words, he looks upon truth as something that can be expressed in a formula and that by reading or hearing this formula explained intellectually he comes in possession of it and thereby has the truth given to him.

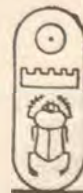
Such is not the case, and I regret to say that too many persons, who are spiritually minded and of high intellect, do not seem to grasp the idea that all truth is something that must be born within the consciousness of each being and can not be given to them or transmitted to them by any person or even by the Cosmic itself.

In connection with my work as one

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of the advisory staff at Headquarters, and in doing field work with the membership, I am constantly confronted by the remark made by new members or strangers to the effect that “the Rosicrucians may not possess all the truth” or “why does the Rosicrucian Order give the great truths freely to everyone instead of limiting them only to its members?” Such remarks are contemporaneous with those made by doubters and skeptics, who look upon the Rosicrucian organization or any helpful movement as a school “attempting to sell truths in a commercial manner.” Such ideas are absurd and, of course, seem ridiculous to those who are on the path and who have discovered the real nature of truth and how it comes to them. The idea that any person can possess truth and divide it or sell it, transmit it, or give it to another person like a piece of merchandise or like concrete things that can be confined in a few words or in a package and handed to someone else, is absolutely an erroneous idea and is responsible for much of the misconception in the minds of those who think they are “seeking for truth” in libraries, book stores, and correspondence courses or private lectures.

Truth is an abstract thing that has no existence whatsoever until the seed of it is sown in your consciousness through a divine conception and then matures hour by hour into a living, vibrating reality. It then becomes a part of you and you can not dispense with it in any material manner nor can you transmit it or even freely give it to another. You do not receive it in such a manner, neither can you dispose of it in such a manner.



The utmost that anyone can do who has had the truth born within his consciousness is to point out the way toward the conception of truth and the process whereby it may mature in the consciousness of another and become a living reality. In the first place, every great fundamental truth is only a mental concept and a psychic realization. You can not know a great truth through any objective demonstration. It can not be spontaneously created in the objective consciousness and it can not be artificially stimulated by any process of reasoning on the part of the brain and its reasoning faculties. I may attempt to demonstrate a truth to you by attempting to prove that friction will cause the chemical matter on the end of a match to change its molecular construction and produce such a heat as to form a flame through combustion. After explaining what I am going to demonstrate, I may make a very practical demonstration of taking a match and rubbing it on a piece of sandpaper and showing you the flame that results. But neither through my explanation nor my demonstration have I imparted a truth to you. I have merely pointed out to you how you may conceive of a truth through what you have witnessed and heard and the truth of the laws or principles contained in my explanation and demonstration must be born in your consciousness. No demonstration of this kind or any kind that I have ever witnessed in laboratories, clinics, or in any lecture or personal experiment has conveyed a truth to me. Only the process whereby truth may be revealed comes from the principles demonstrated or from the explanation understood. If, after my demonstration with the match, your consciousness creates from the related incidents an appreciation of a law or principle, then a truth is born in your consciousness and you are the possessor of that truth. If this is true of commonplace, material principles in living things, of how much more true it is in regard to the higher laws and greater things of life.

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The Rosicrucians have never claimed that their teachings contained "truths" but rather an explanation of true principles. The Rosicrucians have never claimed that by their marvelously graded courses of study they could impart the

truth to another, but rather that they would prepare the seeker for such experiences in life as would reveal the truth to the seeker in the only way in which truth can be born and possessed in any individual. Take, as an example, the report received from one of our active workers and members in Iowa. He is a competent physician of the medical school with a long and diversified practice, an excellent reputation in his community, and a man highly educated in the medical art. He has been a student of Rosicrucianism for a few years, but was patient and anxious to have truth revealed to him in a manner that would leave no doubt of its high authority. He had studied many so-called truths, imparted to him in connection with his studies in the medical university only to find later on in his actual practice that the truths of the medical college handed to him, or given to him verbally in the form of concrete formulas and principles, were not real truths at all, since they were not dependable and immutable in their constant manifestation and application. He became a seeker for the real truths and not the artificial ones invented by man. He came to realize that the great truths of life must be experienced and not mentally comprehended through printed or spoken words. So he began to apply the teachings and test them and allow them to create in his own consciousness their spiritual natures so that they would be spiritual concepts impregnated with the vitality of actual experience and mature into living truths of an undeniable nature. His profession offered him a special channel through which to test the Rosicrucian principles, and he applied many of the principles and laws of our teachings in the treatment of his patients. Without bias or prejudice and with the proper spiritual attitude, which left his consciousness open to freely receive every experience approved by the Cosmic, he treated patients with a new method, with a new faith, and with a new hope. The results he secured gradually revealed to him the working of some law or principle that had not been revealed by word or sign in any of our lessons. Suddenly a supreme opportunity came in connection with a patient in whom he was especially interested because of the seriousness of

the case. Now he writes a letter to Headquarters in which he said confidentially to the Emperor, "I am, figuratively, upon my knees, my head bowed humbly in the dust of contrition and humiliation, because of the times I have entertained doubts as to the ability of the Cosmic." Then he goes on to tell how glad he is and how filled with eternal happiness and joy he is because he has suddenly become conscious of a truth born slowly in his own being from actual experience, revealing a grander and more wonderful principle of Cosmic operation than the lessons could ever have hoped to teach. This man can never say that the great truth he has learned was revealed to him by the Rosicrucians, or by the Emperor of our organization, or by any of our other officers, or by any human being on the face of this earth. He can never say that he discovered a truth, or that he purchased it by buying some book or lesson, or that it was ever sold to him or transmitted to him. If it was given to him at all it was given through the Cosmic and Divine Mind within him. He now possesses that truth by Divine privilege because he earned it, and deserved it, and made himself worthy of it, and in every Cosmic, spiritual sense became truly qualified for it by his devotion, his study, and most of all by his willing service as a channel for the Masters and a means for the Cosmic work. But now that he possesses that truth and it is his eternally to do with as he pleases, he can not possibly dispose of it to another for a price, or freely, with no hope of remuneration of any kind. He may deny it if he is foolish; he may disregard it if he is unmindful at times; he may abuse it if he is willing to pay the price; he may forget it if he is insensible of his obligations; he may fail to use it properly and efficiently if he is willing to close the door against any further revelations from within; but, while he can do all of these things with this great truth, he can not impart it to another by any processes for any purpose whatsoever. Even his explanation of the great truth would not create a similar great truth in the mind and comprehension of another person. The most he could do through writing volumes about the great truth he has learned would be to tempt

others or help others to start upon the path inwardly and outwardly, which would lead to development of the concept of this same truth within them and the gradual maturity to full realization. Nothing in the form of any argument on the part of science, religion, ethics, or law, could make this man believe that the truth he now has is untrue. He has experienced it, lived it, and sensed it within his Divine consciousness, and he now knows it in a way that we can never know anything else, unless it is likewise born in the consciousness within maturity and in ultimate realization of its full bloom and radiant power.

