

Essays of A Modern Mystic

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



ESSAYS OF A MODERN MYSTIC



by H. Spencer Lewis

© 1962 and 2015 Supreme Grand Lodge Of The Ancient and Mystical Order Rosae Crucis. All Rights Reserved.

This publication is for your personal, private use only, and may not be used for any commercial purpose. No part of this publication may be reproduced, distributed, displayed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical means, including information storage and retrieval systems, without the express and prior written permission of Supreme Grand Lodge Of The Ancient and Mystical Order Rosae Crucis, except in the case of brief quotations embodied in reviews. For permission requests, please contact: Supreme Grand Lodge Of The Ancient And Mystical Order Rosae Crucis, Inc., Rosicrucian Park, 1342 Naglee Ave, San Jose, California 95191.

The information in this book is distributed on an “as is” basis, without warranty. Although every precaution has been taken in the preparation of this work, neither the author nor the publisher shall have any liability to any person or entity with respect to any loss or damage caused or alleged to be caused directly or indirectly by the information contained in this book.

CONTENTS

1. GOD AND THE COSMIC
2. COSMIC GIFTS
3. FREE WILL
4. ABOUT HEALING
5. REINCARNATION
6. PSYCHIC CENTERS
7. PSYCHIC FACULTIES OF CHILDREN
8. PRENATAL INFLUENCES
9. THE SOUL OF TWINS
10. HUMAN AURAS AND SCIENCE
11. HYPNOTISM
12. AMPUTATION AND PSYCHIC DEVELOPMENT
13. JEALOUSY AND LOVE
14. SLEEP
15. THE FOUNTAIN OF YOUTH
16. ABOUT HUNCHES
17. DEMONSTRATING PSYCHIC POWER
18. TELEPATHIC COMMUNICATION
19. SWEDENBORG AND JACOB BOEHME
20. MYSTICAL NUMBERS
21. DO ANIMALS HAVE SOULS?
22. CREMATION
23. TRANSITION



Dr. H. Spencer Lewis

(1883-1939)

First Emperor of the Rosicrucian Order, AMORC, for its second cycle of activity. He is shown in his study in Rosicrucian Park, San Jose, California, U.S.A.

PREFACE

IN MODEM TIMES many strange and erroneous connotations have been associated with the terms *mystic* and *mysticism*. The most general misconception is that they concern weird, awesome, or strange phenomena. In fact, the mystic is one who definitely desires and seeks truth and knowledge. He abhors the superstitious as much as the one who professes to be a rationalist.

The mystic believes in the unity of reality. To him matter, body, and mind are but one manifestation of a single Divine Intelligence. Even time and space to the mystic are but indications of the limitations of human perception, for he considers them but variations of the Absolute, the *One*. Though certain mystics may deny any pantheistic inclinations, yet throughout all mystical teachings there is the thread of belief that the Divine Intelligence pervades all things. Since the mystic expounds a belief in the unity of all things in a sole reality, and further, since that reality is thought by him to be a Divine Intelligence, then that Intelligence must in some manner be inherent in everything.

A fundamental belief of the mystic is that he may receive divine or cosmic illumination personally through his subconscious self. There comes to him, in his meditation, a revealed knowledge which he intuitively accepts as truth. The revelation is so clear to him that he believes the knowledge needs no substantiation by means of reason. The mystic further believes that no intermediary is required for direct contact with the sole reality which he may term the Absolute, Universal Mind, God, or the Cosmic.

The mystic is likewise of the conviction that most knowledge of the senses is illusory. It lacks the element of truth because it is transmitted to the consciousness by the unreliable receptor senses. Knowledge perceived through intuition is, therefore, considered divine in source as coming from an intimate contact with the sole reality and transcending in importance what the senses perceive.

However, the intelligent mystic by this conception must not be construed as having the views of the ancient cynics who completely denied the value of all sense data. The mystic realizes that his senses do depict certain aspects of reality which are necessary for his physical and mortal existence. Such experiences must be accepted for their restricted value. But it is his understanding that sense data or perceptual knowledge cannot give man the experience of cosmic unity or insight into the nature of the divine.

The mystic is not an impractical person—if he is a true mystic. He may seek at times isolation from the distractions of the world to permit that elevation of his consciousness which he finds necessary for attunement with the *One*. He finds, however, a moral obligation incumbent upon him to utilize the flow of illumination, the new ideas or revealed knowledge he has received. It is incompatible with his conscience to lock such *light* entirely within the confines of his personal consciousness. The illumination he has received becomes an incentive and a stimulus to action which lie eventually expresses in various ways.

The mystic, after a period of illumination may go forward to expound to others, to lecture or write, what he considers to be a mystical way to happiness. The illumination may manifest in the exercise of one of the individual's talents, the cultivation of his aesthetic qualities. He may try to paint, sculpture, or to write a musical composition which will objectify what he has inwardly experienced. Thus, in a practical way, he confers upon the world of man what he believes to be a cosmic gift to him.

By no means is the mystic necessarily devoted just to aesthetics. Some of the great scientists have been mystics or at least sympathetic to the mystic's contribution to the advancement of civilization. A mystic can be an engineer, a physician, an astronomer, and many have been prominent as business leaders. They permit their lives to be guided by the flow of wisdom which comes to them from a transcendent source or at least from that which they hold to be superior to mortal reason.

Mystical philosophy is a *way of life* by which the individual comes to adjust himself to his environment in response to the inner experience

he has had. It is a superior counsel which he interprets in a practical way and which he finds brings into everyday affairs at least some of the cosmic order which he has realized.

The contents of this book have been extracted from the early writings of Dr. H. Spencer Lewis, the first Emperor of the present cycle of the Rosicrucian Order, AMORC, a world-wide fraternity of mystical and metaphysical philosophy. These essays of Dr. Lewis were not intended for publication in the form in which they now appear. They were counsel from him, an enlightened mystically-minded person, to students and members of the Order over which he presided as an executive officer. We might say, to use a classical phrase, that they were letters from a master to his disciples. However, they were published at first in a private publication for members only. Those which are published here, however, violate no secrecy and can be read, studied, and applied by any individual, whether a member of the Rosicrucian Order or not.

Dr. H. Spencer Lewis, noted author, teacher, and lecturer, could be said to have attained that *ultima Thule* of the mystic, *Cosmic Consciousness*. Those who knew him, however, knew him as well to be a most expedient person. He could successfully cope with the vicissitudes of his executive and administrative duties. He was proficient in art and literature and was a good enough empiricist to have devised several scientific instruments and to have a keen insight into research for the Order he represented. The essays here included are of varying length. They are really in the nature of personal answers to questions submitted to him. They are written in his inimitable conversational style just as they were dictated to his secretary. They lack the formality of the contents of the other books which he wrote. That their contents are veritable in their nature is evidenced by the fact that they are as sensible and serviceable in confronting the problems and mysteries of life today as when they were first expressed by him nearly four decades ago. Consequently, these are truly essays of a modern mystic.

RALPH M. LEWIS

Rosicrucian Park
 San Jose, California
 February 15, 1962

Chapter I

GOD AND THE COSMIC

THE ROSICRUCIANS OFFICIALLY speak of God as *God of our Hearts*. This is because the Rosicrucian knows that each one of us will undoubtedly have a slightly different and therefore more satisfactory interpretation of God. The only way in which we can sense and understand God is through the inner comprehension of our psychic and emotional selves. The God of my heart is undoubtedly different from the God of your heart and from the God of the heart of each individual. The God that re-creates Himself and makes Himself revealed to me in my inner self is the only God that I can know. He is the God of my heart as well as the God of the universe. If you or I attempt to adopt the God of someone else's understanding, He is going to be more difficult for us to understand than the God that lives and throbs and moves and has His being in our own consciousness.

Therefore, I am not going to attempt to interpret God except to say that He is the Supreme Creator, the God of all gods, the Great Architect, the Divine Father of all creatures, the Creator of the uncreated, and the Founder of the universe; omnipotent, omnipresent, and the sole, ever-living God.

The Cosmic, on the other hand, is a divine consciousness or a supreme consciousness composed of laws, rules, and regulations. It is not a ruler but the written or established decrees of the Ruler of the universe. It is not *the* Creator but the process whereby the Creator's laws and principles are carried out. It is not God but the consciousness of God extended throughout the universe as a mind power operating and carrying out the wishes of God.

In the beginning, when God created all that exists, He established certain rules, laws, and principles, which are the working processes and methods for the systematic and impersonal operation of this universe. These *principles*, *rules*, and *processes* constitute the Cosmic, and while they are related to God they are not God but rather a separate factor or a separate power so far as identity is concerned. To make this plainer let us presume that some great mind of high power and education entered an undeveloped and unestablished country of the world still in its primitive and virgin nature.

