

# The ROSICRUCIAN DIGEST



AUGUST  
1931

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# Suggestions

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

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# The Rosicrucian Digest



*Covers the World*

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

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# The THOUGHT OF THE MONTH OUR BROTHER'S KEEPER

By THE IMPERATOR



IN THESE days when we hear so much about personal rights and personal liberties and the constitutional guarantee of freedom in the exercise of these liberties and rights, we often wonder whether man really realizes to what extent his rights and liberties are actualities and to what extent they are merely theoretical.

We hear the vociferous comments of those who think that prohibition of any kind is a devilish attack upon our liberties, designed by scheming politicians and reformers to make us unhappy. Such persons probably also complain because the sun shines only ten or twelve hours out of the twenty-four and because the trolley cars do not run every minute instead of every ten minutes and because a dollar bill only has one hundred cents back of it instead of an unlimited supply.

In other words, they are died-in-the-wool objectors to restrictions and limitations of any kind. You will notice that these sort of persons believe that they should have the freedom of the seas and of the sky, the air, and the earth, but they will not concede such unlimited freedom to everyone else. They claim that they should have unlimited privileges in eating anything, drinking anything, going anywhere, or doing anything that comes to their minds. They want to be free souls, whatever that is, and just run amuck in this universe. They even liken themselves to the comet

that cuts across the sky and seems to have the entire heavens for its unbridled course.

If they only knew the principles of the universe correctly they would realize that a comet has a well-defined course upon which it must stay or there would be a catastrophe in this universe that would be more serious than anything that has ever happened in the past. Even meteors that seem to drop to the earth unexpectedly and seem also to be unlimited by any principle or law, manifest some constraining influence that has kept them from falling in the heart of a great city and doing untold damage.

The important thing to keep in mind is that none of us can be an unbridled, uncontrolled, *free* being, doing precisely as we please, because each one of us is our brother's keeper to a certain extent and not one of us can live and think and act without having some influence or effect upon others; and our liberties are the liberties of everyone and our power is a part of the united power of all beings.

I think this point was excellently and beautifully illustrated recently when a clergyman at the Methodist Conference held here in the West stood upon the platform and made this statement: "As long as Crusoe was living alone on the island he could take his gun and stand on any point of the island and shoot in any direction as often and as carelessly as he pleased, but the moment he discovered Friday and knew that there was another person on the island he had to be careful about shooting; and every time he raised his gun to fire he had to



stop and think a moment and ask himself where Friday was."

Certainly, all of us are in the position that Crusoe occupied after he discovered the man Friday. The only difference is that we are surrounded by thousands of Fridays and we have more than one gun. We have not only a material firearm in the form of a pistol, rifle, revolver, machine gun, or cannon, but we have bombs and other explosive things of a chemical nature and we have automobiles and wagons, and ferocious dogs, howling radios, and similar man-made inventions, along with diseased bodies, contaminated auras, objectionable personalities and that which "four out of five" also have. And then along with all this we have the most dangerous power of all, *the power of our minds*.

Certainly we must bridle and control some of these personal assets and dangerous weapons, regardless of our individual rights and liberties which a man-made constitution has guaranteed to us, but which the Cosmic does not classify as belonging to us in any personal sense at all.

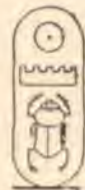
The Cosmic does not look upon itself as a personal ruler that gives first consideration to its own desires, but is ever mindful of the needs and requirements of the majority. In other words, all of the Cosmic and spiritual laws take into consideration the utmost good, the utmost benefit, of all living beings, and until we place ourselves in attunement with this same thought and guide ourselves accordingly we are out of harmony with universal law. The person who wants to be entirely free and call himself a *free soul* is like unto a drop of water trying to rise up out of the ocean and float off into space as an individual entity. It no longer is a part of the ocean and it is no longer useful or even beneficial to itself, and the good, bright sun will soon evaporate it and let it float off into nothingness in the heavenly space.

It is not necessary for us to lose our individual identities or to lose our individual power by being attuned to the mass consciousness and co-operating with it. But each thought that is held in our mind and radiates its energy into space to contact the minds of others

should be censored by our conscious understanding of our responsibilities to others. Just as we would guard and guide ourselves in the handling of a firearm in the center of a crowded street, so we should guide and guard our thoughts and words and actions. Unless the thing we contemplate doing will be congenial and beneficial to others, as well as to ourselves, it is selfish and therefore dangerous. Not one of us can hope to be extremely happy, extremely successful, and extremely prosperous, if all of our efforts and all of our achievements are going to be as a result of a sacrifice or loss on the part of others.

I have often wondered, as I have watched some men at horse races, and questioned whether they realized in the proper sense the responsibility they were assuming in making bets and accepting winnings. In watching a horse race there is an extreme thrill and enjoyment in noting the understanding that the horse has of the principles of racing, in seeing the test of skill, and in admiring the beauty of the animal's actions.

But when men can find a real thrill in investing a few dollars on the selection of a number or name of a horse and then go away with a multiple of that amount of money, perhaps a hundred fold, there is something wrong in their processes of reasoning. Every dollar that anyone wins at a race track, or at any form of gambling, represents a dollar lost by someone else. Gambling of this kind is only a matter of book-keeping of debit and credit. What some win, others must lose. The two amounts must balance, with some book-maker or schemer standing in the middle taking a percentage from both. But the happiness that one man or a group of men find in walking off with money thus secured is inconsistent with Cosmic principles because it represents a loss, a sorrow, a grievance, a serious predicament to someone else. Too many persons in the world today are enjoying great benefits as a result of the suffering of others. Such happiness cannot last and it cannot contribute to either the benefit of the winner or the ultimate benefit of humanity at large. The only happiness that each one in any community can really experience, aside from spiritual happiness, is that physical,





material joy that comes as a result of the accumulated mass-happiness of those around him.

We, who live here in this Santa Clara Valley, for instance, have learned why the old timers called it the Valley of Heart's Delight. When the first explorers came to California and traversed the greater part of the State they selected this valley surrounded by hills on the four sides, as the most picturesque, the most attractive, little spot in the whole State for the founding of a city. Its soil gave every evidence of being highly productive; irrigation was simple; the climate delightfully balmy throughout the year; the means of navigation and transportation were clearly evident. So the first pueblo was built here and it later became the first capitol of the State where the first Federal buildings were built, and it is today the center of the most beautiful suburban residential district of the whole of California, and it is known that within a few miles of this city there is a community of multi-millionaires, representing the greatest aggregation of wealthy homes and wealthy individuals in the whole of the United States. Here are universities, colleges, and the most advanced institutions of learning and culture, and thousands upon thousands of persons find extreme happiness,

health, and prosperity. All this is because most of the individuals in the community and in the entire valley, work in co-operation with the principles of universal happiness. Each realizes that to enjoy life in its fullness we must share such blessings as we have and learn to enter into the spirit of co-operative attunement with universal principles.

We must always be watchful and mindful of our own weaknesses and our own contributions toward the effect upon others. We could not have beautiful homes and health, happiness and pleasant environment, if on all sides of us there were disease and poverty, want, and privation. None can continue to enjoy what is rightfully his, as well as ours, if he is sending forth or producing that which is destructive or unkind, inconsiderate, and out of harmony with the universe.

Keep all these principles in mind and restrain yourself and limit and restrict your personal ambitions, if they are of a nature that brings sadness, or want, or suffering of any kind to others. Be your brother's keeper in so far as you are a guardian of his interests, as well as guardian of your own, and in this way fulfill the very spirit of Cosmic law as well as the letter of human conscientiousness.

### PLEASE TAKE NOTICE

The Emperor and his wife are planning to leave California immediately at the close of the Convention in July and hurry to New York and onward to Europe to attend some special conferences with Rosicrucians in France, Germany, and Austria. The Emperor will be absent from his sanctum at the Supreme Temple throughout August and September, and no personal letters requiring his individual attention should be addressed to him during those months. All important matters pertaining to the work of the organization should be addressed to other departments. Letters addressed to the Emperor during this period may be unnecessarily delayed in being answered. Therefore, direct your correspondence to the Supreme Secretary or other departments of the organization if it is possible to do so.

### —♦— PORTRAITS OF THE MASTER JESUS

A beautiful replica of the large oil painting which hangs in the Initiation Chamber of the Supreme Temple may be had. We have had an art photographer make a very fine photograph of the painting that registers the beautiful expression, and the mystic, Aryan character of the Great Master. To those who wish copies of this picture, we will be able to furnish photographic prints in black and white, on heavy paper, size 8 x 10 for \$1.00 each. You may also secure these portraits hand painted in oil for \$1.75 each. These will make beautiful pictures for your sanctums or homes. Postage is prepaid. Send remittance and order to Rosicrucian Supply Bureau, San Jose, California.





## Suspended Animation

THE POWER OF SUGGESTION THROUGH BELIEF,  
KNOWLEDGE, CONTEMPLATION, CONCENTRATION,  
VISUALIZATION, MEDITATION AND REALIZATION

BY DR. JAMES D. WARD



HIS lesson is the heart's jewel, created by the universal soul and portraying a vivid manifestation of the higher teachings of infinite wisdom, weaving the fabrics of human lives strand upon strand, here an incident, there an episode manifested by that infinite law employing perpetual motion to fling the shuttle.

The world's greatest hero is he who masters himself, for it is then that the eye of dharana is opened and all nature becomes an open book.

We cannot suspend animation by suggestion and concentration but only through the exercise of the wisdom of God, the wisdom to understand spirit, vital force, mind and matter, and how to control them, which comes as a result of discovering truth and how to differentiate between positive truth and negative delusion.

I only know of five American born men,—Imperator H. Spencer Lewis, J. J. B., J. M., J. S., and myself, who have this power within us developed to a point where we can see ourselves penetrate the whole universe and become one with the universal spirit and work with it. By becoming one with the absolute we can recognize all transcendent truth and we can go from physical into and through the psychic and thence to the spirit. There are several Hindus in America who know and understand suspended

animation, and they will, I am sure, stand by me in this article. Then, if Brother Lewis, M., S., and B. endorse it, I will be happy. This will probably be the first article of its kind made public in the United States, and, therefore, I will be conservative.

Those who cannot see and understand human vibratory thought waves, nor the soul of man, nor WHY man is, cannot suspend animation until they put into practice the spirit of universality and become one with the Infinite. While this divine lesson is as deep and wide as the Red Sea was to Moses and the children of Israel, we are going to cross it in this article, "Flesh and blood hath not revealed this to us but our Father in Heaven." Personally, I will only be instrumental in lighting and illuminating the way by now and then touching your hearts with divine injunctions. My ardent desire is to do it justice by doing it perfectly. I will have but little trouble with those who know and understand the law.