The rose on the cross is the truth of life. The seed might be planted in the soil of our minds and hearts through the lessons and lectures we read, and by our own life and our own experience we may foster that seed and strengthen it in its process of taking root. Through love and worthiness, unselfish service and kindness, we may water the little sprout and develop it into the green stem upon which the bud of truth may suddenly develop, and then comes the unfolding of the flower and, after the bud, a rose opens to its fullest form and gives forth its magnificent color and radiance. We have the realization of a truth and nothing outside of ourselves can ever destroy that which is born within.

The Rosicrucian Order possesses no truths except those which its individual officers and members possess within their own beings. The organization itself is a material brotherhood on earth, possessing no collection of truths except as its members possess these truths. The Rosicrucians do, however, possess and offer to give to those the benefit of that knowledge and those possessions, those experiments, and those means of testing and trying the lessons of life, so that the great truths will gradually form within the consciousness of its members and be born there as living things. If you are a seeker for truth, therefore, seek within and not without. But you must know how to seek and you must know what to do and when. You may discover this in time through the bitter lessons of life, through the trials and tribulations and experiences and the efforts in your own affairs,



but this requires a lifetime and much suffering, accompanied by many delays and bitter disappointments, and it is here that the organization of Rosicrucians offers to help you. It tries to show you the way to the experiences that will bring the truth to you. It tries to point out the pitfalls that will lead to a belief in the untrue and in the erroneous that closes the portal to the temple of wisdom and casts a shadow over the little things in life that contain the seeds of truth. It offers to take you, with a friendly hand, and walk with you along the path that thousands of others have trodden and guide you in the surest and best manner while you search for the goal of illumination. It offers to share with you the experiences of thousands


of others that you may avoid the unpleasant ones and hasten the coming of the happy and joyful ones, but it can not give you the truth, it can not teach you the truth, it can not sell, buy, print, publish, circulate, or impart the truth except as it reaches your heart and inspires therein a quickening and a spiritual awakening, which will open wide the hitherto closed doors composed of bias, prejudice, doubt, insincerity, and false beliefs.

Are you a seeker for truth? Then look within, but let us go with you and hand in hand we will journey along the path and, as each discovers the truth within, each will rejoice that the other has found the truth and hope and pray that it will come to all along the way.



The Dark Night of the Soul

By RAYMUND ANDREA, F. R. C.



IN a previous article on "Waiting for the Master," we considered certain aspects of the mystical pause in the ninth grade. We stood, so to speak, individually alone, at the close of a long cycle of study and experiment, within the silent chamber of meditation. The hour for entering upon the divine assumption had arrived, and putting all lesser things aside, even ourselves, we stood, individually alone, in the holy place of stillness, expectant, according to our fitness, of some breath of inspiration and guidance from within the veil. We considered one very essential qualification in the aspirant at this stage—the power for service. This, however, is but one aspect of the mystical pause. It is necessary to approach the subject from the standpoint of the reactions in the personal life subsequent upon our work in the ninth.

I do this the more readily because members have written me very earnestly

on the matter of the above mentioned article; and it is clear that the suggestions which were given awakened a decided response in many aspirants who are working steadfastly through the grades and are looking forward with confidence to the supreme tests of the ninth. Another thing which particularly impressed me was, that some members, who are still in only the earlier grades, responded swiftly to the vibration prompted by the specific work of the ninth. Some of them, indeed, had passed through certain phases of inner experience, the rationale of which they will only meet with in that grade, which fact indicates that there are no hard and fast boundaries regarding growth on the Path, and that if some phase of truth, spoken or written, answers to experience, *there* is the pointing hand, the open door to deeper understanding, and a strong incentive to renewed effort.

In mystical literature we meet with many references to what is called the dark night of the soul, of a temporary

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suspension of that peace, joy, and assurance which the soul enjoys as the reward of long communion and dedication to things spiritual. The term, the dark night, refers primarily to a specific and culminating experience in the mystical life when the soul has to survive in its own strength for a period, the illusionary sense of spiritual loss and desolation, the sense that all it has striven for and attained has been taken away and the soul passes through a dark inward abyss of hopelessness and despair. The experience cannot be antedated, but it is amply recorded that every soul on the mystical Path at some time passes through it. But the fact which strongly impresses me on this subject is, that while the dark night of the soul may be regarded as a major experience, there are many minor experiences of a similar character which are encountered by us during our work in the higher grades, and chiefly during that stage, long or short as the case may be, which I have called the mystical pause, in the ninth. Nor is this a mere speculation on my part. Again and again have members voluntarily attested the fact. Neither does it apply to those members only, who might be considered as not specially enthusiastic in their studies and who become more easily discouraged at the little ups and downs of circumstance, or the inability to quickly achieve their aims on the Path. No, the cry comes from those who have fought long and hard for the higher things, who are intense and vital in their interest and have much creditable work behind them. They have made vigorous ascents, blessed human souls, given and given again; they have felt the touch of the Master in their lives although they have not seen his face; they have forgotten themselves and their interests for his sake. It has been natural with them to do so: they know of no higher ideal than this; and blessed forever is the sacred spirit among us which gives them this holy bias to the life of service! Now, these are worthy that the light which shone upon them should darken for certain seasons, that they might grow stronger in their own strength and be able to bear the greater light which shall surely shine upon them. Lesser souls, lukewarm individuals who

are neither one thing nor the other, have little to record of interior seasons of trial of this nature. Indeed, they are inclined to think that there is something radically wrong with your philosophy that you should be subjected to them. And, if one were writing entirely from his own experience, he would wonder how far right they were. But the experience is very far from being an isolated one; it is a well attested fact of certain stages of the Path.