Let us say that this great mind established himself as king or lord over this land and proceeded to create a real civilization in it and to cause things to grow and to live and to carry on in this country with system and order. And let us suppose that from the very moment of this lord's possession of this country he laid down certain laws and principles that should be eternally immutable and fixed and to which every living thing and every creature would be subject without any evasion whatsoever. Let us say that he wrote all of these immutable laws and all of these statutes and commandments, processes, regulations, and principles in a great book which he called the "Cosmic." He might have called it the "Book of Laws," the "Book of Constitution" or the "Divine Plan of the Universal Consciousness." And let us suppose that he gave this great book the creative power, the vitality, the essence, the energy, the intelligence, and the mind of his own being so that it could carry out the laws thus written in its pages, enforce them, put them into operation and see that they were maintained universally.

Or suppose that this great lord had appointed a supreme executive council to represent him, composed of one hundred intelligent minds with the power to enforce rules and laws and to carry out his fundamental decrees and principles of this new world. Suppose, too, that he called this council or cabinet the "Cosmic." And suppose that the lord left to this Cosmic the carrying out of everything that he had originally established as an immutable law. You would hardly call the "Cosmic" God, and you would hardly think of the "Cosmic" as being God or an actual part of God, yet the relationship between this "Cosmic" and God would be intimate, indeed.

Suppose, on the other hand, that the lord had reserved to himself the right and the privilege to intercede or to intervene or to show mercy when he deemed it necessary. And suppose he had not granted to the Cosmic, or his cabinet, or the universal mind of his great book of laws, any privilege of intervention or any privilege of changing or modifying a single law. Here we would have two ruling, governing powers functioning in this country. One would be the lord himself, supreme above all; the other would be his established laws and processes working without modification or partiality and automatically carrying out God's original and fundamental ideals. There could be no rivalry between these two great powers, for the Creator of all things could instantly disfranchise the Cosmic of all its authority and power.

As this new country or this entire universe advanced and men began to do things, they would either live in accordance with the rules of the Cosmic or disobey them. If they disobeyed them the Cosmic would automatically inflict its rebuke or impress its advice in the form of some suffering or some means of calling attention to the errors made. This would be done independently of the automatically, systematically, and personal attention or consideration of God. On the other hand, if man cared to pray or attune himself with God and seek intervention, seek forgiveness or relief, he would have the privilege of doing so. He might have the rulings of the Cosmic temporarily set aside in his case through the superior wisdom and mercy of God.

In all of the things that we experience from the beginning of life to its close we are in touch with either the mandates, rules, directions, or inclinations of the Cosmic, or of God. Undoubtedly, God intervenes in the life of a great many and directs their courses, and steps in and lifts a ruling of the Cosmic, or a decision made by the Cosmic mind. He allows the individual by Divine Grace to experience something that the Cosmic would not have granted to him. This has been assured to us by God, and prayer and communion with Him are the channels through which we can make our appeals and seek such divine intervention. But in all ordinary affairs the established immutable laws of the Cosmic prevail and affect our lives.

As we do good we build up good for ourselves in the Cosmic records. The Cosmic is then ready at the proper time to reward us and to bestow its blessings upon us as an automatic form of compensation for what we have done. If we do evil it is recorded in the Cosmic records and some time in some manner the Cosmic rules demand automatic compensation or adjustment. Therefore, we see that when an unusual blessing comes into our lives, it must reach us either through God or the Cosmic. It has come through God in the form of divine intervention as an answer to our prayers, or it has come through the Cosmic as an automatic compensation for what we have earned.

This is why we speak of God and the Cosmic in connection with the affairs of the lives of men and women and all living creatures.

Chapter II

COSMIC GIFTS

NATURALLY EVERYONE WHO is in need feels that he is qualified and entitled to receive Cosmic help. I think the most difficult thing in the world for any of us to comprehend is why we, or someone else, are not made the recipient of certain Cosmic gifts. First of all, we are blinded by the pressure and influence of our needs. Our desires or the demands made upon us become outstanding and dominating elements in our thinking, and we are much like children who feel that the least urge within us for something should be satisfied. We feel that the mere fact that there is a need or a desire, is sufficient in itself to warrant a demand on our part for the thing desired.

From the Cosmic point of view, this is unsound and untrue. A desire for something or even a great longing does not constitute a real need; and even those things which we feel we actually need from every human viewpoint may not be actual needs as seen from the Cosmic point of view. We often receive correspondence from persons telling us what they think they need or what they are demanding or asking from the Cosmic, and they seek advice as to how to bring about a Cosmic demonstration. As we sit back and view the brief incidents of their lives and the conditions surrounding their present circumstances, and then read the description of what they are trying to accomplish, and finally note what it is they are demanding of the Cosmic as a necessity, we plainly see that the things selected by a great many of these persons as necessities are not necessities at all. They are but inventions of the human mind based upon illogical reasoning and a false understanding of the real conditions. The average request in this direction is about as greatly in error as the desire on the part of persons years ago for

drugs or chemical sedatives for every little ache or pain, instead of a treatment or an adjustment in their lives that would relieve the cause of the pain.

One thing is certain, and that is that we, ourselves, are seldom the best judge of what we need. Until we are properly trained to think and understand Cosmic law, we are not capable of deciding whether we can advise the Cosmic in what it should do, or leave it entirely to Cosmic discretion. The average person in need, with abundant faith in God and the Cosmic to understand all of the things, feels that he must tell God and advise God and the Cosmic powers precisely what he needs and why he needs it, and how the need is to be fulfilled. By such an attitude he naturally closes the door against the very Cosmic help he desires.

Today, millions of persons feel that the thing they need above everything else is money. There is a large secondary class that will promptly arise and say that it is not money they desire, but a certain, definite kind of employment by which they can earn money. They will frankly tell you with an air of pride that they do not want charity, that they do not want the gift of money, that they do not want anything dropped into their laps, and they do not ask for any advice, but that they do want a real opportunity to go to work and by the sweat of their brow actually earn every penny that they require. But these persons, you will find, often state very definitely just what opportunity they want opened to them, and what form of employment they want, and how and when and where. They are just as wrong in their demands as though they were sitting at home or lying in a hammock underneath the palm trees of Florida, basking in the sea breezes and waiting for a Cosmic cloud to hover over them and drop a bagful of money into their arms. They are attempting to say how the Cosmic shall help them. The man who has been employed in the past at one line of work in which he feels he is unusually competent, and by means of which he has earned a fair living in the past, now demands that the Cosmic shall reinstate him to that same form of employment, or put him in contact with that same source of income, and no other.

The man who has easily or with great difficulty and labor earned an income through one definite channel in the past feels that the Cosmic should open up to him in that same channel a proper opportunity to continue.

It does not dawn upon these persons that part of the reason for the changes now taking place in the lives of so many, and part of the cause for their personal lack of employment may be an attempt on the part of the Cosmic to force them to change their form of employment. It may be to cause them to adopt another means of earning an income. Therefore, by their insistence upon returning to the same channel or using the same means, and seeking no other and holding themselves steeled against the possible contact with any other means of income, they are combating the free activities of the Cosmic. They are preventing a realization of the very thing they are seeking.

To receive Cosmic help one must be perfectly open-minded, and not only concede to God and the Cosmic a hypothetical omnipotence and universal wisdom, but concede to them also a complete abandonment of personal interference. One must permit God and the Cosmic to move in His own mysterious ways to bring about the desired results, and thereby be ready to yield to every impulse that is good, and accept every urge and suggestion that may come from within or without. In this way only can the Cosmic bring about not only the mighty changes now taking place for the betterment of man, but the changes necessary in the individual to benefit his personal evolution.

Chapter III

FREE WILL

FREE WILL IS a term representing a doctrine. While the doctrine may be faintly understood by some, the term *free will* is misunderstood by the majority. Unquestionably the Cosmic urges us at times to do things just as the material world and its scintillating, tinselled phantasmagoria tempt us to do certain things at times. Between the urges and temptations of both the Cosmic and the material worlds, we have the privilege—we cannot call it the right—of choosing as to how we will yield. It is recorded that when the tempter tried to tempt Jesus, he said, “Get thee behind me, Satan.” I recently heard a man say that nowadays the people are living such reckless lives that it appears they are saying: “Get thee behind me, Satan, and push!”

It seems that the larger part of the world in recent years has been gradually yielding to material temptations and ignoring Cosmic urges and, therefore, we have had a world that exemplifies gloriously—or the very opposite, according to one’s viewpoint—the famous idea of free will. Certainly mankind has had a long spasm of free will. He has freely willed to do all sorts of things that he should not have done and has gradually increased his brazenness and daring to a point where the very evil that he has brought forth and tolerated and fostered and matured, has gradually overwhelmed and struck back at him. Now we have millions of men and women throughout the world who are trying to redeem themselves. They try to pull themselves up by their bootstraps and get out of the quagmire of difficulties into which they plunged as though they were diving into an angelic bath. Free will, indeed!

God did give us the ability to reason, to reach conclusions, and to use our will power in doing those things which we decide we want to do. But at the same time he made just a little tighter and a little stronger the laws of compensation. Man seems to forget that accompanying his free will is the voluntarily assumed obligation to be responsible for what is willed. As we choose so must we assume certain karmic conditions. Man cannot be saved by any vicarious act nor by the grace of God or His son, Jesus, the Christ, unless man first saves himself. All of the blood that was spilled on Calvary multiplied a thousand fold cannot save the sinner who brazenly and boastfully uses his free will and then seeks to crawl out of his obligation or responsibility and have his karmic debts fulfilled, shuffled off, and hung upon the cross of another. He himself must be crucified upon his own cross and suffer the pain of the nails he made being driven into his own flesh. Upon his brow must rest the thorny crown of his consciousness, and out of the side of his body must flow the blackened blood of his own evil desires.