The only way you can understand abstract philosophy and truth is to reason by deduction instead of induction and by living in a perpetual rapture of love and faith until you can visualize human thought. Your psychic body is your divine inheritance. The evolution of universal spirit is that ever endless, boundless truth, unifying all sects and creeds and making peace between reason and faith. In the course of time you can consecrate yourself to concentration, teaching, studying, and become





intuitive to where your intuition transcends time, space, and limitations of the body so that your human ideals ascend to that place where you have faith in faith and really believe. "Blessed are they who having not seen, yet believe." When you can command the power to concentrate, have clear sight, knowledge to visualize, using the heart to meditate and wisdom to realize, then and only then can you succeed in suspending animation in yourself. Man desires, God wills.

Concentration is the only means of absolute control of mind, soul and body, and in order to succeed you must master these faculties. Remember, each soul is innately divine. Realization comes by manifesting divine humanity, either by worship, psychic control, or scientific philosophy. "You are then free." "This is the whole of the law and the Prophets."

Every phenomenon that was ever produced on earth by control of the vagus nerve has been called a miracle by the unlearned. I believe I was the first American to stop or to control the pulse in either arm; this I did on James J. Bruce in 1899 in Dallas, Texas. I willed it by concentration, then "shouting" the thought. That is the secret. It is thus we go to a state of superconsciousness. While in this state the soul enjoys its blissful peace, at one with infinite intelligence. Even then unless we know the difference between the sympathetic nervous system and the cerebro-spinal nervous system, we can never safely suspend animation nor heal the sick. Nor can we stop the radial and temporal pulse on both sides at will; stopping the heart beats; causing the heart to contract to one half its normal size.

Those who know how to vibrate on more than one plane and know philosophy and anatomy, may know how to perform this feat, because we know how to control the sympathetic nerves of the anatomic nervous system in the muscles of the heart. This is the only way we know to suspend animation in ourselves.

Suspending animation in oneself is dangerous unless you understand the law, but as before stated your Imperator Lewis, J. J. B., M. S., and I have

ventured thus far. We cause our spirit body within to contact and become one with the universal spirit. Personally my experiences justify me in saying that we raise our vibrations to a point where we see ourselves as God sees us and where no other human being can see us except through projection.

Before we endeavor to prove anything, let me give you a Hindu proverb. They term it a divine injunction. It is this: "Do not accept anything as a fact until you have proven it unto yourself." You cannot accept truth until it becomes truth to you through divine wisdom. That being a fact, it behooves us to listen and have faith to realize the divine gifts of the infinite that have passed down to us through suggestion since the beginning of all manifestation of God in manifestation. The law of suggestion began before anything was done on earth.

There are twelve distinct and discrete degrees of suggestion with sixty intermediate charges and obligations to be learned in conferring these degrees.

Divine intelligence suggested that man be produced in the image of God, acknowledged and the divine seal stamped thereon. Thereafter, God suggested His laws through man to meet the prayers of man and to satisfy his powers and apprehension. God's suggestions brought to man the divine soul, and to nature, order, harmony, love and beauty,—the all of which produce infinite perfection.

God's law of suggestion proves that the material world is bound to a spiritual world through divine suggestion. This energy is the dominating power of God, seen and unseen, create and uncreate, the manifest and unmanifest. The unmanifest is a world of unseen wisdom that we should see (the spouse of the soul), while the manifest shows the suggestion of a world of nature which is of God. *Nature is God's masterpiece.* The unseen is the mind and thought, the spirit of God and the soul of man.

Remember, at God's suggestion, truth and nature are friends of man, but some men repudiate both of them. God suggested man's divinity in the fullest expression and this universe in millions of expressions. God makes no mistakes. If he did the divine mind would be a failure and everything out of harmony.



The true science of suggestion for many years was a buried treasure to American people, while in some countries it was well understood. Some of you are now beginning to understand its powers and limitations. The Masters of the East do not have a monopoly on it, nor do they have a corner on the kingdom of God, but they do have a true conception of God and man and of the purpose of life on earth and its journey through the heavenly planes, even to the celestial throne where infinite truth is enthroned and lasts throughout eternity. They drink deeply of the Pierian Springs.

Some people have decided that there is a different viewpoint from the one they have, and that there is something that they do not have which appears to be beyond their reach; and they seem to be seeking an explanation of the unexplained mysteries of life and continuity beyond the grave. "It is well." They can get more of it through suggestion than perhaps they can comprehend but, thank heaven, people are becoming truth seeking and are ready to listen and believe.

When a student is ready to learn a thing, either science or religion, he has a halo around him and the divine spirit lights that halo so that it cannot be hidden from enlightened view. He is then ready for that divine message. It is then and only then that the inherent truth of Christian philosophy is given to us by suggestion, and can be taught to understanding,—God the true and only teacher.

One of the hardest things to learn in suggestion is to make your physical nature obey your soul. Also in suggestion it is essentially important to understand the difference between God and man; therefore, the occult teaches that man is God, man is spirit; God is spirit, God is cause of spirit and God is cause of man. God is infinite and man is infinite, being the same substance, but vastly differentiated. But, listen, lest ye forget—**GOD IS ABSOLUTE.** God is the sum essence of all potentialities, of the divine mind, the Cosmic substance from whence came all things. God is the divine soul controlling the sea of mind. God is the life of the world, the dynamo

of the spirit body. God is the spiritual teacher of all mankind, the only source through which you can know the true reality of the universe. God is principle, life, truth, spirit, love, mind and soul, all in all. God is pure and we are only pure when centered in God. God is the light of the world that guides our footsteps. You cannot realize God unless you recognize Him which you must do without seeing Him. When you are alone with God you must forget self and do all you do in realization of God, the God in you, the unseen Solar Glory.

God's law is a law unto Himself; unchanging, unfailing and cannot be broken. While, on the other hand, man is the *individualized extreme solar system which intervenes between the two poles of the law.* That is why man is what he is—God's suggestion. Man is God's idea. Man is produced, evolved and manifested in God's spiritual image; therefore, man is the divine in humanity and through man, humanity becomes divine. Man is God's ideal in and out of that infinite intelligence, that infinite sea of mind which is God. Man is God's crowning glory; and even in the castle of God's ideals there is a refuge for human souls where they are taught to grow unto and into the divine illuminating Light of universal Soul.

Life is full of God's ideas and suggestions but it takes both knowledge and wisdom to interpret them and pass them on to students by way of suggestion. The public does not always take kindly to one who knows the truth and dares to tell it or teach it. Therefore, we are now approaching our students with care and caution, preparing their instinctive mind.

I realize that I am dealing this moment with an ever restless wave of humanity tossed by the storms of emotions on the raging sea of life with thought only for today instead of eternity. Untutored minds are allured by the false and deadly flowers of vice and deception. With that vision before me, the darkness of death, and with the certainty of the hereafter as my problem to solve and to demonstrate in suspended animation, I must furnish you indubitable evidence of their solution. When I want a thing with a purified





will, I am then receptive to divine knowledge. Then it is that intuition comes to my rescue. Everything on earth is alive with impersonal consciousness. It is the divine within which is eternal.

By way of explanation in dealing with the mind I give it to you as taught to me. When I speak of the instinctive mind, you may call it the natural or objective or conscious mind. The spiritual mind you know as the subjective or subconscious mind and the celestial mind you know as the superconscious mind. I can best honor my teachers by passing it on as given to me. Therefore, I tell you that mind is thought principle. If mind controls the body—who or what controls the mind? Instinctive mind,—conscious control; spiritual mind,—spiritual control; celestial mind,—celestial control. When wisdom is highest in the mind it is then that you get your heart's desire. Mind is the sensorium of your feelings.

When you give a suggestion to a student for scientific demonstration, inform him of the true divine nature and inherent character of the different degrees of mind. Then, you will observe results that you have never attained before. Teach him that mind is separated by three distinct and discrete degrees,—instinctive, spiritual and celestial mind. The interior of man belongs to mind and is separated into many more degrees.

Mind has its seat in the brain in its first principle. Instinctive mind encloses, encases and envelops both the spiritual and celestial mind. Mind impels the body at will. Instinctive mind in form and image is as a world; spiritual mind in form and image is as heaven and derives its form and images from the spiritual world. Instinctive mind has two regions; the higher is called rational; the lower, sensual. Instinctive mind is supposed to be continuous, yet when it contacts the two higher minds it appears to be more discrete but it is seldom as reliable as they are. It is so reactive that occasionally, when the two higher minds are not contacted with it, it will act against them instead of with them. Spiritual mind, however, is deeper rooted and helps to balance the instinctive mind. The spiritual mind controls the man with high emotions, high ideals

and different instincts yet certain it is that the lowest forms of human life have the fourth principle or instinctive mind and some of them but little higher than dumb brutes.

In higher types one can observe the gradual changing—as the Masters say, grading and merging the higher type into the fifth principle; yet we do not want you to forget that even the highest type of man having a keen intellect, carries with him that fourth principle of instinctive mind and uses it frequently and sometimes is used by it. It is a sad thing in life to see the astute young man who thinks he knows it all, thinks he is the incarnation of Confucius, thinks he has a Confucian mind, only to find that he has begun a new day. The worst is yet to come; he seldom finds that out, and goes on and on, and God pity him who permits the instinctive mind to usurp or control his higher or spiritual mind. If one can purify his intellect and emotions and stabilize his instinctive mind then the spiritual mind is purified.

Some of the occult schools call the fourth principle the instinctive mind and it is in this stage that man uses it most. It is understood that physical man could not exist without it; do not forget that. It is the instinctive mind that gets into the habit of doing things and it gathers unto itself valuable information from many sources. Not all are hereditary, but many are the thought waves recorded therein. Such men as Burbank, Ford, and Edison, have used the instinctive mind in the fourth principle instead of allowing it to use them. One more statement concerning the instinctive mind. It is the basic foundation of appetites, passions, desires, instincts, feelings and emotions, manifested in man, and when he is deluded by negative delusions he has no compassion for good or for God. That is because self-consciousness never comes to man except through unfoldment of the spiritual mind.

Celestial mind derives form and image from the highest and purest celestial soul, which, together with the spiritual mind, comes to the aid of the instinctive mind and concentrates on infinite knowledge and wisdom. The instinctive mind is the Key to so-called mysticism.

*Five hundred eighty-four*



The spiritual mind leads you onward through peaceful realms free from delusion, lighted with the bright and shining eyes of illuminated souls that have found bliss. When mind becomes perfect through divine peace the body becomes perfect. Then the mind, soul and body are ready to proceed. There is a critical point in man's physical life as the fifth principle (man's intellect) begins to unfold.