Perhaps some of the most poignant letters bearing upon this subject that I have read came to me recently from a lady in America, outside our Order, who had been a seeker for years. While staying with a friend, who is a member, she met with our magazine. She read several issues, and certain articles awakened her interest. Embittered by hard experiences, she wrote me a somewhat skeptical letter, which might easily have been put to one side and ignored. But I have learned during a long experience with correspondents—and I say this impersonally and for the reason that it might prove a hint of advice and warning to others—that behind a flippant or skeptical letter may stand a writer profoundly suffering; nay, one who is too proud for the moment in the circumstances, even on the gravest subject, to be serious, and who needs and really craves for all the compassion and understanding a man has to offer. In any event, we who endeavor to serve can never ignore an opportunity for service; and in the case of my correspondent, I was more conscious of what had not than what had been written. To that I responded, and the letters referred to were the result. The burden of these letters was this: the lady had apparently almost completed the circle of worldly experience, and her knowledge was full and valuable. She had studied with teachers of theosophy, received tuition in philosophy and psychology, and had experience with various cults. She had suffered acutely at the hands of friends for deserting causes which brought her neither peace nor hope. Through poverty, illness, and cruel estrangement, she had fought her way; and at this point, having thrown all her books and beliefs to one side, a voice in our magazine made her pause



and impelled her once again to interrogate. I will note a passage from one of the letters: "If Christ and His Masters are today living in the White Brotherhood, surely out of mere human, if not divine compassion, they would have reached unto me with one tiny ray of their infinite power to endure, if not enlighten . . . surely the incense of my prayers in agony would have dimmed their eyes with tears of pity, often and over. I am always so utterly—alone. The weight of God's silence is very great."—That is sufficient. I can only say that when a cry of this nature is wrung from a sincere soul struggling upward to the light, craving to be understood and to know the reality of life, the very silence of God is filled with a divine music for it and the Master only awaits the propitious hour. And the point of this narrative for the aspirant is this: when the dark night descends in this form upon a noble and aspiring soul, the voice it needs *will* speak for it, even across far flung seas.

The dark night of the soul is just that, sometimes extreme, as in this case, sometimes of brief duration, a temporary veiling of the light and joy which have filled the chalice of life to the brim. Yet what is it but a clear call from the heights that we should stand firmly by the soul and refuse to relinquish what we have attained? That which we need above all things to meet successfully these temporary eclipses of our finest activity is an unswerving allegiance to the highest we have experienced, a perfect confidence in the inner self to reassert itself the more vigorously and understandingly by reason of a deeper comprehension of the law of evolution. The most heartening thought we can entertain at such times is, that it is our own strong efforts on the Path which cause these variations in consciousness, and that they are a part of the technique of advancement. In the ascension of the mountain of illumination there are many dead levels which must be trodden: the soul has its breathing spaces like the natural man, during which its forces must be recollected and adjusted for further ascent. The periods of waiting and silence are often tedious, but if we are observant we shall quickly realize how necessary they are and how

richly productive when rightly utilized.

If we consider the lives of the famous mystics of the past, we shall find the most striking confessions regarding these oscillations of consciousness tabulated as the dark night of the soul. The ardent mystic, forgetful of all but the inflamed aspiration for contact with reality, touches some high vibrational altitude and rests awhile in the peace and ecstasy of a larger dimension, but the mundane world still exists and demands the daily toil of his hands and feet. He needs must descend, perhaps unwillingly, and think again in terms of mortality. The wise rhythms of nature prevail; the vision passes, and so completely that he often wonders whether it were vision or illusion. He has disturbed the old equilibrium, and the new is not yet established; but he knows the law and allows it to work for good and seeming ill in all his members. Here, too, is the psychological explanation of that which we observe in the lives of men of genius in many spheres, the creative artists who live on the borderline of the mystic state. They rise triumphantly to accomplishments of superb beauty and power and pass as suddenly into the depths of negation and despair, believing they will never achieve again. Those who have read the intimate letters of the illustrious tone poet, Wagner, will see there a classic example of this experience. Indeed, he is an example of peculiar interest to the occult student; for while Wagner is known to the world generally as a musician only, a study of the man reveals him as an aspiring disciple of Buddha. Art alone could not satisfy the soul of this great master. He was conscious of a great antagonism between art and that calm, spiritual, contemplative state which, through deep study of the Eastern teachings, he knew was the secret of the greatness of Buddha. "Surely," he writes, "the glorious Buddha was right when he sternly prohibited art. Who can feel more distinctly than I, that it is this abominable art which forever gives me back to the torment of life and all the contradictions of existence? Were this strange gift not within me, this strong predominance of plastic phantasy, clear insight might make me obey my heart's dictate, and—turn into a saint.

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Oh, if ye foolish men of learning but understood the great love-brimming Buddha, ye would marvel at the depth of insight which showed him the exercise of art as the most certain of all pathways from salvation!"

In Wagner's soul, at the time he wrote these lines on Buddha and art, a drama was proceeding which no art could adequately express. Every advanced student of the occult has experienced that transitional stage of evolution, when he is passing from the sight of man into the still presence of God. That ordeal is a test for the strongest soul. Wagner passed through it; constituted as he was, for him there was no alternative. He had reached that degree of inner unfoldment where this supreme trial of the soul became the very next step of advancement; and he took it. It was a struggle well-nigh unto death. He has told us something of it in these words: "Last night when I drew my hand back from the rail of the balcony, it was not my art that withheld me! In that terrible instant there showed itself to me with well-nigh visual distinctness my life's true axis, round which my resolution whirled from death to new existence. . ."

I have referred to Wagner advisedly, because in him we have the instance of a master musician who was also a rare thinker about the mysteries of life and a devotee of Buddhism, whose mighty poems of orchestration fill our opera houses today with a Cosmic harmony which lifts the soul beyond the things of sense and time and acquaints us with the vast rhythms of the Master Artist. Moreover, the dark night of the soul shrouded this man in some of his rarest hours. Only a soul which had passed sympathetically through the heart of the world could have drawn from the Cosmic keyboard those gigantic phrases of super-harmony which chasten the soul and inspire it to lofty exercise and service.