He who is the greatest exponent of free will and accompanies it by an ever continuous exercise of it is the first to protest against every other individual living according to the same code. Free will means to the exemplifier of it a freedom granted exclusively to him. It is his will and his will alone that must be freely exercised. The moment he runs counter to the demonstration of free will on the part of other human beings he protests, for, forsooth, the free will of all beings freely exercised will act like restrictions and limitations to all. If I freely exercised every worldly judgment and opinion and attempted to freely put into operation every conclusion that my objective mind might decide upon, I would unquestionably trample upon the rights and privileges of others. In fact, I could not freely express my will without forcing others to obey my will and at once inhibit their own.

There can be no such thing as universal free will, and, therefore, the idea is for that reason a false idea. Law and order is the only will that can be freely expressed, and its freedom of expression increases to the same extent as that will is in conformity with Divine will. So long as I conduct myself in accordance with the harmonics of the universe and the Divine universal scheme, I shall find freedom of expression for my soul and for my worldly ego. But the moment I attempt to make that

freedom of will and that freedom of expression absolutely mine and free in every sense, I am out of harmony with the universe. I must then either submit to the freedom of expression of all other human beings or dominate their freedom of expression.

For this reason I choose to listen to the Cosmic urge and be in harmony with it, for through it destruction cannot come, and only peace and constructive living result. This is the only free will that is consistent with eternal life, peace, and happiness.

Chapter IV

ABOUT HEALING

PERHAPS WE ARE a little careless at times in the use of words and phrases when we try to briefly express some mystical ideas and fall into the habit of using popular phrases. I know that I have often said that *nature* will do a great deal of healing if given an opportunity and that nature makes many cures and does many things. But, after all, just what do we mean when we use the word nature in such a way? Let me tell you what I have in mind and then you can decide whether you understand this in the same way.

In the first place, I can never separate nature's laws and principles from the consciousness of God. When I say that nature is doing a thing I mean that God is doing it through natural law. I never have in mind the thought that nature and God are distant or separate. But I do know that there are those who will deny the existence of God and say that everything is due to the laws of nature. You see, therefore, that we are making ourselves liable to misunderstanding if we speak of nature doing the healing and do not explain what we mean. I believe thoroughly that in the beginning of time God created and established certain laws and principles to operate on the earth plane just as he established certain laws to operate in the Cosmic. These earth laws are the laws of nature and while they perform and produce miraculous things, they are doing these things through and with the consciousness of God.

The materialist, and especially those who are trying to advocate a mechanical idea of life, want you to believe that nature's laws are purely self-created laws gradually established by nature itself in a mechanical

manner and that there is no supreme intelligence, no supreme being either in charge of the operation of these laws or as a creator of them at the beginning of all time. They try to tell us that every action in the human body, every action of the brain, every action of every plant and flower, of every seed that is put in the ground, of every mineral that is growing or evolving, is a result of chemical action and reaction, or mechanical and physical action and reaction. I am not going to take your time now to analyze the mechanical theory of life because after I had explained it to you in accordance with the best books that we have in our library, I would be duty bound to call your attention to many of the discrepancies or inconsistencies that you might not have seen. I know that after I had done this that you would cast most of the mechanical theory of life aside and forget it, so why waste an hour's time explaining something to you that you will eventually reject as you would cast any fictitious or useless thing from you?

Now, when we say that the natural laws of God cure and heal or correct and remedy certain wrong conditions in the body we mean that these laws and principles utilizing and co-operating with the creative, constructive forces of the universe carry on a certain systematic method of reconstruction and repair that has always existed in nature and always will exist.

A simple study of physiology will show each one of us that every hour of activity of a physical nature and every moment of mental activity wears out some part of the human body or human brain. You cannot walk across the room without utilizing some energy and breaking down some tissue cells and some nerve cells. The more strenuous the exercise, either physical or mental, the more destruction results in a purely material sense. Even during sleep, when the reconstructive processes are at the greatest degree of activity, there are still some destructive processes going on. Life itself in the physical body is a process of the breaking down of old cells and the building up of new. I want to assure you that life in the physical body would cease to manifest if anything could be done to prevent the breaking down processes of some of the cells that compose our bodies. It would be just as serious a condition as if something had been done to prevent the creating of the new cells to take the place of the broken down

ones. The two phases, breaking down and building up, are halves of the same circle of evolution and you cannot remove one half of the circle without breaking the whole.

The conservation of life and the conservation of energy is based upon giving the human body enough rest or time of rest in each twenty-four hours to permit the constructive processes to do enough work to balance the results of breaking down processes. In other words, it is almost like a matter of debit and credit in the cash book. There must be as much building up as there is breaking down or the body and all of its parts would soon give way to disease and weakness and life itself would end in that body. If there is not sufficient recuperation and reconstruction to equal the breaking down and destruction process the body and brain will not gain and not grow and will not be healthy. There must be just a little more of the creative work in each of the twenty-four hours or in the sum total of each days period.

As to how nature in her various and devious ways carries on this reconstruction and this healing and curing and remedying, we have a great deal of information, but it would certainly take months and months of explanation here for us to even lightly cover every one of the known processes. As we analyze the matter we become more and more convinced of the old Biblical statement that we are *fearfully* and *wonderfully* made. There are some processes going on within our bodies that science has attempted for a long time to analyze. Speaking of the chemistry of the body and of its chemical or mechanical actions, I can tell you that all of the great biochemists of the world and all of the great authorities on the theory of mechanical life have not been able to explain some of the reconstruction principles that are taking place daily. Certainly they have not been able to duplicate them completely in any purely chemical or mechanical action.

Did you ever stop to think of the marvelous work that is done unconsciously, automatically, efficiently, by the processes of nature when you injure your body as, for instance, by cutting a small piece of the tissue of the hand? Let us say that you have been handling a sharp knife and it has slipped and cut a quarter-inch gash in one of your fingers. The blood flows freely and you feel a very slight pain and

you probably put the finger under water to wash away the blood and prepare to tie up the finger with some cloth and let nature take care of it. If you are one of those who fear germs and infection you will probably rush to some corner of your home to find some chemical or liquid to pour in the cut and to cleanse around it.

The sane use of such things is merely an assistance to nature. After all, if the skin around a cut is not clean and foreign matter gets into the wound, nature has more work to do in getting rid of it than you would have to do in getting rid of the dirt. But even if you apply nothing to the cut you will find that nature started in instantly to remedy the injury. It is just as though the consciousness of the body instantly called the Fire Department, the Police Department, the Board of Health, and along with these the Street Cleaning Department and a few other hygienic organizations and at the same time got after the city service to cut down the high pressure, to lower the circulation, and do a thousand and one things that you and I cannot even dream of.

The quickest way for such a wound to heal is to allow the air to come in contact with it unless the air is extraordinarily contaminated, as in some very dirty factory or building of some kind. The good, wholesome air of the outdoors will help the wound to heal faster than the placing of a lot of bandages on the wound because blood has a remarkable facility for congealing the moment the air touches it and this congealed blood starts to form a stoppage or covering over and around the tissues that have been injured. This is the first stage of the process of remedying our health, for until the flow of blood is stopped there can be no closing of the wound. The blood must be stopped as soon as possible else there will be too much lost and this would require extra work on the part of nature's processes to replenish it. Therefore, nature takes care of the situation and gradually new tissue cells are created and the wound is gradually healed in a manner that the most wonderful surgeons, chemists, mechanics, materialists, and philosophers could never equal.

Throughout our entire body such reconstruction is taking place momentarily and hourly and daily. The memorizing of a poem and even the memorizing of a telephone number breaks down some brain

cells that must be instantly replaced. The running across the street to get into an automobile breaks down and destroys some tissue that requires nature to get busy and replace the loss.

Now nature does all this in her own way without consulting us and without sitting down in a comfortable chair and telling us all about it some evening before the fireplace. Nature believes that if we want to know what she is doing we should go and dig and find out. If we are not sufficiently interested to delve and discover her processes by hard labor and diligent research we are not worthy of knowing anything about them. But it is wonderful to know that whether we understand her processes or not her work goes on without bias, prejudice, and without preference of any kind.

The poorest and most humble and ignorant tribesman of the distant islands of the sea finds nature carrying on her work in his body just as readily and just as efficiently as the most informed and intelligent person of the Western world. But we can interfere with nature's processes and we can put many stumbling blocks in her path. We can give her more work than she should have to do and we can thus delay the efficiency of her processes and retard the oncoming of the proper result.