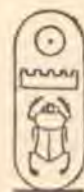
In producing the above mentioned twelve degrees of suggestion and concentration, you begin first by suggesting to the student that "we are going to do or not to do a certain thing for a certain reason, in a certain length of time." Almost instantly the proposition looks reasonable to the student and if it be your intention to suggest to him to sleep, stop pain or carry out some other purpose, tell him so. Explain how to relax, suggest every thought and action. Laying on the hands is often helpful, though my work is done without touch or word. This is the way I was taught, using the power of concentration, deep breathing and "shooting" a thought. The American method is by hypnotism. It is the easiest way because they hear your suggestions and feel your touch, and if you have any magnetism they feel a magnetic thrill that makes them anxious to obey your suggestions, and if they actually fall "asleep," then and there is your time for suggestion.

The laying on of hands is all right in touching or passing up and down the spine, the longitudinal vertebral ganglia and various sympathetic plexuses, thereby getting quicker and more active response. The same method may be used in healing with massage, all kinds of adjustments and magnetic vibrations, working on the spinal nerves which go to every part of flesh, blood and tissue. All are useful and good for divine healing, instead of working through the spinal nerves, you use the sympathetic nervous system through the psychic body where prayer consistent with God's law is always answered, because the soul is the essence of God's love. The only reason for failure is because some do not have faith. If you really believe in faith then you have faith in

faith and get results. Others are too meticulous and do not concentrate.

We have a long and interesting road before us to travel, so let us go on where it is most interesting. You now take your students into and through the spiritual mind and in that state your students become rigid. This state is known as the cataleptic state. Some teachers claim rigidity takes place as the student goes through the third degree and others contend that it comes as they go from the third to the fourth, but occult teachers known that after you get into the third degree your instinctive mind stops acting alone and is merging into the spiritual, which produces a shudder and a twitching sensation which generally but not always produces catalepsy. Occult teachers can stop the student in the third degree before he gets rigid, also after he is through and relaxed and before he goes into the fourth degree. They can then have the student rest in the first part of the degree, having suggested to him in the second degree that he need not stop in that rigid cataleptic condition, but it takes an experienced teacher to do that. If your student is rheumatic or crippled it is much better to put him through the cataleptic degree daily and forcibly break up the adhesions, having, however, suggested to him in the second degree that he will not feel any pain during the breaking up of the adhesions nor thereafter. Following your suggestion for a few days, you forcibly break the adhesions and your student is well. The effect of any suggestion is the result of the manner, form and power of the teacher's mind to send the suggestion to the student.

I have often witnessed divine healings in some Pentecostal meetings and other churches where there was every degree except suspended animation, even projection. Projection is different from suspended animation only in that in projection you may go anywhere that you can go in suspended animation, but in suspended animation the heart stops beating. There is no danger in projection and every one should study and try again and again, practicing the Rosicrucian teachings until you succeed, but do not undertake suspended animation until you know the law.





The best proven methods are taught by adepts who suggest to their students in the first and second degrees what they are going to expect of them,—how far they wish them to go, and secure an agreement beforehand to go to that point and return at their suggestion or command. The students will usually do so. It is wise to suggest to them not to remain too long in the fourth degree, and when you suggest to them to go from the third degree on into the fourth degree tell them you have something in the fifth degree that is very important for them to look into, and get their minds on the fifth degree. Do this always with new students, so that when you see them going from the third into the fourth degree, you can, as soon as you observe that deep breath and know they are in the fourth, at once suggest to them to "let's go on now into the fifth degree." Unless you do this the students may wish to remain in the fourth and fail, neglect or refuse to go further. In fact, very few ever go further. All new students like to remain in the fourth degree, as it is their only chance to read people's mind. Watch them closely and suggest to them to take another deep breath and go on. When you observe another deep breath has been taken, with full expiration, you will know they are in the fifth, the independent clairvoyant degree, and if there is any doubt in your mind you may dispel it by sending your students to visit some friends, letting them rest a moment and then have them describe their home and state what room they are sitting in, etc. You can then telephone your friends and ascertain positively whether your students are in the fifth degree, for if so your friends will verify what has been told to you. The greatest work ever done through clairvoyance is accomplished in the sixth degree, the deep trance degree,—where a true, born clairvoyant can answer any question you ask him, even the most profound question relating to the philosophies. In the fifth degree a student can go with a thought to any place you suggest but in the sixth degree they do not have to go anywhere for they say everywhere is present, proving to us in this degree the omnipresence of God and mind.

The student should not enter into the seventh degree until he has seen it done.

The only trouble I ever noticed with students was that they thought they were everywhere and that everywhere was here. They thought they knew everything there was to know, and the invariable answer would be that there was nowhere else to go. Some American scientists have criticised this critical point, stating that omnipresence was all proof and that I was at the end of all suggestion. Being absolutely certain of my position and having witnessed over two hundred demonstrations of suspended animation, I projected with some co-workers into the seventh degree where they were in a spiritual condition and while their minds were at rest in complete suspension I obtained my positive proof of God and man, of the Church of God, and the man of God. Students in this degree lost all trace of a material world as well as of sin and sorrow. They gave me all the proof necessary to convince me that the instinctive mind was completely suspended and the spiritual mind was grading and merging into the celestial mind,—causing neck and spine both to become rigid.

Do not forget that when the instinctive mind is suspended, it does not mean suspended animation. Suspended animation comes only at the end of the twelfth degree or twelfth round of the "Golden Ladder."

The seventh degree is the celestial degree, where we get our most profound philosophy. On one occasion my wife gave the audience the most beautiful talk from this plane that I ever heard. It was after she had gone through the seventh, eighth, ninth, ten, eleventh and twelfth degrees, heart stilled as in death for four minutes and fifty-six seconds and came back through those degrees and stopped in the seventh and told us some of the things she saw and learned while out of the body. Truly it was wonderful. I cannot take time and space in this article to give it to you, except to tell you that when you leave the seventh or celestial degree and in the eighth degree, you are in a coma. This is likewise true in the ninth. In the ninth your neck becomes rigid caused by the functioning of the Kundalini and the Celestial mind. Sometimes the spine and neck become rigid in the ninth just as it



did in the sixth. When the Kundalini fails to function before the ninth, it never fails from thereon. In the tenth it functions in the throat and you can plainly hear the death rattle in the throat. Then in the eleventh it goes to the frontal region. The eyes open and set as though never to close again. The students then have one more deep respiration and they are in the twelfth degree and the last plane where the heart stops beating and the hands and feet become cold. This is where and how I, personally, spent forty-eight hours in eternity, which experience I will briefly give at close of this article. In this experience when we reached the seventh plane the Masters said, "This is Heaven, where dwells the White Brotherhood whose membership is Jesus and his Disciples also Krishna and thousands of other Disciples of the Absolute. It is the home of the Saints, who have reached the Holy Grail."

Paul made the address of welcome and said: "These Disciples can go to any and all planes in the Eternal Realm in their spiritual body and when necessary go back to the earth plane in their spiritual bodies." I remember thinking the seventh degree should be called the home of the angels, for truly, they were there.

The "Golden Ladder" with its twelve steps is symbolical but very necessary in order to explain to the human mind the continuity of life. Millions of souls can prove through projection all that I have said thus far, but suspended animation proves the ascension from the seventh plane on through all of the heavenly planes and how the eighth, ninth, tenth, eleventh and twelfth degrees correspond with the different planes and positively prove that on the seventh plane where all those who were immortals on this earth plane are master teachers, full of love that knows no evil and walk daily with God and teach others divine wisdom to complete understanding, for only then can any soul go with its spirit body through the remaining five degrees and visit those planes beyond the seventh. If it were not true, people who project could come back and tell you what we who have suspended animation can tell you of celestial degrees that are only

*Five hundred eighty-seven*

available to the angels in heaven,—except through suspended animation. Every statement I make from this plane on is as true as the angels in heaven are true and just what you will see when you have finished life's journey provided, however, IT IS FINISHED.

Now to all creeds and sects, true seekers of the Holy Grail, let me say that there is but one true source of infinite life of which we are all partakers. It is, however, divided into many stages as I am showing you.

When you desire to accomplish something through suggestion, know what degree to work in,—which Key and which Round of the Ladder. Then let your desires be the controlling impulse to do only the will of God as you give your suggestion to your student. They will no longer have the desire to trespass against God's law. That kind of suggestion brings results, purifies the soul and endures forever. Why? Because a purified soul is free from material desire. You then enjoy divine power and love by right of possession and you are in tune for the doing of God's work, healing, teaching or preaching. A purified soul, being a record of divine mind (with ecstasy, faith, hope and sublime strength, willing and believing) influences sick people, cures the blind and lame and fills them with joy. It is God's divine gift through suggestion and prayer, showing the power of mind and spirit over mind as well as mind over matter. You have to accept that statement; it is part of one great universal law that cannot be changed, added to or taken from. You may trespass but you cannot break God's law. One thing more you must agree to,—that it is the spirit of God acting through the student and the teacher, the patient and the healer.

Why do millions fail to suspend animation or to heal the sick? It is because they do not through faith confidently hold the desire in their soul as well as in their mind until they visualize it FULFILLED. First receive in spirit their desire; second, conceive it as a perfect idea in soul; third, your desire-prayer is fulfilled. The human soul must function on the divine plane until it has purified itself by concentrating with purified thoughts and prayers on the





God that produced you, to heal you. "Be ye as perfect as your Father in Heaven is perfect." The minute you merge into God consciousness there is no pain, sickness nor death. Jesus said that life did not end with the grave.

Some of you have observed the work of healing when it was instantaneous. That is when you realize the kingdom of God within. It is then suggested to you that you be free and sometimes instantly you feel a great load is lifted from the heart, no struggle, no strife. You feel yourself letting go; you feel happy through faith, love, hope and confidence. Then a light comes to you and illumines your soul and your eyes being the expression of your soul, beam with joy. You feel as if you want nothing in this material world. The next minute you possess everything in the infinite world and you at once have peace and poise about you which signifies love and faith for and in the divine intelligence which healed you and made you whole. It is the knowledge that comes through power of man through faith until he recognizes the God within and becomes Christ-like in spirit and in mind. Then it is that heaven opens and truth comes to the sick, lame, sinners and students. They realize something has happened,—a sense of divinity, and that they are an instrument of Deity; that universal life flows through them, and a feeling of sublimity dwells in their hearts.

I will now give you the greatest Hindu suggestion I ever gave in public: When you take a suggestion from a Master, healer, teacher, preacher or a dose of medicine from a medico, it having been suggested by any of them that you would get such and such results: *seize that thought, concentrate your mind on that thought, embrace that thought, hold it until it makes you happy and adorns you with a uniform of purity that meets the approval of the guardian angel who watches over and guides your footsteps. When that is done, it is that which takes place when you are healed.* That statement, word for word, has been testified to by more than a million souls in the last hundred years in occult schools.