The same laws of the eternal rhythms prevail in the soul of the artist and in the disciple on the Path. We can never rise to the heights without passing through the depths. "I have trodden the wine-press alone." The disciple who can say that without bitterness and with a consciousness of inward strength has the

inestimable privilege of having passed a severe test. Trials must come; failures, relative failures, must come; but there is a power in the real man to use the one and build upon the other. In the ninth grade we have to strongly stand prepared for both. Life is a mystic symphony, and harmony and discord mingle forever to give it meaning and purpose. Now it rises clear and inspiring to the highest heaven, anon it descends to the deepest chord of mortal existence. Only those who have known both extremes and are able to blend the highest with the lowest and act consciously and freely at the central point of equilibrium, can discern the purpose and meaning of the seeming chaotic and conflicting. It is admitted that on the surface of life there is stress and confusion arising from the babel of worldly tongues and circumstance. It is admitted that sometimes, at particular stages of our progress, difficulties seem to thicken upon us as we advance, and there is a tension in the vehicles of expression which is inclined to defeat the very aim of the new forces which they invite. In fact, there are so many unlooked for and surprising contingencies attendant upon the slow and painful birth of the new consciousness, that the cry of the travailing soul is a common factor of the Path and is ever heard attentively and compassionately by those who have had experience with it. For the danger at this point is, that a period of almost overwhelming stress of circumstances may so baffle and disappoint a powerful organization of a specific type that it turns back in discouragement and disgust and declares the whole search after reality a vain illusion. The case of the lady I have mentioned above is precisely such an instance. In spite of many advantages of personal contact with those of considerable knowledge and advancement, the swift reactions of a Karma, deeply enfolded and awaiting propitious emergence for her trial and ultimate conquest, threw her violently back upon the strength of that knowledge she had acquired; but this, being insufficient to sustain her in the crucial hour, she doubted the value and reality of it and cast it behind her in hot denial. . . . "Henceforth I walk by faith alone. . . . The



only comfort I have at present is that in eternity there is quite time enough to teach me IF there shall be anything." . . . It may be, proud, noble woman! But only in love, not in bitterness and unbelief. It is easy to pass on defiantly and affirm the non-existence of that which we have not attained. It is so easy for reason to slay the Divine intuition and leave it lying like a cherub with broken wings on the Path to God. But the Masters are yet compassionate, because they understand and have infinite patience. If it were not so, then God

help us in all our weaknesses and trials and manifold sufferings, both our own and those of others who trust in our sincerity and desire to assist, as we press on through whatever ominous doubt and conjecture to a fuller comprehension of the Christ within. Indeed, if it were not so, my correspondent would have remained unanswered. I should have found no voice to respond to the cry of the dark night of her soul; and whether or not the response shall fail in its purpose, I at least should have been the poorer for not making it.



Light on the Path

THERE ARE MANY PATHS THAT LEAD TO
THE GREAT GOAL

By THE EMPEROR



IN ANSWER to the many questions that are often asked in the personal correspondence that comes to my desk, I would like to say again, as I have so many times in the past, that the Rosicrucian Order has never expressed that bigoted and impossible idea that the Rosicrucian Path, well trammelled as it is, broad and wide as it has proved to be, and marked with the monuments of glorious achievements, as the members find it to be, is the only Path that leads to the great goal of life. It may be the only Path that is unbroken or uninterrupted in its historical existence for so many centuries, and it may be the only Path that is paved with so many carefully cut stones of helpful and practical application, but there are other Paths that go by devious ways over the mountains of obstacles and into the valleys of rest, recreation, and peace, and eventually meet with others at the portal of life's goal.

I am always pleased when I read in literature, or hear from the correspondence, of the great good being accomplished by

other organizations and by some inspired leaders, who are unselfishly devoting their lives to pointing out the various Paths and raising the first torch of illumination to guide the seekers who are dwelling in darkness. And I am happy whenever I can lend my assistance, and the assistance of our organization, to help newer organizations or newer leaders in the work they wish to accomplish. Probably the thing that brings the greatest joy to my life is to learn of the great growth of the spirit of toleration and sympathetic understanding that is continuing to manifest between the various organizations devoted to the illumination of the minds of men and women, and helping seekers to find the Path and walk thereon in peace and health.

In much of the official correspondence that comes to me from other organizations, I note a continuously greater degree of sympathetic cooperation between the leaders and workers of various organizations. I am sure that the time is close at hand when there will no longer be any manifestation of the human tendency toward jealousy or rivalry, and when the good works of each man and

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each organization will be praised as highly by its potential rivals as it is praised by the individual followers.

Certainly, AMORC has never had any occasion to feel that it had any rivals, or that it could be justified for having the least degree of jealousy toward any organization or leaders carrying on a constructive program and helping seekers to find the greater Light. In truth, we can only say, as we have always said, that aside from the false and misleading appeals to the seekers, designed solely by charlatans or frauds, and which have but a very short life, all the other organizations are carrying on a great work in behalf of humanity, and we are ready to help them in every possible way consistent with the fundamental principles of our organization. We cannot praise those which are false and fraudulent any more than we can silently tolerate their activities without protest when the spirit demands it. But aside from these, the other organizations are not good or bad from any general point of view, but simply different. All are different in their approach toward the Light and in their progress along the Path. All of them are different in their appeals to the various natures of human beings, and in their manner of assisting the individuals in accordance with their particular needs and requirements. Organizations devoted to the spreading of the greater Light are much like human beings generally; they are neither good nor bad, but different. Any other way of attempting to compare them, or any attempt to distinguish one from another on the basis of comparative goodness, is an unsound procedure and unfair.

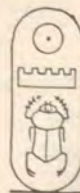
In the past we have taken pains in our magazine and literature to speak highly of the great work being accomplished by Unity of Kansas City. The leaders of that organization, its officers, workers, and representatives throughout its entire field, are men and women of high character, high ideals, and spiritual beauty. Their work is a marvelous testimony to the ingenuity of its founders, and the results they have produced in the lives of thousands constitute a remarkable verification of the magnificence of its scope and application. We rejoice in the fact

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that thousands of its followers are also members of our organization and that many of its leaders and teachers in various parts of the country are students of Rosicrucianism. No one in the Rosicrucian organization ever ceases to be a student, and none ever attains completion and graduation in the search for truth. We are also happy of the fact that many of our groups throughout the country work hand in hand with the Unity groups in the same cities.

We are also happy in the knowledge that thousands of our members are students of the Theosophical studies and are members of the various Theosophical Societies. We have written often and much about the great work of Mme. Blavatsky and praised her marvelous accomplishments. The work of Mme. Blavatsky, Mary Baker Eddy, and other women, who have founded or led organizations presenting the great truths of life, are monuments to the accomplishments that are possible through the intellects and inspired minds of women. We recently spoke with sadness and regret of the passing of Katherine Tingley, one of the successors to Mme. Blavatsky, whose wonderful Theosophical Society carried on such excellent work in this country, and which is now in the hands of the illuminated character of Mr. G. de Purucker. We have noted also the fine accomplishments and steadfast loyalty to high ideals on the part of Mr. L. W. Rogers, the president of the American section of the other Theosophical Society, headed by Mme. Besant. Mr. Rogers' sterling character, forceful oratory, excellent clear thinking, and high ideals, have kept the society under his charge in constant improvement and growth, and is a continuous contribution to the upliftment of the Theosophical students. We are happy to note that the two national Theosophical movements are tending toward friendly and sympathetic understanding and mutual cooperation, rather than toward an attitude of rivalry, as might occur with organizations in the commercial world having similar names and similar principles.