In fact, we are doing more of this than we are in the way of co-operating with nature. In the morning when we rise we may fail to take enough exercise to stimulate every part of the body in the right action. Perhaps we then eat a lot of concoctions that we should not eat and strap a lot of clothing on our bodies, and tight shoes on our feet, and a tight hat on our head, and tight rings on our fingers, and all that sort of thing. Then instead of walking we get into a tram or automobile to go to work. Perhaps, we then sit and labor in poor light and poor air and then go and stuff ourselves with a lot of poorly mixed foods and wrong chemical combinations, putting into our bodies some things that are poisonous and forgetting to put into the body the natural elements of food in chemistry which nature's processes require for the making of blood and tissue. Next, we do the same kind of thing throughout the afternoon and evening and finally go to bed full of poisons and worn out. Certainly we cannot claim to be co-operating with nature. Our

Rosicrucian organization has a little more knowledge or a little more special knowledge about the processes of nature, especially about the processes of the mind, and that is why we are more enthusiastic in our system of instructing and helping others in the proper way to live. Our purpose is to give nature a greater chance, a greater opportunity to do her natural work as God intended her to do. We cannot do the actual healing; we cannot do the remedying of conditions nor can any doctor or physician. But I again call your attention to the fact that it is just as important to co-operate with nature and to learn how to give her every opportunity and how to avoid the interference with nature's processes as it is to pray for health and happiness or to send for a physician or doctor.

Chapter V

REINCARNATION

ALL OF MY acts from one day to the other are based upon the same conviction that should anything interrupt what I am now doing and bring my present life to a close, either suddenly or otherwise, I am prepared and ready for the Great Change. I look forward to the interesting Experience of being spiritually prepared for a new birth. This knowledge guides me in outlining the amount of work I want to accomplish in this incarnation. It helps me in planning my work for the future, for I know that many of the seeds that I carefully sow at the present time will grow and be ready for me to harvest at some distant time. I may not know in the next incarnation that I was the one who planted the present seeds; on the other hand, I may know it, but at least I will then live to enjoy some of the benefits of it and this is the principal motive that guides me in what I shall do today and tomorrow. It also removes from my consciousness all fear of sudden transition or all fear of the future. It enables me to center my thoughts joyously on what I am doing today. I have learned a very considerable amount relating to my previous incarnation, and if in the next one I learn as much about the present one, I shall be happy.

It is a pleasure to note that during the past ten years more has been heard about reincarnation and rebirth than ever in the history of cultural and ethical progress. More eminent characters and profound thinkers have freely admitted their perfect understanding of reincarnation and more are becoming converted to this sane and rational principle of all life.

One of the questions constantly put forward by those who are doubtful about the doctrine of reincarnation is whether this person or that person of wide renown is a believer in reincarnation or not. Of course, we are apt to lose patience with such persons, for it is absolutely foolish for one person to base his faith and confidence in a principle upon the acceptance of it by someone else. That has been the great trouble with all of our religious doctrines. We have been told that there is no reason to doubt certain of these religious principles because the world's greatest thinkers have believed in them. That is no criterion of the truth of a principle. The world's greatest thinkers at one time believed that the earth was flat, but it certainly did not affect the curvation of the earth. However, there are those who are tempted to believe something that is being given the endorsement or approval of eminent minds or characters. This temptation leads these persons into a careful analysis of a subject which they would otherwise ignore. Through such investigation more converts are made and this is the only good that can come from the mentioning of names of persons who are prominent in world affairs and who accept the doctrine of reincarnation.

While writing on this point there comes to my mind the passing of Sir Arthur Conan Doyle. It is interesting to know that in his last interview for publication granted to Mr. George Vierech, the eminent journalist, Mr. Doyle expressed himself upon the subject of reincarnation. This is interesting, because Sir Arthur is generally considered as having been a leading light in the belief in the fundamental principles of spiritualism. Most spiritualists who accept the fundamental principles of that religion do not accept the doctrines of reincarnation. It is because spiritualism, as a philosophy, built a speculative structure based upon the assumption that once the soul left the physical body here on earth it passed to a spirit world, where it remained self-conscious and conscious of all other souls throughout eternity, and never left the spirit world to reincarnate. Hundreds of leading lights in the spiritualist movement have come to find that such an assumption was false and that after a certain number of years it seemed to be impossible to make any contact with the soul of a departed person in the spiritual realm. However that may be, we are not going to enter

into a discussion of reincarnation versus spiritualism, but consider for a few minutes Sir Arthur's definite statement. He was asked whether he believed, as did Henry Ford, in the doctrine of reincarnation and whether he expected to be born again and carry on some great work as Henry Ford expected to do. Sir Arthur's answer as recorded by Mr. Vierech in his published reports, was as follows: "I believe that the soul is born and reborn many times. I am not sure that it ever dons again the human form after it has discarded that garment, but my thoughts incline that way."

We see by this statement that Sir Arthur had become convinced through some experience that the human soul is reborn, or that, in other words, it continues to live or exist consciously and passes through a reincarnation or rebirth in which it takes on a new character or personality. He is not sure, however, from his experiences, that such rebirth occurs on earth in human form although his experiences incline him to believe that it is so.

From other reported statements from Sir Arthur it appears that he had been engaged in testing the principles of reincarnation. His sudden transition apparently occurred before he had completed his experiments and became fully convinced that the rebirths he discovered were actually in human form although indications pointed to such a phenomenon. The important fact is that this man of science with a very keen analytical mind discovered the truthfulness of the doctrine of rebirth. On the other hand it is interesting to note that in the January 7, 1929, issue of *Liberty* magazine there was published an interview with another famous man, George Bernard Shaw. This interview was written by Mr. Hayden Church, another well-known journalist. In it Mr. Church said: "That Shaw believes in survival after death is clear. Stated more accurately, he believes that we die to be born again and born better (to be *re-manufactured* as he puts it in one of his prefaces) and so again and yet again."

Thus we find two eminent men who may be quoted along with Henry Ford and a score of others whose names we have mentioned in the past.

One of the other questions often asked by those who doubt the possibility of reincarnation is this: "Why is it, if reincarnation is true, and we have lived in a previous life here on earth, that we do not remember anything of the past?" Such persons argue that they can recall things from their past days here on earth in the present incarnation and wonder why they do not recall incidents of previous life in the same manner. We can answer this question by asking another, namely: "How much of your early childhood do you remember?" The average adult of thirty years of age has a few faint recollections of outstanding events in his life during his fifth or seventh or ninth year, or perhaps of the years between five and eight. Usually they are very vague and constitute a single incident in each recollection. Such incidents are widely separated from each other and consist of no more than five or six in number throughout the three or four years of childhood after the fourth or fifth year.

It is even difficult for the average adult to remember things that occurred twenty years ago. We have to be reminded of some incident or through the association of ideas have some dreamy incident of the past brought into our present consciousness. We find that recollection and memory of events decrease in vividness and definiteness as we go backward over the years of our life. We remember things more clearly of ten years ago than we do things that occurred twenty years ago. If most of us find our memory becoming indefinite and our recollections vague of events of our sixth or fifth year of life, imagine trying to recall incidents that occurred in our life sixty, seventy, or eighty years previous. In other words, if recollection fades out as we go backward toward our youth we should not be surprised to find a complete absence if we go back not twenty, but seventy or eighty, or one hundred years.

It is untrue to say that no one can recall anything of a previous incarnation. This reminds us of the little boy at the fairgrounds who left his seat beside his parents and wandered around back of the scenes for a while and then came and told them that a man was back of the tent selling popcorn and he wanted one of the balls. When the parents said that he should wait until the show was over, he exclaimed, "Why, everybody is out there getting popcorn and all the children have got one!" He was not speaking for himself, but for the hundreds of

other children who were sitting in their seats without any popcorn. The person who says that no one recalls anything from the past is only speaking for himself and has no right to assume or disregard the fact that anyone else has had any more definite experience than he has had.

We have many attestations from persons who had never given reincarnation a thought in the past, but who suddenly had an experience in which they recalled quite clearly some incident which could never have occurred in the present incarnation. The remarkable thing about it is that a great many of these recollections are susceptible of verification. They usually have connection with some very important historical event or other event in the past that has not been completely obliterated from history or from tangible manifestation. Furthermore, we know that through experiments contained in mystical and metaphysical study and in the Rosicrucian teachings it is possible to so reawaken the sleeping memories of the past as to bring into present-day realization many things that would occur in a previous incarnation. We know that there are other ways of proving some incidents of the past in the lives of each one of us.

Often we cannot find any proof within our own objective consciousness that we did participate in the things that are stored away in our memories and, therefore, we are apt to look upon them as images of the imagination instead of pictures of actuality. This is why so many strange experiences of the past are cast aside by those who do not know how to analyze a recollection and discover whether it is of a true experience or an imaginary one. Therefore, basing the possibility of reincarnation solely upon the functioning of our recollection or our memory is a very weak process instead of being a strong one, as such persons often argue.