I would not set a price on what I learned in India, that is, if it would de-

prive me of its use and benefits. I mean, the knowledge which was both human and divine, knowledge which was gained by experience; that divine wisdom which means divine intelligence, the infinite understanding of basic principles which are true in the animal kingdom, in the spiritual and all other kingdoms by continuity through time and eternity in all circumstances.

I learned that mysticism is no mystery to a student who understands the divine law of suggestion, because he knows how to use suggestion to obtain and interpret every phenomenon as a divine law, instead of so-called miracle.

The object of this article is to tell you how I learned it and how I proved it. While I was in school in India the Masters called for volunteers to accompany the leading Master out of his body into the spiritual and spend forty-eight hours behind the screen with the veil lifted, flying like thought through infinite space, investigating life beyond this earth plane. It was there and then that J. M., J. S., a Hindu and I, four anxious souls, fearless investigators, accepted the invitation and qualified for projection and suspended animation. I can never forget that day, nor would I if I could, when we left our bodies in a cool, ventilated room in the east wing of the temple, in care of one of the Masters. We said to our Master and leader: "Where you lead us we will follow." In the forty-eight hours that we were gone out of our bodies our experiences were many, but they were glorious and more than I can give you in this article, but perhaps ten minutes will suffice to give you an idea of what you get through suspended animation. I would to God that I might turn on the divine searchlight that illuminated the golden stair and the ethereal spaces through which our leader took us and let you see what we saw on that eventful flight. You could then realize in all its wonderful glory the realities of life after this departure instead of the vague and indefinite idea you now have.

Those hours of suspended animation gave me the opportunity of my life to understand and realize what I had been many years studying, the things I had contemplated, concentrated on and visualized but never positively knew or ex-

*Five hundred eighty-eight*



perienced until those forty-eight hours when I proved it unto myself.

One of the greatest truths I learned was that life is the visible expression of spirit-power. That was where our God-given spirits showed us that heavenly plane where soul dwellers have psychic clairvoyance and realize it as their normal conditions. It was during this time that our Master showed us that those who were taught contemplation, concentration, visualization and meditation, found the secret key of Confidence which is the connecting link between knowledge and wisdom, which unlocks the door of Knowledge and admits one to the sacred chamber where many and varied experiences are had in the school of Knowledge wherein you conceive clearly all that the human mind can attain by experience. You are then given the key which unlocks the door of Wisdom, where, through meditation in the sacred chamber of Divine Intelligence we realize our atonement with God and comply with His divine law by further study of suggestion through concentration, visualization, meditation and realization. Then it came to pass that divine intelligence taught our souls how to reach forth and obtain the crowning glory of man's knowledge and God's wisdom. I, for the first time, became conscious of a self-consciousness and as I observed God's eternal infinitude I had the desire to follow my Master's suggestion. And, so it was, for with the secret Key found in the school of Wisdom and the pass word, "Realization," we were admitted to the door that led on to the Temple of God where infinite light, shining like golden chandeliers swinging from the infinite portals of heaven, illuminating that bewildering scene of enchantment so delightful, fascinating and enthralling, a fairy-land of paradise.

Well do I remember, it was there, with the secret Key, "Realization," that we unlocked the door of Mysticism into the sacred chamber of Complete Understanding, and there we found the Key to Divine Wisdom with which we solved the problems of Eternal Life. It was then we sympathized with unbelievers and turned to a plane or condition shown us by our leader, where we viewed the Celestial Throne on which

was mounted a symbol of the Arc of Safety, over it the Royal Arch in the seven colors of the rainbow and through this arch was woven a Word that thrilled us to the very verge of shouting as we exclaimed with conscious consciousness: "Behold the LOST WORD." With the Lost Word we received the Master Key. The Royal Arch in the colors of the rainbow looked like a natural one in the sky, beautiful beyond description and we stood revealed before the infinite intelligence as our celestial mind contacted that scene. The eye of Sheva beheld the whole of the law with no limitation because it was infinite, a vivid and positive reality.

We have been given the Lost Word in the sixth degree of the secret order but it made but little impression upon us until we met it face to face. We were then and there told why man thought he lost the Word, and why in truth and in fact it was never lost and never will be as long as it dwells in man's own bosom alone with him and God. But when man becomes ignorant of his divine identity and wanders away from his Garden of Paradise, tangling the threads of his divine inspiration, he forgets the Word and believes it lost until he has a doubt in his mind which causes him to stop and reflect and change his course and concentrate on that thought until he loses himself in thought. Then comes the fourth dimension—Divine Inspiration. Then comes truth and divine light illumines the way to a wisdom of an enlightened soul going forth in concentration, which means drawing to a center where God, enclosure of all continents, castes, creeds, and compassionators, and love covers all the world in existence. It is there that you understand the journey of the soul through every stage of life to that universal soul where you find yourself, and rest in peace in the shelter of eternity where Jehovah dwells, never again to reincarnate and for the first time see and realize the Lost Word. It is then we are shown this most beautiful motto revealed in the seven colors of the rainbow: "IT IS FINISHED."

We realized through divine wisdom before we got the Lost Word, who and what man is, but with the Lost Word,





we realized WHY he is, and from that day on through eternity there is no mystery, there are no miracles, and there is no death. There IS a God and there IS a Fountainhead back of everything. Infinite love and divine intelligence is the cause of God being in everything that was ever created. God was that Fountainhead before anything was produced.

Before we left on our return to earth and to our bodies, we were admonished not to listen to any suggestions but peace and good will. We were told that those which promote happiness, love, everything was pure to those who are pure. That God's love was the only pure love and all other loves were either fondness, emotions, passions, admiration, or friendship. There is but one love in all this universe and that love is enough for eternity. When you love divinely you realize Gods supply of golden treasure. Divine love is the fruit of the spirit and binds up the wounds of humanity, holding nations together in the interest of humanity and brings peace and prosperity to the world. It is the pulse of the world and the heart of the universe.

God's love searches out the arid spots of the human heart and like unto magic, it redeems humanity. Infinite love makes you realize that in the invisible, universal substance in which we live and move and have our being, is every good and perfect thing that man can desire. The divine principles of love never fail to meet every demand of the heart and eliminate every sorrow.

The Tree of Life is a symbol, symbolizing Paradise and the generous fruit contained is love. How long that love will await its fulfillment only the Recording Angels know. It was they who told us such love comes but once in a universe of time and sometimes never, according to the law of compensation. That is why love at first sight sinks deepest into the heart. When love at first sight does come, it comes as a perfect love of a soul for a soul, a love that accepts this world of events as divine and immortal existence. Mary, the mother of Jesus, was a pure, divine lover. Such love as hers may cause a woman to bathe your feet with her tears and dry them with her hair. The sad-

dest thought on earth is that ONLY such love brings forth love children. Love children develop a feeling of sublimity. That is what created Jesus Christ. All love marriages are recorded in heaven. We were told that one who has ever loved and lost will never themselves be lost. Therein lies the law of compensation and the Guardian Angels in heaven look after them always, and always is a long, long time.

One thing more I must tell you. There was an infinite light so illuminating that it reminded me of the Roentgen ray, for it laid our human and divine souls bare and developed us, like developing a photograph into clear sight that we might see ourselves as God sees us, our inner selves, self-psyche analysis where we could see the motive behind the deed and observe the environment of individual souls, knowing all and forgiving everything.

In conclusion, my hope is that this article on suspended animation has contained a few injunctions that will show you a brighter light, a plainer road to travel in this material world. In grasping the purpose and meaning of my suggestions together with God's divine injunctions I hope that you will forget the popular, spectacular, and sensational hypnotism that has caused much prejudice among the unsophisticated, unlearned and uneducated people.

I never heard the word hypnotism used during my two and one-half years study of philosophy in India, yet hypnosis is worth its weight in gold. My angel mother tried to suggest a million purified, constructive thoughts into my sub-conscious mind. Some of them worked over time more than she ever knew. I sometimes think we are hypnotized into this life, hypnotized all the way through it and sometimes out of it. Suggestion produces action.

How can you do what I have done? First, memorize it to your mind; second, mind must convey it to your intellect, intellect conveys it to your understanding self, then self conveys it to the God within and that Divine within conveys it to that Universal Soul. You cannot learn all from books for the best has never been written. A part of this lesson has never been told outside of the city of Marthraw, Persia and Egypt.

*Five hundred ninety*



Science alone could not do this. True enough, science discovers until it reaches the Absolute Unity, then science ceases, while the Absolute is eternal.

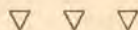
REMEMBER — direct Perception gives the right meaning; Inspiration gives the right word; Intuition gives the right conclusion; Discrimination saves from error.

I have only had time to give you a glimpse, as it were, behind the screen, for truly it was glorious to be there and they said they were glad we came. My first words spoken when we returned to our bodies were spoken in a whisper: "That Golden Path to Heaven; My Faith Sustained Me." That evening at a conference of all the teachers with a full class attendance, nearly three hundred anxious souls thrilled with joy over our safe return to our bodies from our first journey. The Master said that so

far as they knew I had coined the phrase: "The Golden Path to Heaven Through Faith." Therefore, they passed a resolution adopting a new motto: "Faith, The Golden Path To Heaven." It was framed and hung on the wall of the Temple.

There is nothing new in this article. It has always been in India, Egypt and Persia. I believe that Emperor Lewis will join me in extending congratulations and salutations to all those who follow or excel us in our work. While I remain on this earth I shall remain true to the Universal Brotherhood and when I pass on I shall join the White Brotherhood.

(Editor's Note: No questions or correspondence can be answered concerning this article or any part or parts thereof).



## "Health Superstitions"

HAVE YOU THE RIGHT TO CHOOSE YOUR DOCTOR OR  
HAVE YOU NOT?

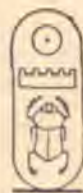
BY THE EMPEROR



UNDER the heading of a "Health Bulletin for Teachers," a small pamphlet has been issued by the Metropolitan Life Insurance Co., of New York, and circulated among the school teachers of New York City, bearing the interesting subject title of "Health Superstitions." This pamphlet is undoubtedly another instrument in the warfare against American freedom in the choice of doctors and systems for the cure of diseases. In other words, the war against our personal liberties and personal rights in deciding how we shall be cured of any illness and who shall

assist us in this curing, is being augmented by new ammunition and waged in a very positive manner.