We are also sure that Krishnamurti is accomplishing a great work through his unique and distinctly different manner of

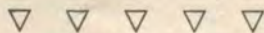


guidance and instruction. He is setting a different standard of approach toward a new Path over which he will lead many followers, who themselves becoming pathfinders, will make a clear way that will appeal to multitudes who have not found any of the other Paths suitable to their individual beliefs and requirements.

I could go on and mention a score of smaller movements in America, including the various local metaphysical truth societies, which are contributing to the greater illumination of the peoples of the western world. What a joy it is to hear of what they are accomplishing, and to hear from their various followers of the

good that has been done in times of emergency or in periods of despondency and depression. The messages of salvation, encouragement, and a new viewpoint upon life that have come to the followers of these various movements have constituted a new start or a new Path for these persons, and many of them have found peace and happiness where before they had sorrow and regret, unhappiness and misery.

Surely, God is good in His mercy and in His revelation of His laws to the messengers of Light, who found and maintain these Paths that lead to the goal of life.



Cosmic Compensation and Karma

YOU CAN PAY OFF YOUR DEBT—BUT NOT WITH GOLD

By FRATER GEORGE HURLEY



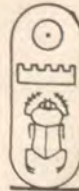
IF ALL the Oriental philosophical principles known to the western world for many ages, there is none that is so greatly misunderstood as the law of compensation, or the law of Karma, as it is more commonly known.

Its very origin as a doctrine, and its original analysis by eminent philosophers, is little known and few, indeed, realize that some of the world's master thinkers in all countries and in all ages have written about it and explained its logic and its continuous operation. It seems to be so easy for many to think that because a great law or a great principle was first revealed by the oriental philosophers, it is something that was created by them and is purely a philosophical belief, based on faith and of no consequence to the western world or to those of modern times. In this wise, the law of Karma, or the law of compensation, as it is called in the western world, has been greatly condemned by those who have not even given it a single moment of consideration. Such persons would be surprised to know that not only did the orientals have nothing to do with the establishment of the law but

that every scientific investigation proves that it is an immutable law of the Cosmic, and that in every consideration of the economical scheme of life, the law must be taken into consideration as an exact law of life. It is not a religious law nor even a purely ethical law. The true atheist—if there be such a creature—can easily become convinced of the presentation and universality of the law of compensation, as can the most orthodox and devout of any of the religions, including the Christian religion.

Ralph Waldo Emerson, the eminent essayist, wrote a lengthy essay explaining his understanding of the law of compensation. If you have never read this famous essay, you owe it to yourself to go to some library and get a book of Emerson's essays and read the one on Compensation and then read the one on Spiritual Laws, and you will understand why the law of Karma is a fundamental law.

Briefly stated, the law is, that as you sow, so shall you reap; as you create, so shall you have; as you do unto others, so shall they do unto you; as you incur debts, so shall you pay. It is strange to say that if a man or woman purchases



something from a store on credit or on memo, and a week or a month later receives a bill with a request that the goods be paid for, the person does not look upon this demand for payment as a punishment inflicted by the seller of the goods simply to make the buyer suffer for having them, but when it comes to the law of compensation, and the payment of debts under that law, millions of persons seem to think that any form of just compensation is a punishment. They are the type of person who believes that when he sticks his finger into the flame and feels pain, that nature has caused this pain in order to punish him for his foolishness. On this basis, the ignorant person has to suffer along with the intelligent one, and there seems to be neither mercy nor justice in the law. When the little kitten innocently sticks his nose into the flame of the gas logs, not knowing that the pretty, attractive color is injurious to flesh, and suffers an acute sting of pain, the little kitten is not being punished by nature for its lack of knowledge as to what the flame would do, for this would be unjust. The pain he feels, like the pain that man feels when he sticks his finger into the flame, is a signal on the part of nature to teach both man and the kitten that the act is injurious to the safety and well-being of the physical body and to warn both of them against repeating the same act. We see, therefore, that instead of pain being a punishment in this case, it is an intensive lesson of instruction which could not be taught and impressed so thoroughly in any other way. From this point of view, the operation of the law is just and kindly, and, most of all, constructive rather than destructive. When the seller of the merchandise insists, even to the extent of taking his debt into court, that the debt be paid, he is not attempting to inflict a hardship nor punish the purchaser, but to teach him a lesson that all must make compensation for what they receive.

All Karmic debts, or all debts created under the law of compensation, must be paid for, just as all contributions to the good of mankind must be rewarded. There is no escaping either the payment of the debt or the reception of the bless-

ing. The law is merciful, inasmuch as it is just, and it is impersonal and impartial.

There is a commonly mistaken idea that the law of Karma is equivalent to some ancient oriental man-made law that claims an eye for an eye, and a tooth for a tooth. Many of man's present-day laws of the land are based upon this false understanding of the natural law of compensation. In many of our man-made laws we find the demand of an eye for an eye and a tooth for a tooth, and even a life for a life, while on the other hand, man's inability to equal the justice of the law of compensation is shown in his inconsistency in this regard, for many other laws he has created do not demand an eye for an eye or a tooth for a tooth, but often a life for a simple act of error.

If you will study the law of Karma, you will see how simply and how beautifully it operates in your life, and in the life of everyone else. The primary consideration in the operation of the law is the motive back of each act which we perform. We may innocently injure another person physically, mentally, or morally, or even financially, and find later on that we have to compensate for this innocent act in a mild manner. But the compensation must be made and a demand for the compensation will continue until the compensation is made and the lesson connected with it is learned. On the other hand, the same act performed wilfully and with malicious, destructive thought in mind will bring from the Cosmic the demand for a different form of compensation than would the innocent act. And again, this compensation will be demanded until it is paid and the lesson learned.