If I am going to have the course of my early existence substantiated solely upon my recollection, then in my particular case I was born when I was five years of age, and I went to sleep or ceased to exist between my fifth and seventh year, during which time I had a few years of conscious experience, and then did not come back to earthly consciousness again until my eighth year. Even so, I have the argument upon the part of my parents to contend with, for they say that the

one or two incidents which I speak of as having occurred in my fifth year are those which they often referred to and spoke about during my eighth and ninth year, and that instead of recalling from experience I am recalling them from pictures created in my mind by my parents' conversation. Therefore, I have no proof that I began this earthly life prior to my eighth year. Everything else I recall previous to that time is merely a recollection of stories told about me later on in my youth and which were reviewed in my mind and associated in the year in which they occurred. No, we must depend upon our other methods of testing and proving the truthfulness of rebirth instead of depending upon memory or recollection exclusively.

Chapter VI

PSYCHIC CENTERS

I WONDER SOMETIMES whether the casual student of these subjects knows what is meant by psychic centers. Most of them immediately think of the solar plexus, because that is the one most often referred to by uninformed lecturers and teachers on public platforms. But the solar plexus is not one of the real psychic centers at all! There are really *seven* of these psychic centers that are of any importance and the solar plexus is not included in this number in any of our considerations. I know that if we try to tell this to the average esoteric student he will either be astonished or skeptical; therefore we must make such broad statements as these carefully and with proper consideration for the advancement of the individual.

First of all, let us begin with the *thyroid*, located in the neck where the symbolical Adam's apple is supposed to be situated. In some persons this is very prominent, not because the thyroid gland itself is large, but because the parts surrounding it or the associated glands connected with it, have become slightly enlarged and are very hard in physical substance. The thyroid gland itself affects many of the physical and mental habits of the individual. It seems to have its greatest effect upon the mental actions and reactions and, therefore, affects the physical reactions of the many muscles and organs in the body that have any definite functioning.

When there is anything wrong with this thyroid gland it seems to slow down the mental reactions. In fact, it produces a form of mental dullness or sluggishness that is similar to either idiocy or mental perversion. Thus, criminals who do not seem to have a quick and

complete mental reaction or realization of their actions are often found to be abnormal in the thyroid gland; whereas persons who are keen and quick in their mental reaction have a normal thyroid gland. Psychically, the thyroid gland acts as a sort of speed control for the interchange of objective and subconscious impressions. It is not the place where these impressions actually exchange places from the objective to subconscious, or vice versa, but the rapidity with which the change takes place is controlled by this gland.

The *pineal* gland, located in the center of the head just above the level of the top of the ears, is the important organ for the transfer of impressions from the subjective to the psychic and is really the transformer that connects and transfers the intelligence from the psychic consciousness to the objective consciousness. When this gland is highly developed or developed above the average in childhood, we have what is known as a precocious child. It also results in a child who easily remembers and brings into his present objective consciousness many of the impressions he gained in his previous incarnation. Therefore, such a child may at an early age show a highly developed faculty or ability for languages, mathematics, or the sciences. An underdevelopment of it produces a child of dull intellect and causes the memory to be poor, the reactions to be faulty, and the intellect to be slow and sluggish. When of just the average size it requires some development in order to aid in the proper psychic functioning of the spiritual nature of man.

The next gland of importance as a psychic center is that known as the *pituitary*. It is located just underneath the brain in the center of the head on about a level with the center of the ears or slightly above that. This little organ has to do with the physical development of the body more than anything else. Its psychic importance lies in the fact that it maintains a harmonious relationship between the psychic forces of the body and the spiritual forces in their reaction upon one another to produce regeneration of worn-out tissues and cells and the maintenance of what we call *harmonium* in the body. The proper functioning of this organ will greatly aid in the immediate cure of diseases and the destruction of foreign germs or inharmonious elements that get into the body. The over development of this organ, or a condition of the

organ which permits it to over function, causes the body to grow too rapidly and produces very large persons of a gigantic stature or above the average. On the other hand, the subnormal functioning of this part of the body produces dwarfs or a deficiency in size.

Just back of the thyroid gland in the neck are the united *parathyroids*, which function as a regulator of the flow of vibrations between the sympathetic and the spinal nervous systems. These parathyroids ease pain and tend to equalize the distribution of the psychic and physical vibrations of the human body so as to establish a harmonic condition between them. Here is where the first stages of Cosmic attunement begin, for through the functioning of the parathyroids the aura of the physical body is adjusted in its rates of vibrations to be harmonious with the Cosmic rates of vibrations. This combined center is one which also has to be quickened through the psychic experiments.

The next important psychic center is that which is called the *thymus* gland. This gland has its important functioning during the childhood period of life. It is the center which first attracts the silver cord of the soul and brings to the body the soul which was hovering around the mother just prior to the birth of the infant body. After the soul has entered the body and the mystically termed silver cord is within the little body this thymus gland gradually diminishes in size. The silver cord comes in contact with all of the psychic centers, especially as they are developed. Through this cord there is always a connection maintained between the body and the soul, or the body and the psychic self.

The next one of the centers is that known as the *pancreas*. Here is the heart and seat of the product insulin, which is so necessary in the physical body. The functions of this gland are usually very abnormal in the persons who have left their spiritual and psychic selves undeveloped. Until this is corrected and activities started here, there can be no perfect blending of the psychic, spiritual, and physical powers of the whole body and being of man.

The seventh or last of these centers is that known as the *suprarenal*. Here is the important center of our emotions and very often the activities of this center are mistaken for the solar plexus functionings.

The suprarenals are located just back of the pancreas' center and *both* of them (suprarenals) are situated at the top pole of each kidney. Here our emotions, our concentrated thoughts, and the Cosmic urges affect our sympathetic nervous system and are transmitted into mental or physical effects and increase in dynamic power to make themselves manifest strongly to us. This center becomes highly developed as soon as the other centers begin their development. This is why the truly developed mystic becomes keenly sensitive of all the sorrows and sadness of the world as well as the joys.

You know it is a notable fact in history that not only Jesus but all of the Great Masters were known to weep freely and to smile freely. It is because the emotional center acts and reacts freely and fully and gives the spiritual and physical self all of the emotional sensations necessary to enjoy life to its fullest extent.

When this center is underdeveloped or allowed to be inactive we have a person who is cold, unsympathetic, indifferent, and usually, therefore, mentally and physically below normal. Such a state allows such persons to be not only out of tune with the universe but often cruel in their nature and capable of cruel crimes and most unsympathetic, inhuman actions. When this center is exceptionally developed through some peculiar over functioning of its activities a person becomes highly sensitive to all kinds of impressions, but it is seldom that this center becomes overdeveloped after the age of puberty. In nearly all cases where this center is overdeveloped in an adult it has been found to have been overdeveloped at birth through some high emotionally stressed condition on the part of the mother prior to the birth of the child.

Thus we have reviewed the seven important centers and we realize again how necessary they are in the proper functioning of the complete and perfect man.

Chapter VII

PSYCHIC FACULTIES OF CHILDREN

IT IS POSSIBLE to begin with the psychic expression of children even as young as one year of age. We should keep in mind, first of all, that the psychic faculties of a child are highly developed, and secondly, that in the earliest years of child life the materialistic viewpoint of life has not accomplished its hampering work. In fact, the child mind is naturally impressed by psychic influences and it is safe to say that between the ages of one and five the average boy or girl sees more and hears more of an interesting and fascinating nature through its psychic faculties than it sees or hears through its material, objective faculties.

To the young child, the world is at least half psychic and half material. To these young minds, the psychic world is just as real and just as natural and normal as the objective world seems to most adults. This is why young children are easily interested in fairy stories and in stories that contain what some adults call the wildest dreams of fancy. It is not difficult to tell a story of faintly visible fairies and slightly transparent persons moving or floating about in space, or of fantastic or beautiful worlds and lands that are visible in the skies, for the child constantly sees such slightly visible or transparent characters floating or moving about in space. It has beautiful visions of fairylands of which we, in our older years, know nothing unless we, too, have redeveloped and *reawakened* our psychic faculties.

Many children who seem to be lost in silence and deep reverie while at play are really in attunement with some psychic conditions, which they are observing and studying, and possibly analyzing. The first great shock that comes to these children is a gradual realization that the adults around them, and especially their parents, do not see or hear the same things that they see and hear. The next shock is when the children begin to speak of the strange and beautiful things they hear and see. Their parents or other adults tell them that they are mistaken and that such things do not exist, and that it is only the imagination at work. Here, the child mind is confronted with either believing what the parents say, and thereby becoming convinced that for some reason or other their own little minds have been creating false and non-existing things, or they must believe that the parents are greatly mistaken, and that their own little minds are correct.

Now we all know enough of child psychology to realize that the average child develops an amazing and wonderful faith in the integrity, learning, and unusual abilities of its parents. For a long period of child life, the average child looks upon its parents as though they were gods of wisdom and power. It is shocking to such a child to ever find its parents deceiving him, willfully lying to him, or doing anything that is mean or sordid, or anything that borders upon deception. With such a tendency on the part of the child mind, it is only natural that children accept the word of their parents as law and begin to doubt their own impressions when they are told that the fairies and invisible or ethereal things they have seen do not exist.