It appears now that this old life insurance organization has ventured into the public schools and is seeking to carry the warfare against therapeutic and hygienic liberty, into the homes of the school pupils, via the teachers of the pupils. Already hundreds of teachers are protesting, for it is quite obvious that the "Health Bulletin for Teachers" is not intended for teachers alone but to guide and direct them in their discourses and contacts on the subject of health and disease in the lives of the pupils and members of their families. In fact, this pamphlet dares to suggest that "if pupils are asked to hand in anonymous lists of





household remedies and preventatives of diseases," much light would be thrown upon the various methods and devices used by the parents of the pupils in the exercise of their constitutional rights to choose whatever they believe is best for them. Such a practice would be dangerous, indeed, and would lead to an index of our beliefs and practices in regard to health and eventually to a censure of these things.

It is strange, indeed, to read some of the statements in this particular bulletin dealing with "Health Superstitions," which is Bulletin No. 22, issued in June, 1931. The first subject discussed is Magical Medicine. Under this subject the unknown author of the pamphlet discusses whether diseases can be caused by spiritual agencies, or spiritual or psychic conditions, or not. Then he makes this interesting statement: "The fact that we recover spontaneously from many disorders, and the fact that other conditions are helped by the power of suggestion, account for the apparent evidence in favor of such magico-religious procedures."

Further on in the critical comments we find a diatribe against patent medicines and nostrums. The author states that in a recent investigation in the Middle West in one rural county it was found that almost one-third of all the money spent for the care of illness was spent for drugs, and even in large cities it was found that as high as one-fourth was spent for drugs. The author then makes this statement: "The facts are that only one or two dozen drugs are really of proved value as having a specific curative influence." In criticising the buying of medicines without a doctor's prescription, the author says, "only a skilled physician can know what drugs are safe to use in a given case and the sensible rule is to use medicine only on a doctor's order. Any medicine which is advertised in newspapers or magazines for the general public should be avoided unless ordered by the doctor, for one can be almost certain that it is either harmful or useless or a more costly form of some common drug."

In criticising the use of electrical or mechanical devices the author takes a special shot at light therapy. He says, "In the hands of a physician this type

of treatment has a very real value for certain conditions, but it may do harm, if indiscriminately used by the layman."

Once more, leading to the subject of spiritual and mental systems, the author plainly shows that his great fear lies in this direction for here he is the most insistent and the most critical. He cannot avoid admitting that many of the popular beliefs about the curing of diseases are associated with the power of suggestion, or the creation in the patient of the belief or conviction of cure. The author knows that he cannot deny the testimony of millions in regard to the efficiency of mental and spiritual systems and, therefore, he very adroitly admits that in the use of mental or spiritual systems, "we are dealing with a force that is of incalculable value when rightly used. The mind has great influence over the body and, in many conditions, faith, hope, confidence, and release from fear may be important elements in recovery. . . . But the point is that there are many other conditions which cannot be helped at all by attitudes of mind—conditions in which more and more organic damage will continue to be done day by day until some radical steps are taken along medical or surgical lines."

We are not representatives of any school or system of healing. The Rosicrucian organization is not a healing organization. It is not attempting, nor has it ever attempted in the past, to train and send forth practitioners of a new or unique healing system. Our organization has publicly and privately endorsed and recommended every good and sane system of therapy. It has especially laid emphasis upon the fact that no individual should attempt to treat himself or cure himself in any serious or puzzling condition except under the guidance of an eminent and qualified and well-trained and registered physician. We have recommended and endorsed the use of surgery when surgery is indicated by competent authority. We admit and will continue to admit that drugs in the form of extracts from nature's products are helpful in many cases. We constantly advise many who write to us for suggestions regarding their health to consult the very best registered physician in their community.

*Five hundred ninety-two*



We cannot be accused, therefore, of taking up one side of this warfare in defense of any particular system of therapy, or of being personally interested or biased. In fact, in our present attitude of defense, we feel that we are defending the honest, sincere, and earnest medical physicians, as well as those who are graduates of a recognized drugless school or institute. We know from hundreds of letters which we received as a result of our previous article on "Drugs, Devils, and Doctors," in this magazine, that hundreds of highly intelligent and eminently earnest medical physicians do not like or approve of the present propaganda against medical liberty or, we should say, therapy liberty, that is being waged by some organizations in the name of all medical men. These medical men, however, dare not protest too strongly against this unreasonable war because their very licenses and future privilege to practice will be at stake.

The fact of the matter is that the use of medicine and drugs is becoming less and less popular in the Western World today, and the average intelligent and rational medical physician is not alarmed by this but is co-operating with the public's desires and securing far better results by co-operating with this public attitude than by fighting against it. We know of hundreds of medical men who have more practice, more patients, and a greater prestige and influence in their communities, with a larger percentage of cures, since they have abandoned the enforcement of medical therapy and adapted themselves to the beliefs and convictions of their patients. After all it is the duty of the medical man to cure or help his patient. It is not his duty to change the belief, the conviction, or hope of a patient, but to give him the utmost help and, even by the admission of the author of this pamphlet, we see that the attitude of the patient is an important matter.

If the patient is one who believes in a certain system or a modification of a certain system, and has found that this practice helps him to maintain health or prevent disease or cure illness, then it is the duty of some physician to co-operate with that patient in the practice of such a system. Taking this unknown author's statements at their face value,

just see what we have. He tries to tell us that drugs are very dangerous if bought in the drug store, just because they are without a doctor's prescription and without a doctor having been paid a fee to recommend them. He admits that some drugs are very dangerous and that all drugs may be very dangerous if improperly used. He wants to advise us, however, that a medical physician is so infallibly trained, or has such an infallible knowledge, that he of all other physicians cannot make a mistake in the recommendation of drugs.

He also tells us that the mere fact that a drug is advertised, or any remedy or preventative of disease is advertised and sold to the public, it is either harmful, or useless, or costs us more money than it is worth. Can he claim that statement to be true of such an excellent preventative as Listerine? It is true that we may pay more for Listerine in its convenient bottles and packages than we would pay for it at some wholesale house, but can every person go to a wholesale house and get it or get the ingredients from which it is made, and will it be sold in such convenient forms and with such complete instructions and advice for its use?

The American people are not reluctant to pay for service and the average preparation of a remedial or preventative nature sold in the drug store is prepared in a manner and delivered in such form as to constitute a real convenience and, therefore, a real service to the customer. It is true that women can buy tea in bulk form very cheaply, but nevertheless they prefer to buy the little packages of tea containing the bags with just sufficient amount of tea in each bag to conveniently hang in a pot and make a proper brew. The tea in such form costs more than the bulk tea but there is service and convenience in the small package, for which the customer is willing to pay.

Listerine and many similar preparations are worth their price because of the convenient manner in which they are sold and the convenience with which they can be used.

The same criticism has been made about a salve which is called Poslim. The same formula has often been recommended by physicians and com-





pounded by druggists and sold at seventy-five cents for a small amount, plus the fee to the doctor for the prescription, but when Poslim is sold direct to the customer in a neat can, with an interesting book of instructions and helpful advice regarding the care of the skin and the use of Poslim, it is condemned by the medical fraternity as being a "patent" remedy and therefore harmful or useless. "It is not a scientific remedy!" cries one physician about Poslim, because it is sold by the drug stores to the public.

Yet that remedy, like hundreds of others, is manufactured by a firm that is well-advanced in the science of chemistry and is made as expertly and as scientifically as any salve could be compounded by a druggist, who is trying to read a conglomeration of hieroglyphs on a physician's prescription paper. If you can get into the confidence of some of these druggists you will come to learn that the average physician is not an expert in chemistry and that his prescription or recommendation often consists of impossible combinations, and that after you have left the prescription with the druggist he has to call the physician on the phone and suggest to him that certain things in the prescription will have to be changed since they cannot be mixed or compounded or associated in the manner he suggests.

This is not intended to be a criticism of the physician, for a man who gives sufficient time and thought, as well as careful study, to the nature of disease and to all the subjects of anatomy, physiology, pathology, and diagnosis, should not be expected to be a master chemist and pharmacist. In fact, the average well-trained and long experienced physician has lost so much faith in the instructions he received regarding drugs and the preparation of remedies that he seldom reads on this subject any longer and does not attempt to keep abreast of the changing principles in medicine.

We see, therefore, that the criticism of the use of drugs, because they are bought without a doctor's prescription, is just an attempt to change the habit of the public from buying drugs by one method to buying them by another

method. It is not an attempt to eliminate the habit of using drugs whatsoever. How many deaths have you heard of in your community which have resulted from the use of standard, well-advertised, well-made, and universally used drugstore remedies, as compared with deaths which have occurred while patients were under treatment and under the care of a recognized, licensed, medical practitioner? If the use of advertised remedies and preventatives was half as dangerous as this pamphlet would try to lead us to believe we would hear of deaths resulting therefrom so frequently that we would have a natural hesitancy in buying anything that we did not know or understand in its nature and effect.

The truth of the matter is that we take in blind faith and really know less about the remedies, the drugs, and chemicals, that the average physician recommends to us than we do about the many standard and well-made remedies and preventatives that are sold through the dependable drugstores. The public generally knows more about the contents and the nature of the tablets known as Bayer's Aspirins than it knows about the pills that the average physician prescribes. The very best manufacturers of standard remedies and preventatives know that they must win the trust and confidence of the public by advertising their products in an analytical manner, freely exposing and revealing the ingredients, giving the formula, telling where the ingredients came from, what they will do, and what they will not do. Do the physicians of the old medical systems attempt to do this? Why, even the more modern and popular forms of castor oil, put up in a convenient and tasteless form, are far more desired by the public than the old-fashioned castor oil prescribed by the physician.

The author also admits that light and suggestion and a regulation of diet and manner of living are helpful, if recommended and used by a skilled physician. This is perfectly true, but how many of the skilled medical physicians recommend or use these methods? If one is convinced that light in its various colors and forms is helpful as a remedy or preventative, one is forced to go to a

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light therapy specialist to get the very best of such treatment, because the average medical physician does not believe in it and is not qualified to give such treatments. If one believes in the power of prayer, or the power of suggestion, or the power of mind over matter, he is forced to go to a specialist in these lines, for he can find but a few of the medical physicians in each community who are skilled in these things and know when and where and how to use them.

If one believes that certain abnormal conditions of the muscles, or the tissues, or of the anatomy are responsible for effects upon the nerves, which produce other conditions constituting illness or disease, he is forced to go to an osteopath, or chiropractor or a specialist of some kind to have treatment in accordance with such a belief or conviction, because the average medical physician does not pretend to be qualified or prepared to give such treatments.

The author of this pamphlet admits that these things are of "incalculable value when rightly used." Who is the one to rightly use them? The physician who represents exclusively the school of medicine and drugs and who will support the issues of such a pamphlet as this one before me? Does the author of this pamphlet mean that no matter what we may want in the way of treatment our only ultimate resource is the medical physician? Is it possible that these men are now being trained in every field of therapy and that they are capable of judging which method we require and of giving us expert treatment in any field of therapy? Certainly, this is a new claim for the medical profession.