Man's idea of compensation in demanding an eye for an eye and a tooth for a tooth shows a fundamental weakness in his understanding of just compensation. Smith may rob Mr. Jones of fifty dollars and thereby place Mr. Jones in a serious predicament that will bring in its wake a series of events causing unhappiness, ill health, and sorrow for many months to come, and the effects may even bear upon the lives of those closest and dearest to him. The law of compensation would be unfair and un-

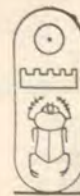
just if it demanded only the payment of fifty dollars on the part of Mr. Smith to make adequate compensation. Yet there are those who believe that because Smith robbed Jones of fifty dollars, some day Mr. Smith will also be robbed of fifty dollars, no more and no less. If Mr. Smith, however, was a wealthy man or comfortably situated in life, the loss of fifty dollars would entail no hardship and bring no suffering or sorrow into his life or the lives of those near him, and, therefore, it would not be just compensation. In actual practice, the law of Karma would demand from Smith a loss of such an amount as would bring to him the same degree of unhappiness, seriousness, and series of consequential incidents as befell Mr. Jones, and as would impress Mr. Smith with the fact that he was experiencing the identical conditions which he created for Mr. Jones. In this way only would the law of compensation be satisfied. A man may write a critical letter of another person and that letter may eventually reach a newspaper, a magazine, or some important character, where it would do untold harm and bring sorrow and grief to the person who was criticized. It might result in changing the entire course of that man's life and cost him his social position, his worldly savings, his home, and his future reputation and happiness. Do you think that the writer of that letter would be adequately cleared of the debt by having a similar letter written to him, or of him, or about him, if he were a character who had no good reputation to lose, no future to be sacrificed?

Mr. Brown may have an opportunity to appear in court and say a good word in behalf of another person, whose reputation and freedom and liberty are at stake. Mr. Brown may go into court and say nothing that is evil about this person, but simply withhold in silence the two or three good words he could say. By his silence he may bring years of suffering into the life of the man he could have helped. Do you think that the law of compensation will consider silence on the part of someone else toward Brown as adequate compensation? Not at all. The law of compensation will wait until a day comes when Mr.

Brown will want or pray for something that someone can give him without cost to themselves, without difficult effort, without injury to anyone, and then that something will be withheld as he withheld the few words that he could have spoken. It may be a signature on a paper that will be withheld, it may be the nomination of a committee that will be withheld, it may be the promotion to a high position that will be withheld, it may be good health, the birth of a child, or one of a thousand other things that will be withheld from him when he needs it most of all.

Remember that the law of compensation is not seeking to punish but to teach. The law of compensation is one of the group of laws designed by the Creator of the universe to help man in his development and progress through the advancement of civilization. To punish man for his misdeeds does not add to his development of understanding or the enlargement of his wisdom. There is not a single law in the universe designed solely to make him suffer, for the purpose of making him feel the vengeance of God, regardless of what preachers, clergymen, theologians, and orthodox fanatics may say to the contrary; there are no hell fires, no satanical forks of misery, no wrathful piercings of conscience, and no display of vengeance in any of the laws made by God. Every law that God created and maintains in the universe is kind, loving, considerate, and, most of all, constructive and instructive. Whatever suffering man endures, whether created by him or visited upon him by Cosmic principles, is not an expression of vengeance or punishment through wrath but to teach a lesson.

To the same degree that man learns the lessons thus being taught, to that degree does he pay off his debts of compensation and clear his record of Karma. Often the law of compensation waits a whole lifetime before it suddenly and unexpectedly demands the compensation for some act committed in the past. It waits for the time, the conditions, the environment, and the development of the person so that the utmost of instruction and the most impressive lesson may be learned.



A young man of twenty-five, uneducated in ethical culture, unpolished in social ethics, uncultured in habits and dress, and unclean in language, may intrude himself wilfully into the presence of two women of culture and refinement, and by his language and acts bring such humiliation and such unhappiness as would greatly disturb the health and peace of the women. The man's education and cultural development may be so low that nothing could impress him with the enormity of the ethical error he committed. Any attempt to explain it to him and to show him the horribleness of his act might bring nothing more than a smile of ridicule from him. The law of compensation would not attempt to correct him and teach him its lesson under such circumstances but might wait until later in life when his own cultural development had reached a higher degree, when he, himself, might be so placed in a social status that he would understand the nature of his earlier mistake, and then there would occur the demand on the part of the law for compensation in the nature of an incident occurring in his life that would bring home, with complete conviction, a realization of his error and a determination never to permit himself to act in this way again. This determination and the sincere intention to avoid the commission of such an error again would constitute adequate compensation and the debt would be wiped out.

We see by each and every demonstration of the law of compensation that the ultimate motive of the law is to teach us that we shall not do the things that are wrong. The law will continue its Karmic instruction and will keep on impressing us with the mistakes we have made by causing us inconveniences and regrets until we learn the lesson. The moment we realize the error of our ways and admit by frank confession to ourselves that we had done wrong, that it was an injustice, that it was unfair, and that we are willing to pay the price for our act, and that we will never commit the same act again, that moment will the law adjust its compensation so that it may be easily paid and completely settled.

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Thousands of men and women are suffering under a Karmic debt, which they are continuing to pay and continuing to experience in some form or another, solely because they will not learn the lesson and confess that they were wrong in committing the original act. They try to excuse themselves by finding some justification for what they did. They claim that what they did was no more than others have done before them and after them. They say that they did not mean to do as much harm as it turned out to be, or they say that they believed that they were justified in doing what they did, because the other person had committed some imaginary or real injury to them. Others excuse themselves on the basis that what they did, they had to do to protect their own best interests, or that what they did was according to man's law or according to business ethics, or according to general practices. All of these explanations constitute no excuse with the Cosmic, and become no form of compensation. It is only when in anguish and complete humiliation the heart and hand of the one who did wrong are raised in anguish while the lips cry out aloud and say: "I confess I was wrong; the guilt was mine; I am willing to pay and never do it again." Here we have the confession that leads to salvation. It is the confession that atones and compensates, and brings regeneration as well as salvation.

The Karmic debt may be carried over from year to year, and it may even come to those who are dependent upon us, and who can more readily pay than we can. We often find that when a man or woman has failed throughout the prime and maturity of his or her life to make compensation the law now demands payment on the part of the children or grandchildren. In this way the parents, who are still living and unable to make compensation, must have the further lesson of seeing their offspring make compensation for them.

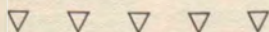
At transition, or so-called death, our Karmic debts are temporarily suspended and are not visited upon those nearest and dearest to us, for this would mean suffering for others without teaching the original perpetrator of the error the les-

son that should be taught. But in a future life, the one who committed the error will be given another opportunity, and many of them, to make compensation for the Karmic debt, will begin again at birth and continue until it is paid.

Nations, like individuals, also have their Karmic debts to pay. It was frankly said for many years before the great World War by those connected with the Great White Brotherhood, who knew that the country of Belgium would some day have to make compensation for the crimes it committed in the Congo. When Belgium became the victim of circumstances in the great World War and its country and its people had to suffer misery and loss, which seemed undeserved by them, it was believed by many to be the law of compensation finally bringing to this nation the lesson it was to learn. The gold it had taken from the Congo through the pain and suffering of innocent men and women was lost to it, and the nation had to see its own people suffering, as they had caused others to suffer. Before the war was over, that nation of wonderful people had learned the great lesson of the law of compensation and had made adequate compensation, and that country will be free in the future of any such debt, and free to grow and become a wonderful nation.