As I have said, this is a great shock to the child mind, which has been gradually building up a faith in the ethereal things it has been seeing or hearing. Now it is confronted with the enormous task of shattering the world of psychic things to pieces, negating it, destroying it, and wiping it out of the consciousness. It is just as though we, as adults, were called upon to destroy or to deny and wipe out of our consciousness half of the material world in which we have placed so much faith. When we, as adults, come to study the psychic laws and learn the real laws of nature, we do not have to eliminate from our consciousness many of the material things in which we have placed our faith. Rather, we generally merely have to translate them into their

proper terms without actually destroying them altogether. The child mind, on the other hand, has to completely eliminate and destroy the psychic world which has become so real to it.

When the child is old enough to play with other children in the streets or in the parks, he also receives many jolts through hearing other children deny the existence of things in which he has placed his faith. And, when it comes time for him to go to school, he is again surrounded on all sides by the acceptance of the materialistic world and the denial of the psychic.

We know from our own experiences that, as we deny the existence of psychic impressions and gradually discontinue our attunement with psychic impressions, we lose the keen functioning of our psychic faculties. They gradually become dormant until they cease to function altogether. This is why we, as adults, have such a difficulty later in life in reawakening these faculties and in developing a psychic attunement that is equal to what we had as children.

Therefore, parents should begin with their young children and encourage them in the seeing and hearing of psychic impressions. I know of children who were placed in their beds in a darkened room early in their lives with the statement that they should have no fear of darkness or of the nighttime, because not only were there guardian angels who protected little children, but there were other angels and other Cosmic beings who would be visible to them at night as in the daytime. This was said to some children after they had begun to express visions of some of these psychic personalities. And, I found that these children enjoyed lying in the dark for a while just before going to sleep and allowing the Cosmic to fill the bedroom with colored lights and beautiful visions.

When the child grows up to look upon these things in a natural way, it does not become fanatical about them, as would be the case if an attempt were made to impress these things upon the mind of a young man or young woman in the late teens. They do not talk about these things with others unless others show by their conversation that they, too, are sincerely interested and have the same firm convictions. Such psychic attunement unquestionably assures better health for the child

and develops its intuitive faculties to a high degree. It makes it easier for the child to study its lessons and to foresee events and conditions around its own life as well as to rapidly interpret the correct nature of the problems with which it comes in contact.

The laws of karma, justice, compensation, truth, love, universal tolerance, universal peace, and health are simple things to teach to the child mind. They will bring to it a picture of a loving God, kind and merciful, instead of a God that is jealous or at times angry and revengeful. The child mind can easily conceive of a simple explanation of the laws of karma and justice. It accepts these explanations as far more logical and reasonable than the explanations of hell-fire and damnation.

Here is a great work for parents and in this work unquestionably lies the salvation of the future generations and the building of a better and greater nation of people in every land.

Chapter VIII

PRENATAL INFLUENCES

WE HAVE AN interesting subject brought to our attention by a newspaper announcement sent out by the Associated Press. It is to the effect that recent scientific tests have shown that an unborn child is sensible to sounds produced in the environment of the mother. According to the announcement of Dr. L. W. Sontag and Dr. Wallace of Antioch College, the experiments performed in behalf of the Samuel S. Fels Fund Clinic and described in the *American Journal of Diseases of Children*, it appears that the sensibility of the unborn child to sound increases as the child develops. The first response to the sound is noticed during the fourth month before birth. By listening to the heartbeat of the unborn child and the movement of its body, it was found that certain sounds applied to the mother's body or close to it caused heart and body reaction in the child.

These responses to sound increased from the fifth month until in the last two weeks before birth. The child responded strongly to sound in more than ninety percent of the instances, report the experimenters.

It is not many years ago that I was so greatly interested in the subject of prenatalism and had discussed the matter so much with that wonderful woman, Ella Wheeler Wilcox, who was also an advocate of reviving the ancient methods of the Greeks in caring for the mother morally, ethically, and otherwise before the birth of her children, that I tried to have such magazines as *The Ladies' Home Journal* publish some special articles on prenatalism in connection with other articles on the care of children after birth. At that time the editors of the magazine,

in common with most editors and nearly all physicians and men of science, either smiled at or scoffed at the idea of *anything* affecting the mental or physical condition of the unborn child except accident and disease.

Twenty-five years ago the idea that ringing bells or loud clapping noises could be heard and appreciated by an unborn child three or four months before birth would have been classified as not only a superstitious belief but as something developed by the pagans, the heathens, and the most primitive, uneducated, and ignorant peoples of distant lands. I am sure that in no clinics, hospitals, institutions, or laboratories could we have encouraged any medical man or scientist to conduct such experiments as have recently been carried out in this regard. Yet we who were vitally interested in prenatalism never lost faith. We continued to prepare advice for expectant mothers and had to depend upon sending it through the mails in sealed envelopes to those who wanted to benefit by the information we possessed.

It was even considered impolite and unmoral, if not immoral, to discuss in print any of the facts pertaining to prenatalism or expectancy of birth. In those days even the special dresses and pieces of wearing apparel for expectant mothers were advertised in such a veiled way that the very women who sought for such things did not recognize by the advertising that the articles were being offered to them. Such was our false idea of modesty and propriety. For many centuries young women and older ones suffered for the lack of helpful advice only because it was considered very improper to refer to the coming of a child until the last moment when it was necessary to very diplomatically and secretly let some physician know that he was urgently wanted. Young women, especially, entered into marriage and all its responsibilities without a proper foundation knowledge of the important facts.

Ignorant though they were of these vital facts, their ignorance was considered as beautiful and noteworthy modesty. What was thought by the women themselves behind this veil of forced hypocrisy we will not comment upon. We thank God that conditions are much different today.

However, those who have known for many, many years of these facts are not surprised in hearing any announcement regarding external noises or external conditions affecting both mother and child in a vital manner during the prenatal period. We would argue in this case and say that the child does not have any conscious appreciation of sound as sound. Even the child after birth has to learn gradually to recognize sounds and interpret them as such. Every mother who has raised children knows that it takes time for the child to recognize sounds, lights, colors, faces, movements, and various things which the ears and eyes may receive as impressions in vibrations. But that sounds can stimulate certain nerves into action and cause a reaction or response is unquestionably true.

A little child who will not recognize the ringing of the door bell as a signal that someone is coming, or even turn its face toward the direction of a sound or a spoken word and thereby indicate that it has interpreted the sound correctly, can be frightened by the sound through nerve stimulation and reaction. This is precisely what is taking place with the unborn child who is affected by loud or unusual sounds. The experiments conducted by these men prove beyond any doubt the contention that has been held by men and women who have devoted themselves to the subject—that the child will respond to certain nerve stimulation. The actions of the mother physically and mentally cause reactions in the unborn child through its own nervous system and these reactions of a frightening, startling, unpleasant, depressive, or mentally poisonous nature are sure to leave injurious effects. For many years we have conducted a special course for expectant mothers. We have issued weekly lessons containing information about their conduct and the pre-education and training of the child before birth. This course culminates in our assistance at the time of birth to make the delivery as simple, short, and free from suffering as possible. It is followed by a course of instruction for the care of the child after birth. This special course is issued under the direction of the *Child Culture Institute*.

During the past years several thousand women have had our assistance at the time of the birth of their children and the recorded results show that our help is of a very special nature. We know of several hospitals

where at the time of delivery when it is delayed or complicated in any manner, the nurses and in some cases the superintendent of nurses, or in other cases the doctors, have telegraphed or telephoned us for immediate metaphysical assistance.

It should not be difficult to understand, or strange to comprehend, that metaphysical treatments can do more at the time of childbirth and during the prenatal period than any other form of treatments. We do not mean to say that metaphysical treatments can supplant the physiological examination of the mother during the prenatal period or the advice that her physician will give in regard to diet, health, exercise, etc. But there is more to be done by the mother, more thought to be given, more care to be taken, than just these things if the mother is to have the type and kind of child she desires. It is in regard to these things that metaphysics and especially the Rosicrucian system is notably efficient.

Chapter IX

THE SOUL OF TWINS

THE SIMILARITY OF nature in twins has always been noted and, furthermore, records prove that twins usually have lives or incidents that parallel each other. There are a few notable exceptions in a broad sense, but even in these cases there was an indisputable similarity of natures. All the investigations made of the subject tend to show that twins are almost one in nature and merely dual in expression of that nature. In other words, their two bodies are much like one despite physical separation. The important elements of similarity, however, are not always in the physical appearance of twins, or even in the similarity of events in their lives, but rather in the emotional nature that they express and in their ability, talents, aptitudes, and Cosmic relationships. From this point of view we find that both twins act and think as though they had but one soul divided between them.

Science says that, physiologically, identical twins are unicellular, that is, come through one cell which was intended to be one body divided in some way into two bodies. The same essence in a vital chemical and every other sense is in both just as though they were one physical body. This being so, the two bodies which were developed alike before birth and reach the stage of birth at almost the identical moment are, therefore, receptive to a soul at the same time.