The truth of the matter remains. Thousands upon thousands of persons in every part of the United States and throughout the Western World are finding relief from illnesses and finding new life and health through newer methods, and they are gradually abandoning not the use of drugs, not the use of medicine, or surgery, but they are abandoning an arbitrary system of therapy that is narrow, bigoted, and efficient in only a small percentage of the cases.

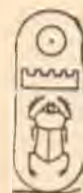
The average American citizen or person of the Western World is not be-

coming an addict to any one system of therapy, but is becoming a supporter and patron of a combination of systems. He is not depending exclusively upon his own diagnosis, or his own judgment of what he should use, or what system he should apply, but he is exercising his rights and privileges to select one system or another, or to select all of them and test all of them until he is well.

Granting that it is true, as the author of this pamphlet states, that we recover spontaneously from many disorders or that nature steps in and makes a cure, regardless of whether we do anything or not, the fact remains that it is better for such a patient to be using less drugs and giving nature a chance to heal or cure in a natural manner than to be a slave to any one system.

We all know that the average drugless physician, regardless of what his system may be, has few patients come to him in the early stages of their trouble. When such a physician can have patients who are just in the first stages of some illness or disorder his percentages of cures are extremely high. But the average patient who comes to the drugless physician is one who comes after all medical methods have been tried and even surgery given a trial and he comes with hope almost gone and with a chronic condition that is hard to battle with. Thus the drugless physicians are handicapped at the very outset in the work they are trying to do. That they make a high percentage of cures under such circumstances is excellent testimony to their skill and the efficiency of their systems. But each cure under such circumstances becomes a living monument of endorsement and praise and this is responsible for the widespread faith in drugless methods.

As long as men and women live they will exercise their rights and privileges of choosing what they wish to eat and the manner in which they wish to live, and consequently they will choose what system of therapy and what physician they wish to have in connection with their illnesses, and another ten years will see a further abandonment of the present day medical system. The progressive, intelligent physician will be just as ready to recommend and use a mental formula, a recommendation of change of





diet or living, a recommendation in the manner of thinking and believing, and a recommendation of light or physical adjustment, massage or bathing, high frequency or low frequency, electronic re-actions, or magnetic references, or anything else, along with the recommendation of surgery and some forms of medicine.

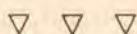
In behalf of the profession of therapy, generally, we are going to continue fighting for freedom and personal liberty. When man comes to learn the spiritual, psychic, mental, and Cosmic laws governing his life, as well as the physical and chemical, he will come to know that diseases can be caused by these higher and more subtle influences as well as by the grosser earthly influences, and that the real remedy and preventative lies in all of these fields and

not in any one of them. We do recommend, however, that definite schools and definite systems of therapy be established and standardized and that no one be permitted to practice without being duly qualified, examined, and licensed, but we also insist that the examining boards and licensing boards in each state and county shall be composed of broadminded, tolerant individuals, representing all of these systems, and that the unfair methods of having a medical board composed of advocates of medicine to examine and pass upon qualifications of non-medical practitioners shall be abandoned or modified in some way. The battle cry of this war which is just beginning and will last for some years, is to be one of liberty, freedom and self-protection.



## The Need For A God

By R. M. LEWIS, F. R. C.



IS THERE a true need for God and what is that need? This is not an atheistic discourse, nor is the above question intended to be blasphemous, but, is God, as conceived of by the average religious sectarian, a necessity? Do the Gods of our mental image add anything to the progress of the modern time? I say Gods, because it is not merely an assumption to say that out of every group of ten persons, nine could not, in the same number of words, so concisely explain the God that was on the horizon of their thoughts, as to make their explanations concurrent.

Thus, it is a fair conclusion that God, at least as far as the humble attempt to depict Him orally is concerned, is an individual reality and not a general reality.

As to God, or Gods, adding to the progress of the modern times, we generally all concede that progress in this age, perhaps not unlike other ages in this regard, means certain generally recognized conditions or effects.

It is peculiar to note that Mr. and Mrs. Average Citizen, regardless of sect, or creed, can more easily describe what constitutes the progress of civilization than they can convey in a comprehensible manner their conception of the God they accept. Mr. Citizen will tell you that the improvements in the securing of public peace and safety is one phase of modern progress, that the constant expansion of luxuries that have become so universally accepted, as to be considered necessities, is another indication of the trend of modern progress.

But, again, what do the Gods, or God, if you please, of the people of the era contribute to this modern progress? Can certain things be relegated to the accom-



plishments of the God of the present day mass? Can the average devout Jew or Gentile, Confucist or Buddhist, expound the contributions of his God to the effect that the God of his concept has brought about certain absolute effects? Can he relate definitely anything to the progress of the day, that will let him say, "My God, the one I mentally picture or believe in has brought this or that about in this or that particular manner?" If they cannot substantiate the existence of their God, the usefulness and necessity of that God, then we come to the crux of our argument, the need for their God.

Is it possible that there are, today, millions who speak of God, who accept a God, and still have no need for Him? Has the modern man or woman long since evolved beyond the need of a God? Is God but a remnant of a phase of man's early evolution, which he has since supplanted with a more serviceable and applicable philosophy? Does God merely cling to man as the fragrance of a heavy perfume does to one who early in the morn walked in a rose garden and recalls his delightful experience only by the vague scent impression he received? Has God become to man a superstition, an inherent fear, or is God but a tradition that must be accepted? Truly, have we a need for this God?

I believe that most psychologists agree that human necessities are not those things that the individual visualizes as contributing to his degree of happiness. The human can reason that there are a million and one factors that would add to his state of pleasure, but psychologically speaking, they are not necessities. They are but an appendage to his normal state. A necessity, then, is that which is essential to one's normal state. It is not the result of a longing, the product of imagination or reasoning, but instead the product of instinctive desire.

A normal, human being is one, presumably, who has the average co-ordination between his physical and mental self. When the equilibrium of this average is disturbed, the result is an abnormal or subnormal being. Nature, evidently contemplating the eccentricities and irrational processes of reasoning of the human mind that would prevent the

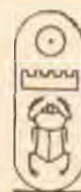
human from taking the necessary precautions for his own welfare, therefore, instilled in his being certain primitive, fundamental instincts. The demands of these instincts compel recognition. They cannot be dissuaded, conjured, or commended. They must be satisfied. Failure to admit of their insistent requirements, produce an effect that becomes an irritant to the human, increasing in intensity until either self-destruction or gratification of the instinct takes place. We are all too well acquainted with some of these natural desires, such as hunger, thirst, sleep, and others.

The real necessities of life, therefore, are those things that satisfy instinctive, human, primitive emotions. All things additional to these absolute necessities are not primarily, human essentials, but undoubtedly the demands of habit, which merely appear as necessities until we are compelled to deny them.

Is God, therefore, in the light of the above, an instinct, an inherited emotion, an urge, an impelling force? Is God a necessity to the normalcy of man, whether that normalcy be of a savage or of the modern civilized man? The historic era of man, that era when man left written records of his exploits, as religion, literature and society, is limited to approximately five or six thousand years. Whereas anthropologists inform us that the event of the Homo-primigenous (man) is established at about fifty thousand to one hundred thousand years ago.

From this it would appear that we are extremely handicapped in determining just when man acquired God, if he did acquire Him. As we trace back to the earliest civilization, we find a God, or Gods, existent. We find in religions monotheism, polytheism and animism, all prevalent, sometimes concurrent. We feel at a loss at first, when we finally reach the earliest known records of man, whether to come to the conclusion that the conception of God sprang into being suddenly, or whether it had existed previously, of which no tangible records are known to exist.

Let us consider the early Babylonian conception of God, as a means of determining whether God was added to man's requirements to fill a need then





felt, and which became accepted to the extent that the line of subsequent civilization, accepted the idea of a God as a tradition which they interpreted in their own manner. The early Babylonian religion of the higher type, not related to Shamanism, or the earlier forms of magic, appears to be polytheistic in one sense and monotheistic in another. As with many primitive religions, it consists of the worship of nature. The impressive, Infinite forces of nature and their multi-phenomena were the source of worship. Nature was supreme. It was the factor above and beyond men. It became simultaneously exalted and feared. The forces of nature pervaded all.

It was, therefore, an appeal to logic, at least to the Babylonian, to say that nature was the creative force of the universe, anteceding all life and constituting the beginning. In this sense nature became a monotheistic form of religion, a one God, a sole God, but this monotheistic conception was rather held and accepted, than actually alluded to. Commonly, this force of nature was considered triune, consisting of the heaven, earth and water. These three were incorporated in the actual hymns and rituals and were distinct Gods, making the Babylonian religion in practice, polytheistic. These Gods had the same weaknesses, morals, and habits as the humans, from the Babylonian concept. They married, had sons and daughters, friends and enemies.

We find, therefore, that the early Babylonian religion was also anthropomorphic. Animism had never been introduced and was not, therefore, associated with this Babylonian concept. It was not held that Nature, or her phases, had a spirit or soul or a Divine Ghost which entered any being or any animate or inanimate thing. It was not held that salvation in another world as a reward would be forthcoming to fervent worshippers of the Gods. It was, rather, merely the recognition of a superior force. The rituals and ceremonies indicated that there existed merely a pact between the worshipped and the worshippers. The offering of sacrifice was to console and to appease the anger of the Gods and as a barter for the assurance of protection of self or the success

of a venture. If the Gods failed in their patronry, as punishment for so doing, they were shown utter indifference and there was no further display of devotion.

This especially applied to the minor Gods and Goddesses. Little spiritual significance can be associated with the Gods of the early Babylonians, even the sense of Divinity, because the flaws peculiar to human nature were alike attributed to the Gods. It is remarkable, however, to note the beauty of some of their hymns. They are comparable with our Biblical psalms. Take this plea of forgiveness to the moon God, as an example:

"To my merciful God I turn me,  
asking aid, and sighing.  
The feet of my Goddess I grasp  
with tears.  
Oh Lord, overthrow not thy servant.

Grasp his hand when he has fallen  
in the water.  
Turn into grace the sin which I  
have committed.  
May the wind bear away the mis-  
deeds which I have done.  
Tear like a cloth my many evils.

What impressions do we gather from this resume? Two outstanding ones. FIRST: That the conception of a God did not originate with the early civilizations, the Egyptians, Babylonians, Assyrians. It evidently was a patrimony from a still earlier existence of man. SECOND: That the conception of God was not purely religious, neither was it wholly traditional. It seemed to be a necessity, a need to satisfy a primitive, inherent instinct, a recognition of a power or force of which nature was the predominant part. It appeared to be an endeavor to express one's loyalty to that ruling force and, at the same time, to utilize that force for one's own betterment, whether that betterment be selfish or not. Whether or not instinctive emotion WAS the incentive for the inception of these Gods or merely tradition, we must go further to determine.