We cannot assume the Karma of others, unless we are so related to someone who owes a debt to the law of Karma that our suffering and our payment of the debt will teach them the lesson. We cannot voluntarily assume the Karma of a friend or a brother. We cannot learn the lesson that the law demands someone else should learn. For any one of us, therefore, to assume the obligations, the sufferings, the responsibilities of another person with the hope of enabling him to escape a Karmic condition is an error of judgment and a futile effort on our part. We can only aid such persons

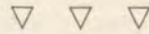
by analyzing what they have done in the past and helping them to discover the act which brought about the Karmic demand for compensation, and then help them to perceive the lesson, to confess their sin, to admit their debt, and be ready to pay according to the law. This will make the Karmic debt lighter; this will enable them to stand it the better and will bring an end for all time to their sufferings and their problems. This is the only way in which we can help others with Karmic problems, and the quicker each one of us scrutinizes our past and tries to discover the unfair, unjust, unkind, unmerciful things we have done in the past and offer ourselves in readiness to willingly, gladly suffer in compensation, the shorter will be the time in which to make the compensation, the easier will be the form of compensation, and the greater will be our strength to carry it out, and the more quickly will the time be cancelled and the record made clean. If you have problems in your life that seem insurmountable and if something seems to be holding you back, something constantly preventing you from having your wishes fulfilled, something always occurring at a crucial time to bring you ill health, or unhappiness, or misunderstanding, something holding you enslaved in conditions which are not normal or natural for you, then look within, and with that honesty of the inner self that cannot be deceived, find the error in your ways of the past, and go to God and the Cosmic with the sacrifice of the lamb and the blood that purifies as an offering, and ask for salvation through compensation. The way will be made easy and we have that grand and glorious character whose sufferings and trials and tribulations, whose teachings and ideals taught us what to do, and who by His own character and methods pointed out the right Path to salvation and who said, as the Christ spirit and a representative of the law of compensation: "I am the way!"



Constructive Thinking

LOOKING FORWARD WITH CREATIVE THOUGHTS

By FRATER HAROLD ORTWALD



IT IS IMPORTANT that our thoughts, in order to be of benefit and help to us, must be more than thoughts of peace, love, health, and happiness. They must not be passive thoughts but active ones, and they must be creative and constructive.

In the days when the eminent French psychologists were benefitting so many through their formulas of affirmations, it was noticeable that the affirmations selected by these authorities were not ones which were merely passive. They did not say: "I am well; I am happy; I am prosperous." They had the constructive creative element in them and were worded in this way: "I am becoming healthy day by day; I am becoming more happy each month; I am becoming more prosperous."

Soon it was found that the affirmation had little to do with the success of the formula and that what was more important than the spoken words in such affirmations was the thought back of them. It was found that instead of making or stating these affirmations several times a day, if the person would hold the same constructive thought in mind the whole day long, greater results were obtained. Affirmations, therefore, as a formula for audible or inaudible use were soon abandoned and the truly mystical principles, as explained in all of our Rosicrucian teachings, were adopted.

As we go about our daily affairs, no matter what we may be doing, we should have in mind the fact that all of the universe is being recreated and reconstructed, and that as a miniature of the universe our own body is being recreated and reconstructed hourly. We should swing into line with these crea-

tive processes of the universe in whatever we are doing, we should think that our acts are part of the constructive processes of the universe and that we are creating for our future, mentally, physically, spiritually, and financially. As we rise from our bed in the morning, we should think that our breathing, our moving, our bathing, and finally our eating are creating a new body, new vitality, newer opportunities, and newer advancements in our affairs of life. We should constantly say to ourselves: "I am progressing; I am succeeding; I am bettering myself because I am bettering my environments through bettering my efforts and my accomplishments. I am making this day a success because I am making it fruitful, profitable, and contributory to the requirements of my own life and the lives of others." I am going forward, is the thought that should be in the minds of every living creature. With such thoughts in mind our actions will become more constructive and we will hesitate to do any destructive thinking and there will be no place in our thoughts for destructive ideas or any emotions that are destructive, such as envy, hatred, anger, jealousy, or revenge.

Each hour of the day is an opportunity to start a new life, a new career, a new beginning.

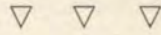
Each day of the week is a new start in accomplishing the great aims of life and in creating and constructing the things which we would have in our lives.

Keeping the mind active in constructive thinking, looking forward instead of concentrating on the present period and getting away from the now into the future that is being built and made into actuality each moment, will quickly bring a change in our lives.

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Cathedral Notes

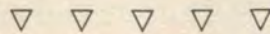


DURING August and September the last period of each Thursday night will be used for the special contacts with the Emperor and with any high officers of the organization in other lands, with whom arrangements may be made by the Emperor to be present at such contacts. Therefore, if you enjoy making contact with the Emperor at the Cathedral of the Soul, be sure to arrange for the last period of each Thursday night during the months of August and September.

If you are a new member, and are above the sixth lesson of the first Neophyte grade of study, you should receive, with the seventh weekly lesson, a copy of the book called "Liber 777," contain-

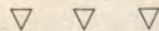
ing the schedule of contacts with the Cathedral of the Soul and an explanation of what the Cathedral is and the benefits to our members through such contacts. If you are above this grade in the work and have not received such a book, you should write immediately to the Supreme Secretary at Headquarters for a free copy of this interesting book.

The Cathedral Welfare League is carrying on a wonderful work with hundreds of persons in various localities, who greatly need and greatly appreciate all that the Cathedral is doing for them, and the many thousands of members who are using the Cathedral in so many ways report marvelous blessings. Certainly the Cathedral is the greatest joy of our lives and we want everyone to participate in its benedictions.



A Helpful Prayer

By BRO. ROBIN PICKINS



AUGUST AND IMMATERIAL ONE, in Thee we live and move and have our being. Thou art the life of all creatures.

Thou who are tenderer than all mothers, wiser than all fathers, more skillful than all physicians—hear my prayer!

"**GOD OF MY HEART**—Indwelling Divinity—I now become quiet, receptive, grateful I am consciously attuning my mortal consciousness to Thine.