The ancient Rosicrucian teachings held that when the soul, hovering over the expectant mother preparing to slip into the body of the child at its first breath, finds two bodies presented to it, it divides itself into two parts and enters the two bodies, giving each a part of its essence

and its intelligence and nature. This may be highly speculative and without any probability of verification, but, after all, we can only judge about what actually takes place through an observation of the later results. In this regard we find that the psychic or soul nature of twins is so identical, even when there are slight differences in the physical or mental expressions, that they are essentially one *psychic* body.

In order to be sure of what science holds in this regard I have made a special effort to learn what one of the most eminent authorities has to say and I want to tell you now what Dr. Julian Wolfsohn, an eminent neurologist, has to say on this subject. I found that he had brought this same subject up for discussion before the American Neurological Society in its convention in California.

Dr. Wolfsohn says that he believes that there is a mystical bond which connects the two bodies throughout life, and, in fact, he intimates that his investigations tend to prove that there is but one ego in the two bodies. First he called attention to the many psychological similarities in the two bodies, even when their physical expressions or features were not identical, for occasionally even identical twins do have slightly different physical expressions although this is very rare. But even so, in almost all cases even the fingerprints are so much alike that the most experienced fingerprint experts find it very difficult to differentiate the lines in these prints.

Dr. Wolfsohn further called attention to the fact that in similar periods of physical ill health in the lives of twins there is also a very definite similarity in the more subtle emotional disturbances and mental effects which manifest. He noted that though they may be widely separated in a physical and geographical sense, if one of them suffers a sudden accident or extreme emotional sensation the other one feels disturbed or depressed at the same time. Many incidents of great joy in the life of one twin brings a similar reaction in a psychic sense in the life of the other.

Chapter X

HUMAN AURAS AND SCIENCE

WE HAVE A piece of news coming from the Universal Service in London and compiled by them as an important scientific announcement. This news item states that certain scientists have invented an instrument which has been tested by scientists of Great Britain and which reveals the existence and movement of invisible waves or radiations which they have named “Z-waves.” According to these scientific researches and investigations originally started by a German scientist, it has been found that when a photograph has been taken of a living person the photographic plate contains on it and transfers to the photographic print the radiations and emanations of the human aura that are invisible to the human eye. These can be made visible on the photographic print and measured on that print by newly invented delicate instruments.

Now this is announced as a great discovery and yet it is something Rosicrucians tested and demonstrated in their laboratory in New York in 1917. Photography has always been a part of our laboratory experiments. We have proved in many photographs we have taken that the human aura can be registered on the plate and photographic print and can be seen through certain glasses. We do not refer to colored glasses or stained glasses intended to bring out the colors of the aura, but we refer to magnifying glasses. Particularly those which will enlarge and reveal certain undulations of the ether surrounding persons who are photographed while in Cosmic attunement or in a state of psychic

concentration. (Such equipment is not generally available in the open market.)

But the additional marvelous feature related in the announcement is that when the person who was thus photographed ceases to live on this earth and passes through transition, the Z-waves or vibrations that appear on the photograph immediately discontinue to exist! Further, it is stated that by examining the photographic print and negative it is possible to tell whether the person is still living or not.

Most of you, and especially those who have not studied this subject and are skeptical about such matters, will probably say that you understand how it is that vibrations from the human body, if they exist at all, may be photographed in certain ways so as to register the undulations or waves on a supersensitive photographic print. They will say that if such waves do exist and are photographed, they will always remain on the print the same as the picture of the person himself will remain on the print, regardless of whether the person passes through transition or not. We have pictures of persons who have long since passed through transition and nothing that we can see with the ordinary eye has changed in the picture since the transition of the person occurred. Skeptics will, therefore, argue that the transition of a person cannot possibly affect a photographic print that may be hundreds or thousands of miles away from him. They will argue that once the waves and undulations have been registered upon a print and chemically fixed there, nothing outside of chemicals will remove those vibrations.

In one sense these skeptics are correct in such reasoning. But their reasoning is not deep and profound enough because they are not familiar with enough of the scientific facts of life. When such persons think of chemicals or speak of chemicals they have in mind the material, concrete form of matter such as they see in the bottles and vials of a chemist in his laboratory. They have no thought of the invisible chemicals that are in space; they have no conception of the fact that all of the chemicals and minerals seen in a laboratory are but the developed state of *invisible chemicals* in an electronic and vibratory form that exist throughout all space. All chemicals are originally

vibrations and such vibrations are just as powerful as are the material forms of them after the atoms and molecules have united. Therefore, a photographic print or anything else may be chemically affected by the vibrations or chemicals in the same manner as they would be by some material form of those chemicals. One of the scientists associated with this discovery says in the report that comes from London: "Life, or specifically, the human brain, like a radio station emits a distinct type of wave.

"These human life-waves or Z-waves are transmitted to and fixed in a photographic plate, just as the photon rays of the sun alter the plate.

"We are able to measure these life-waves. Through the instrument, these waves are amplified and become visible through their movement.

"This movement measures between a half-inch to three inches on the recorder. While the subject of the photograph is alive, movement of the waves is lively. The moment the person dies, no matter how far distant, the live-waves or Z-waves cease to emanate from the plate. The device is based and depends on first, *radiations*; second, *magnetism*; third, *static electricity*; and fourth, *current electricity*. There is nothing psychic or mysterious about it. It is the result of a new application of the laws of science."

Thus it would appear that science is trying to reveal a great truth which it has long denied and yet at the same time wants to save the face of its previous arguments by saying that there is nothing psychic about this matter. They use the word *psychic* as though it were something that was contradictory to science or something that had nothing to do with a scientific truth. I am afraid that is too often the common idea of the populace. Millions of persons think that when you are dealing with psychic matters you are dealing with things that are supernatural and not scientific and have no relation to scientific truths. In fact, the average person seems to think that a psychic occurrence of any kind is contradictory to science or is an exception to scientific laws. So long as the world has this common opinion of psychic matters and psychic principles inquirers will have to fight ignorance and darkness.

It is only through impartial teachings that we can come to understand the fact that true psychic principles are also scientific facts. There is no contradiction between psychic and scientific principles. Of course, a great many foolish schools of false philosophy are promoting the idea these days that psychic matters are exceptions to all fundamental laws and are really miracles of nature. This is causing more confusion and misconceptions in the popular mind than ignorance of any other kind.

But the great fact remains that science is now proving that the emanations of the human body can be registered. They are realizing that there is an attunement between these vibrations and the things upon which they are registered that exists up to the time of the transition of the body. When the vibrations in the human body cease to exist the discontinuance of them will have an effect upon everything on which they have been registered.

Chapter XI

HYPNOTISM

J. DORSENNE, IN *Gringoire*, a Paris weekly paper, writes that lately a sensational story was published by a British newspaper to explain the incomprehensible attitude of Kamenev and others accused of plotting in Moscow. The paper spoke of the hypothesis that these unfortunate men might have been “drugged” by henchmen, who had them swallow some *scopochloralose*.

What is this substance? Is it true that a little of this white powder causes one to become a docile instrument in the hands of others?

Hypnotic power always was valuable if used for cures but the worst power possible if used by criminals. So far hypnotism was not to be feared, because it was practiced only by a few specialists and professionals.

But hypnotism might become a terrific weapon the day *anybody* could practice it.

It seems that this day has come. French physicians, trying to obtain methods to put people to sleep, have used anesthetics (chloroform, ether, and the like) but this sleep is one where hypnotism cannot be practiced. Others have used hypnotics (veronal, morphine, chloral, and so forth) but the results were not satisfactory.

Then Dr. Pascal Brotteaux had the idea of combining two hypnotics to increase their efficiency and make them less poisonous. He thus obtained scopochloralose by mixing scopolamine and chloralose. Scopolamine, which has been used for some time in hysterical crises

and delirium tremens, is taken from certain plants. Chloralose, which was prepared for the first time in 1893 by Prof. Charles Richet, is a white powder obtained from a combination of glucose and chloral. It seems to paralyze the higher nerve centers and brings about a light sleep.

Dr. Pascal Brotteaux speaks of the numerous experiments which he made and which other physicians made on various persons of different ages and conditions. Results were amazing. Apparently nothing more is needed to put anybody into a state of hypnotism and make him do what one wants. Upon awakening from his sleep the patient remembers nothing.

This method has the great advantage of being successful in almost every case where ordinary attempts to hypnotize are ineffective. Dr. Baruk, Dr. Brotteaux, and other medical men obtained astonishing cures in cases of stammering, timidity, kleptomania, neurasthenia, obsessions, etc.

The following case is particularly conclusive:

“Roger D., aged thirty-five, stammered constantly. Went to school for stammerers, with temporary success. Sedatives brought only general calm, without any improvement in his infirmity. Sings very well, however.

“We administered scopochloralose to determine emotional origin of infirmity. The psychic exploration executed by means of this narcotic yielded no particular results. We, therefore, went on to positive suggestion. The improvement was quite tangible after the third session. After the seventh session the man was able to read an entire page without stammering.”

This is a new way of curing people and it is easy to do.

“We wait,” writes Dr. Brotteaux, “until the patient is nearly asleep. At that time we make him stretch out, compress the eyes and suggest hypnotic sleep. In many cases it suffices to suggest that the patient will let himself be easily hypnotized in the future so that then it is not necessary to apply any more scopochloralose.”