The aboriginal of central Australia is perhaps the most rudimentary of all tribes of beings existing today. Our scientists, anthropologists, consider him



as being of about the same degree of evolution as the man of the early Paleolithic age. Extensive research has been made for the last century by eminent men of both hemispheres to ascertain the religion of these people. Some authorities, like Frazer and Spencer, disagree with the opinion of the majority of these people. Interest has been centered in these people, because they are an example of pre-historic man, and that their religious, moral, and ethical views, would be akin to those held by man before chronology or the era of history.

We will briefly study the principal findings of these scientists to aid us in our search for the need of a God. The difference of opinion among some of the sciences is that the God of these primitive people is a loaned God, that is, that they might have garnered their conception from some missionaries. This is stoutly denied and argued against by the majority as not only improbable, but impossible. A preponderance of evidence is given to refute the claim, so we will not consider that phase of the subject.

It is interesting to note, however, what gave rise to that opinion. It was the conception of God held by these people which was so high, that one eminent scientist referred to it as "A rough draft of the highest form of religion," and seemed as though it might have been acquired. Outwardly, however, these people conducted or performed so few ceremonies that some scientists are apt to say, as Spencer said at first, "It was not imagined that there were men without any so-called religious ideas." Through much sacrifice, effort, diligent study, and by constant association with these people, it was found that they maintained a secret school of mysteries not unlike in principle to other ancient schools of mysteries known today. Women and children were barred from initiation into these mysteries. The women were ignorant of the rituals and even of the God.

The religion consisted of the belief in what they pleased to term the All-Father. His name was taboo from mention except at sacred occasions. He was considered the maker or creator of all that had been or ever would be. He was considered, as one of the aborigines put it, "to go anywhere and to do any-

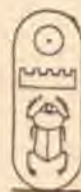
thing." No sacrifices were offered to this Diety, as he was all in all and in need of nothing which man could hope to offer him. He, and those after death who aspired to his plane or abode, if you please, lived in "A great sky dwelling place" called Ulthaana of the heavens. He was also a watcher of the morals of the people and a severe though just judge. It is truly not surprising that these beliefs were referred to as "A rough draft of the highest form of religion."

Let us note the virtues of their belief. Their God was a supreme being. He was a creator. He was everlasting. He was before the universe; man had to aspire to him. He governed the morals of the people. He dwelled in a place above and beyond the material. Man could offer him nothing but goodness.

Assuming now that these people were the earliest race and type of man, we cannot say that their God was born of tradition. Certainly their God and religion was not an accepted custom, descending through the centuries. Was it, then, instinctive? Was it a longing, a crying within, a surging emotion, as impelling and as overwhelming as thirst and hunger? Was it a necessity that they create a God to give expression to this urge within to gain peace of mind? Perhaps it was naught but a fear of an omnipotence, felt more than known. Perhaps the need to express the longing of the soul, so that peace within could be had. Or, as Ridley says, "Did they have super-normal revelation as the Hebrews claim of their faith?" It would appear to be a spiritual urge and an intelligence from within, giving vent to restlessness, until some outer form of recognition was established.

The man and woman of today, the "God fearer," is not their God, but a patrimony, an inheritance from the dim recesses of ages gone by? Is their God not extended to them in an entirety, enshrouded with a halo of tradition; glorified by countless tongues; accompanied by music, the nativity of the soul of genius; beautiful by art, the inspiration of centuries of devotion; heralded by literature, the results of the most proficient in all ages?

The man of today appears to accept all of this, but adds nothing to this





magnificent, complete conception of God which is GIVEN HIM. Is God, then, but a tradition of our age, one that is so intriguing, so mystifying, so appealing, and yet so vague that rather than penetrate the veil, we let it adorn us?

The age of today proffers perfected institutions of government, whose machinery administers justice to man. Its society has drawn a scale of conventions that purport to keep man within the bounds of harmony with his fellow man. Its science, art, and kaleidoscopic methods of education bring him fame and fortune. The vicissitudes of his daily philosophy permit him to interpret his instincts and emotions as he pleases.

Why, then, does the man of today cling so tenaciously to his God? Does it not seem an incongruity? Some, proclaimed as prominent in the academic fields of psychology, say that environment is the contributing factor; that we are accustomed to subjectively accept things as natural to our state during childhood, before the objective mind is capable of reasoning against obvious conditions to the contrary.

In other words, we are the counterpart of environment; that we are but unshapen clay in the hands of the sculptor and that our contacts in childhood with people, animals, customs, beliefs, religions, and even the concepts of God, mold our character and stabilize our reasoning. Even though man does syllogistical reasoning, we still invariably reason inductively, that is, back to the starting point or cause, when we confront something new or strange in our experiences. Thus, early in life, being faced with the duty of a belief in a God, we gregariously accept the faith or belief of our father and our father's father, friend or relative. We seem to sense a moral protection and possess a feeling of satisfaction, of having performed a responsible duty in the easiest, yet proper way, like tipping one's hat as the flag goes by.

Thus, early in life, we adorn ourselves with the vestments of some religion or faith of our choice. A choice apparently born, not of a natural propensity or spiritual urge, but rather as a pressure brought from without. It is

comparable to the selection of a suit of clothes by the pressure of opinion of society, the cut of style alone being optional.

Still, an intelligence that, for example, can miraculously develop such astounding mechanical devices and advance with such rapidity as mankind has in the last century, which advancement has been unequalled in stride, except perhaps in the century, thousands of years ago, when man in the period of one hundred years advanced from the humble structures of mud bricks and caves to the enormous architecture such as pyramids at the beginning of the pyramid age, is surely an intelligence which is worthy of being considered more than a SLAVE TO TRADITION.

There is a reason why man accepts, as he would a cloak, the religion of his forebears. That reason, it has been said, is because of the enforcement of a moral code. If man and woman, the components of society, are to dwell together as a harmonious whole, there must be certain restrictions, each individual cannot exercise, without discretion or consideration of his fellow beings, his every desire. The inevitable and logical result would be self-destruction and undoubtedly annihilation, thus barriers have been established, whose flexibility is due to many things. These barriers are termed moral codes which impose upon the adherent such limitations as are considered in the light of their authority best for the welfare of man.

These moral codes, peculiar to note, have always a religious significance. A moral code is expounded usually in some sacred writings, which are a nucleus of a faith. Interesting to note also, is the fact that there is a confliction between these various moral codes, because the sacred writings themselves vary in their nature. The book of Koran and the Christian Bible both contain commandments for the proper virtue of man, but strict obedience to one or the other would be apt to make one a sinner in view of the opposite.

Perhaps one of the greatest virtues of mankind, and one undoubtedly that is outstanding in placing man on his pinnacle in contrast to other animals, is his idealism. Man possesses that rare faculty of imagining or imaging, of pro-

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jecting his thoughts in advance, just as he is able to go back through the process of memory. Is there a human so primitive, so coarse or profane, that has not known an ideal, something finer, greater, more powerful, beautiful, or learned than himself? Is not man able, through a most remarkable method of transmutation, to take the figments of his thought and, in the crucible of his mind, make a demonstration of mental alchemy? From the minds of even the most lowly have come illuminating concepts—ideals—the stepping stones of the human race.

Since man, apparently, at least, from our above analysis, accepts a moral code mostly because of custom, he then feels it proper to conceive of some being or power as exemplifying that code. He must have an ideal. It is extremely difficult for man to raise himself above the experience of his sense impressions. Even his most noble ideals must be clothed in an allegory that resembles something that he can associate with things of the mundane, the world he understands. A noble, glorious, divine person is mentally conceived of, not unlike himself in image, who mentally becomes the ideal of man's moral code. Every virtue expounded by the code is participated in by the ideal because it exalts the ideal.

Unfortunately, however, each individual does not create his own ideal to serve in this sacred place. His ideal, like the moral code which he graciously accepts, is an inheritance. His father's God and his father's father's God, becomes the blessed guardian of the virtues of a higher life. Much of the intolerance and bigotry that might encompass his parents' faith, he alike accepts. He resents the questioning of any of the doctrines of his faith, or the interpretation of the God he has accepted, not because he has come to KNOW that God and through such Infinite contact has experienced what he only before had believed, but merely because it affects his pride, his human ego, to have challenged his judgment or the judgment of his kinsmen.

Man, then, seems to become a smug member of society. Automatically, one might say, he has accepted a prescribed faith, one that has been prepared for

him. He accepts a God not as he has come to KNOW him, but rather as it has been prepared for his acceptance by someone else. He is content to feel satisfied and assured of his righteous judgment in the selection of his faith, even when his neighbor may differ from him on every doctrine of religious belief. His neighbor may be an adherent of a faith as recognized and as established as his own, but as different in nature as daylight from darkness. The incongruity troubles him not at all. The insistent claimants of the different faiths do not disturb him, nor cause him to realize that there can be but ONE GOD and not the many varied Gods of the multi-religions.

To such a man or woman, is there a need for their God? God, to such an individual, is not an experience, but rather a magnificent picture or ideal that has been transplanted in his consciousness. It has not been born from the germ of thought, spiritual perception, or aspiration. God, to such an individual, is not a guide or Infinite Master whom one may call a companion, but just a stabilizing force. It is merely a means of keeping him walking the straight path of society. He can change it as often as he wishes, and as long as it serves the purpose of an Omnipotent ideal, he is content to go to his grave with no further contact with this God that he has *taken to himself*.

I say taken to himself, because certainly he has not developed this God from within. To such a man or woman no praise should go, merely because of homage they periodically pay by participation in numerous rites and the support of the exoteric ritual for the reason that they are not primarily devotional. The absolute lack, in the majority of instances, of a knowledge of their God and the methodical manner of their devotion is indicative of an inherent fear, rather than something born of inspiration. Their God has become to them a champion of a great ethical and moral code. They accept him because he is an integral part of their faith. The only impelling urge, associated with their God, is a fear of this Omnipotence which they do not understand. Alas, they even see no need for an understanding. They merely follow the theology of their faith with its dogma





and creed. It is difficult for those who have merely acquired God to see the necessity for Him. They live their daily lives so completely devoid of any comprehension of His multi-works and His all pervading intelligence that they know naught of their relation to Him, yet they fear Him.

Is not always the unknown, the mysterious, the veiled, feared, even though intriguing? The man who has not conceived his God psychically, but who, like every human being, senses an intelligence in his being, suppresses this inner propensity as something to be shunned and dreaded. What is the result of this fear? It creates a constantly widening breach between his God and himself. He places God away off, apart from himself and the universe, as a judge of his faults and erroneous ways, but never appreciates Him as a Divine Consciousness of which he is but an extended part. Therefore, God never becomes to him a Cosmic force of all in all, a force that he can direct for his personal progression and evolution.