Thou didst bring this physical phase of my Self out of chaos and the dark. My members were fashioned by Thee within the womb. It pleased Thee to bring me into being with breath: and

STILL ART THOU *THE HIDDEN WISDOM WORKING WITHIN ME.*

BE MERCIFULLY PLEASED AT THIS TIME TO RELEASE WITHIN MY BODY AND BRAIN THE HEALING STREAMS OF LOVE, LIFE, AND LIGHT. IRRADIATE MY NERVOUS SYSTEM — MY BLOOD, BONES, AND FLESH — EVERY SINGLE CELL OF MY PHYSICAL BEING WITH THY BENEFICENT VIBRATIONS, AND *BE THOU, OH, GOD WITHIN, MY HEALTH, MY STRENGTH AND MY HAPPINESS!*

In the name and by the sign of Rosae Crucis.

Amen!

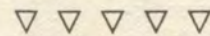


SPECIAL ANNOUNCEMENT

The Mystical Life of Jesus

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

IMPERATOR OF AMORC FOR NORTH AMERICA



This is the book that our members and friends have been waiting for. It has been in preparation for a number of years and required a visit to Palestine and Egypt to secure verification of the strange facts contained in the ancient Rosicrucian and Essene records.

It is *not* an attack on Christianity, nor a criticism of the life of the Great Redeemer of Men. It is a full account of the birth, youth, early manhood, and later periods of Jesus' life containing the story of His activities in the times not mentioned in the Gospel accounts.

The facts relating to the Immaculate Conception, the Birth, Crucifixion, Resurrection, and Ascension will astound and inspire you.

The book contains many mystical symbols, fully explained, original photographs, and a new portrait of Jesus. There are over three hundred pages, with seventeen large chapters, beautifully printed, bound in purple silk, and stamped in gold.

Here is a book that will inspire, instruct, and guide every student of mysticism and religion. It will be the most talked about book of the year, and will make a fine gift. Read it and be prepared for the discussion of it that you will hear among men and women of learning.

Sent by mail, postage prepaid, for \$2.90

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

*The
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Two hundred twenty-two

THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

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Special Announcement

The Joy of Every Rosicrucian and a Guide to Every Seeker

A NEW BOOK

Rosicrucian Questions and Answers With Complete History of the Order



ALL Rosicrucians in the world will be happy to read and possess this book as will be every seeker who has tried for years to contact the real fraternity of the Rosy Cross and learn how and where to enjoy its teachings and its benefits.

For years seekers have had to thumb through hundreds of miscellaneous books in large libraries in order to secure a little light and some definite information regarding the Rosicrucians, their history, rules, regulations, and manners of carrying on. Many seekers who have finally contacted the true Rosicrucian Order state that they sought for years before they could find the definite keys that would unlock the mysteries of the origin and existence of the Order, and the path that would lead them to the portal of the first chamber. A few books in foreign language in distant lands have contained a brief history of the Order, but never before in English or in any language has such a complete history been published of the ancient origin of the Rosicrucians and their activities in all foreign lands and in America.

To the seeker it opens up the sealed chambers of the traditional and actual history, and presents a picture that is alluring enticing, fascinating, and instructive. To the member of the Order the book is a joy, because it brings to him a proper pride in the origin and great accomplishments of his brotherhood, and enables him to show the high ideals, purposes, and attainments of this very old brotherhood.

SCORES OF QUESTIONS ANSWERED

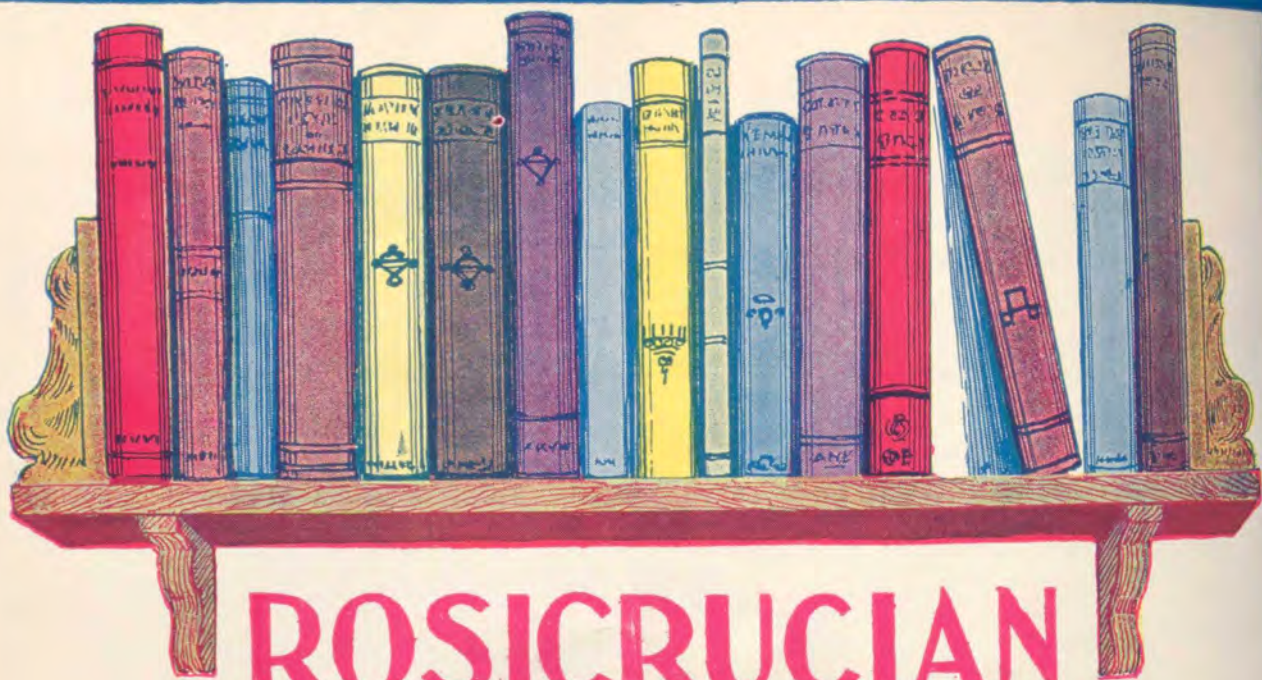
In addition to the very complete and interesting history, there is a second part of the book in which scores of important questions are indexed and answered in detail. To the seeker and member alike, these questions and answers form an encyclopedia of great value and unlike any similar book of mystical and occult information ever published.

The book was written by Dr. H. Spencer Lewis, F. R. C., Imperator of the Rosicrucian Order for North America, is well printed on antique book paper, with over three hundred pages, bound in green silk cloth, and stamped in gold. It makes a valuable addition to the Rosicrucian library. Price per copy, \$2.50, postpaid.

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