To thousands, therefore, today, there is no need for a God; that is, for *their* God, this erroneous, outer adoption of a Divinity. They could substitute equally as well, the fear of public opinion, the power of state, or the resentment of society. Any of those fears, if sufficiently embued in their consciousness, would serve monitorially in their personal conduct, keeping them walking the straight and narrow path, if that is all their concept of God means.

Truly, however, there are many to whom religion is more than a personal code of ethics and morals. To them also, God is more than a champion of the code and a judge of man's allegiance to it. God is within man, the Divine intelligence or extended consciousness of God pervading every cell in man. It cannot be removed without destroying the vital force that solidifies his whole being into a living, breathing soul, as distinguished from a mere human mechanism. God is life to man. The unfortunate position of man in the Cosmic scheme is that he can negligently or willfully substitute something for a God, not that that substitution in actuality supplants the intelligence of God within

him, but it blinds him to the real God which he should and could perceive. It is these substitutions of God that has led man far astray from a true inception of God within his being.

If a child, born in a modern metropolis, could be reared on an island from six months of age on, the veneer of civilization would be noticeably absent at adolescence. Man is not, biologically, civilized. The characteristic constituents of civilization are not transmitted from one generation to another. They are not, therefore, hereditary. The individual reared on the island would have no acquired God, no customs, rituals, conventions, creeds, or dogmas to proclaim. Before two years had elapsed after adolescence, however, a rough draft of a religion would emerge from the soul of that isolated being. Crude, perhaps, weird, yet impressively sublime would be the rites of worship.

From whence would come the seed that would grow into such a flower of spiritual fragrance? It would be born of necessity, as God is ever such to man. Alone within himself, as with every being, regardless of outer intelligence, the thoughts of man turn inward. Man indulges in introspection. He feels a strange sense of oneness with the universe. The sounds of nature, her moods, her awe-inspiring phenomena, seem to wrap a cloak about man and embrace him. He senses the vastness, and yet the unity of it all. A mighty surge of emotion that causes his very being to tremble, projects him into the rhythm, the beat of life.

The harmony of such attunement is so exhilarating that man gives vent to his inner feeling of God by endeavoring to mentally create some picture that will image for him the ideal God of his heart. It is a driving necessity to create a conception of God. It is one of the most primeval forces in man—this urge to express the God that is felt within.

That man is but one of the many expressions of an Infinite intelligence he senses more than he really knows. The God that man interprets outwardly is unreal. It is the one he discards as an old garment, as he aspires to new ideals, that seems to bring him a closer vision that is more in accord with what he feels. Unfortunately, there are those

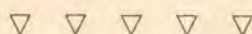


who pick up the garment he has discarded, and they wear it instead of creating one for themselves. It is a misfit, and manifests itself in their discord and restlessness.

The real God, the one man needs is the Divine impulse he feels. He defines it as conscience, as aspiration. This God from within is a necessity to his normalcy. Perhaps the era when man's religion will be individual introspection and meditation, permitting his con-

science to soar unlimited to infinity, where he may enter into true communion, is not far distant.

More than ever there is a need for a God—the God of one's own inner perception—God as you can understand Him—the God that you know to be true, infinite, companionable. The God that you can inwardly comprehend is the God that you need and the only one you can ever know.



## Man And His Soul

By FRATER ARTHUR F. WATSON, K.R.C.



AN is a stream whose source is hidden, says one poet. He is the facade of a temple wherein all wisdom and all good abide.

Within the breast of man is the spark of Divinity, the Soul of the Universe, the universal beauty to which every part or particle is equally related. It represents the transcendent simplicity and energy of the Highest Law.

The Soul enters each human body at birth as an essential part of the Cosmic. There are certain rhythmic pulsations which produce certain definite characteristics of the Soul's personality.

What is the Soul?—It is a Divine attribute to men's earthly existence and development, a part of the Divinity. It expresses two forms of Consciousness—Intellectual and Cosmic. It can only be known and understood through its functioning and its manifestations which are definite, distinct and unmistakable.

The mind, intellect and personality are attributes of the Soul. Its source is God and its existence continues after transition from the body.

Man's illumination depends upon how much he can attune himself with the Divine energy.

Sir Oliver Lodge and the late Sir Arthur Conan Doyle state that in the manifestation of a definite and recognized personality there is proof of the existence of the Soul.

As the moon retaineth her Nature though darkness spreads itself before her face as a curtain, so the Soul remaineth perfect even in the bosom of a fool.

Search the Soul by its faculty, know it by its virtue. It circumscribeth all things. Before its revelation, time and space shrink away.

Some thoughts always find us young and keep us so. Such a thought is the love of the universal and eternal beauty and instantly we come into a feeling of longevity.

Man is the pride of God's creation, the link uniting Divinity with matter. Of all creatures he is the only erect species and is fearfully and wonderfully made.

The motion of the Soul is perpetual, Her attempts universal. The end of Her search is Truth, Her means to discern it are *Reason* and *Experience*. Her purpose is to attune the body, build up character and personality and give the body a *DIVINE ELEMENT*.

Transition frees the Soul from one plane to another. Its existence does not end but it remains on the Cosmic plane

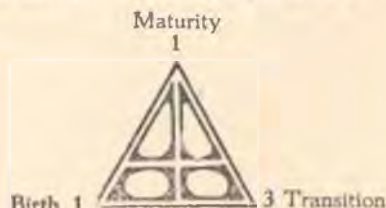




awaiting its hour of Reincarnation. After transition the process of evolution is as follows:

- (1) Disintegration.
- (2) Adhesion and Cohesion turns to Repulsion, molecules to atoms, cells and tissues into primary elements.
- (3) Body returns to the dust of the earth.

Each cycle of the Soul is 144 years and is divided into three periods as:



The Soul is master of the Intellect and Mind. It is not an organ but it animates and exercises all the organs. It uses the power of memory and calculation as hands and feet.

When it breathes through men's intellect it is GENIUS, when it breathes through His will it is VIRTUE, when it breathes through His affection it is LOVE.

We distinguish the announcements of the Soul, the manifestations of its nature by the term *Revelation*.

Revelation is an influx of the Divine Mind into our Mind. It is a disclosure of the Soul, an ebb of the individual rivulet before the flowing surges of the Sea of Life.

A thrill passes through all men on the reception and realization of Truth. The character and duration of the enthusiasm varies with the state of the individual from prophetic inspiration to a faint glow of virtuous emotion.

Let us, then, learn the revelations of all Nature that the Highest dwells within us, that the source of Nature is in our mind if the sentiment of duty is there. Let us praise our Creator and rejoice before him with reverence.

Thoughts are creative and if we release sincere, unselfish and constructive thoughts, the voice from within will answer in its own unique way and in accordance as each individual deserves.

Let us run with patience the race that is before us. In the higher grades we will be amply repaid if not with material things, most assuredly with spiritual things—the goal of our ambition as members of this Fraternity of Souls.

#### POST-CARD VIEWS OF ROSICRUCIAN PARK AND BUILDINGS

We have had prepared some attractive post-card views of the beautiful Egyptian Shrine on the grounds of the Rosicrucian Park; the new Francis Bacon Memorial Auditorium, which will be dedicated at this coming convention; the interior of the beautiful Supreme Lodge room with all its Egyptian ornamentations; a sectional view of Rosicrucian Park; and a view of the Administration Building. These post-cards are exact photographic reproductions. Secure these view post-cards and send them to your friends, or perhaps you would like to keep them for yourself. They are very artistic in nature and can be secured at the economical price of five cents each, postpaid. Thirty cents will bring an assortment of six. Send remittance and order to Rosicrucian Supply Bureau, San Jose, Calif. (No order can be filled for less than four.)

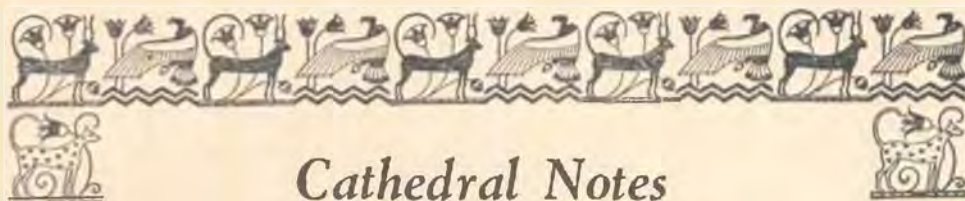
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After you have completed reading your "Rosicrucian Digest," you can do a good work for the Brotherhood by lending your copy to a friend or acquaintance to read. The many helpful and instructive articles contained in this magazine will undoubtedly arouse the interest of real students. Loan your copy to anyone whom you think might be interested in this work, but be sure you receive your copy back.

#### SPANISH ROSICRUCIAN BOOKS

Recently we announced that certain volumes of the Rosicrucian Library were available in Spanish at the economical price of \$1.60, postpaid. We are further pleased to announce that all of the books of the Rosicrucian Library are now available in Spanish. Any book that you find listed on the back cover of this magazine you can secure in Spanish by ordering it from the Rosicrucian Supply Bureau, San Jose, California. These books have been translated into the best literary Spanish.





## Cathedral Notes



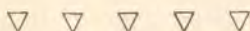
The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiates vibrations of health, peace, happiness, and inner awakening.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



**I** T MAY interest our members to know that we have received letters of appreciation from parts of Russia and Siberia, and from many points in China and Japan, and the Far East. These letters state that the Cathedral of the Soul with its plan of helping those who are in sorrow or who are perplexed is a great boon to them and unlike any other form of help they have ever had. There is hardly a

country in the world from which we have not received letters, and practically every country of Europe sends us letters every week regarding the benefits of the Cathedral.

Those of our friends or readers of this magazine who wish the help of the Cathedral are welcome to share in all of its many benefits. The free book mentioned above describing the Cathedral and its activities will be gladly sent to those who wish to know more about this organization and its many activities.



### IMPORTANT NOTICE!

Because of the extraordinary long features in this present issue the second article of the Emperor's "Personal Experiences" will be held over for a later issue, as have been held some other important articles. The next issue of the "Digest" will contain a report of the Convention and this will occupy most of the pages in the September number.

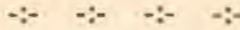




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*(Those who are Rosicrucian students are now receiving these instructions)*

*The  
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Digest  
August  
1931*

*Six hundred six*



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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.

Inquirers seeking to know the history, purposes, and practical benefits of Rosicrucian association, are invited to send for the free book, "The Light of Egypt." Address, Librarian, S. P. C., care of

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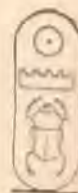
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