Dr. Brotteaux, of course, has seen and studied only the good side of his discovery. Scopochloralose, to him, is merely a marvelous new means of curing people. The fear that unscrupulous individuals could use such power to their advantage is unfounded, because suggestion by the operator must immediately follow the action of the drug. If the subject permits himself to be hypnotized when under the influence of the drug, it can be accomplished quicker than otherwise, but it must be remembered that distance and time are factors that enter into the equation. No one can use the drug at a distance from the attempted subject, because the suggestion must be given during the chemical action of the drug.

Hypnotism is a form of mental suggestion. It is this knowledge that the ancient Egyptians had when they healed by making passes, and by laying on of hands in the temples of Isis, Osiris, and Serapis; it is this knowledge, possessed by Christ and the early Christians, that the Church lost through falling into corruption. The phase or expression known to us as *mental suggestion*, or suggestive therapeutics, has also gone under the name of hypnotism and become a bugaboo to the average individual. He associates it with a grotesque stage character like Svengali, or a person with some unnatural ability. As a matter of fact, hypnotism is nothing more than a phase of mental suggestion, and no one can come under the influence or be receptive to suggestion without permitting the same, either through fear or other emotions.

The subconscious mind, as we know, is alert from the moment of birth to the moment of so called death. It is the subconscious mind which often awakens a man when there is a burglar in the room or the house is on fire; it is the same medium which gives some people the faculty of awakening at a desired hour. While one is dancing, the objective consciousness is fully occupied in talking and avoiding collisions, but the subconscious mind is actively following beats of music and guiding actions in accordance with it.

Civilized conditions have a tendency to reduce the protective force in the individual because artificial conditions lull, or do not actively call into play, the subconscious protective faculties. The subconscious is ever on the alert to safeguard the individual and there is an immediate

rejection of any suggestion that is contrary to the person's well-being or moral fiber. Although the objective mind has a controlling influence over the subconscious by means of direct suggestion or suggestive thoughts and reasoning, nothing will be accepted by the subconscious that is contrary to its recognized principles. The conscious thought that one has swallowed something harmful or obnoxious may have such effect on the subconscious as to produce nausea or vomiting. Also grief will take away desire for food or cause it to be repugnant.

To remove fear, to instill hope, to secure the beneficial effect that is produced on the body by unexpected happiness, to calm the stress and turmoil of an overwrought mind, are the highest and noblest aims of the student of mystical philosophy. If by his personality and by suggestion he can achieve that result, criticism leaves him calm and confident.

Chapter XII

AMPUTATION AND PSYCHIC DEVELOPMENT

FIRST OF ALL, we must understand that the so called psychic body or astral body, or subconscious body—in other words, the real inner self—has no material form in the sense that the physical body is material. Regardless of how we may mutilate, amputate, or alter the physical body, we do not alter or affect the psychic body. In other words, the consciousness or Divine Essence that constitutes a human being or represents at least one-half of the human being is merely cloaked or covered with a physical form. We can well understand from the styles of recent years that a woman may take a long skirt and cut it off at any length and wear it without feeling that she had in any way amputated part of her limbs. In the same manner the physical limb itself may be amputated at the knee without in any manner amputating the psychic part of that limb.

It is also well known among those who have had amputations that there is still a very definite consciousness of the amputated part remaining in its place. I have talked with many persons on this subject solely for the purpose of hearing their points of view. In traveling on trains and otherwise throughout America for many years lecturing, and in touring so many times in foreign countries, I have made it my business to discuss this point with persons who were in nowise interested in psychic matters or similar subjects. The answer is invariably the same. Men who have had their feet amputated frankly tell you that “There is something peculiar about the way in which I can still feel my foot and my toes,” even though the physical foot is gone. I have heard some say

laughingly that they have felt an itching on the shin or calf of a leg that was amputated years ago. More than one man has told me both in the cold parts of New York State, and in the mountains of Switzerland, that when he goes out into the deep snow in winter with one real limb and foot, and one wooden or artificial leg, and he gets his foot frostbitten, he can feel the frost or the sensation of frost and coldness in both feet. Of course, he admits the sensation in the foot that is gone is mild and peculiar, but nevertheless it is suggestive of the same sensation that he feels in the physical foot.

I have had young children and older persons tell me, that after a recent operation or amputation, while lying in bed asleep or on the borderline when they had forgotten about the amputation, they have been so conscious of the actual presence of the amputated limb or leg that they could feel themselves moving it. Sometimes they would get out of bed and attempt to step on it before they could realize that the foot or limb was there no longer. One young lad told me a few months after his left arm had been amputated that very often in his play and amusement hours he would reach to take hold of something with his missing arm, unmindful of the fact that it was gone. It would seem strange to him the way he would grab hold of a bicycle handle bar, for instance, with his physical right arm, and also aim to be holding fast with the invisible left arm.

This clearly shows that whatever is of the psychic or divinely conscious nature in us is not affected by amputation. As it is true of the extremities such as the limbs and arms it must also be true of the minor internal parts of the body as the appendix, for instance. We cannot see, therefore, how any internal modifications of the human body can affect the psychic part, and thus affect any psychic development.

Such surgical operations or modifications of the human body as remove important organs or parts of organs or glands such as the tonsils, for instance, will unquestionably weaken the one hundred percent normal status of the body and we cannot expect such a body to be as healthy and strong in a purely physical sense as a body which has all of its parts complete. The lowering of the physical standard in

this regard may at times prevent the aura and some of the radiations of the human body from being as prominent and as perfect as they should be. But this would have no bearing upon psychic development and the functioning of the psychic consciousness.

Part of the radiations and vibrations of the human body, especially those that become visible such as the aura and radiations from the finger tips, are composed of the energy resulting from both the psychic body and the physical body blending harmoniously. In other words, such radiations of light and power are partly physical and earthly-magnetic and partly psychic, divinely magnetic. Any alteration of the physical body will naturally affect some of these radiations, but even a complete elimination of the aura—if such a thing were possible—would not actually prevent the psychic body from developing in its normal functionings and progress toward mastership.

Let those who are unfortunately situated in this regard take courage, therefore, and have no thought of any limitations or restrictions in connection with their ability to develop along psychic lines.

Chapter XIII

JEALOUSY AND LOVE

BEFORE WE SPEAK of the ill effects of jealousy or how jealousy in the heart and mind of an individual can produce illness, let us analyze jealousy itself as an emotion or passion. First of all, we realize that it is not something that we can attribute exclusively to human beings. Jealousy, like love, is found among various species of animals. In some animals jealousy becomes a very treacherous tiling or leads to the most treacherous of actions, breaking down all of the highly developed attributes in the animal which it has acquired through years of training at the hands of animal experts. In fact, animal trainers have told me that they have little fear of the most ferocious of animals so long as jealousy is never born in their hearts or minds and that once the emotion of jealousy is awakened all of the fine development of the higher qualities of the animal are annihilated. The animal returns in all of its mental activity and emotional expression to the most primitive state of its forebears.

There seems to be something of a destructive, explosive, uncontrollable, poisonous nature in the emotion of jealousy that knows no law, listens to no reason, and will not be restrained even when the effects are self-destructive. It is, therefore, one of the most powerful of all the destructive emotions possessed by animals who have the ability to do any form of reasoning or thinking. Jealousy is born out of desire and, therefore, is accompanied by or dependent upon some degree of analytical reasoning. But the reason is always erroneous, for it is based upon a false premise and is obsessional in its effect.

The desire out of which jealousy is born is the desire to possess. It is a strange fact that the highest emotion known to man and animal alike is that of love. The greatest good done by man is done through the impulses of love. However, love itself can create expressions of two very opposite passions, namely the passion to give and to share what one loves, and the passion to own, possess, and control that which one loves. The one passion is wholly unselfish, finding its pleasure and happiness in the joy and happiness of others. The other is purely selfish, even to the degree of being miserly and seeking no happiness or pleasure out of the desire but being willing to see others suffer and even to bring suffering upon oneself in order to satisfy the desire to possess.

We see in these facts that one form of love is purely harmonious with Cosmic law. Undoubtedly the highest and most sublime emotion of the divine consciousness of God is that of love. His love for men, His love for all things created by Him, has resulted in the establishment of laws and the action and reaction of these laws in a beneficial and bountiful manner whereby continuous blessings and benedictions are bestowed upon man. It is through God's unbounded love that we have life and all of the rich heritage that is ours throughout the universe. There is not the least restriction upon the dominating action of love throughout the universe. When this divine emotion reflects itself in the heart and mind of man it makes him unselfish, sympathetic, and joyful, for he too finds the greatest happiness in life through loving and sharing that love and by encouraging in others the desire to love and to share love.

In the material affairs of life this action manifests itself in the very broadly human tendency to want to have others love what we love and enjoy that which brings us happiness and creates love in our hearts. Most of the beautiful things created by man have been conceived and produced under the impulse of love—because of man's desire to share with others that which he loves that others may also love the same things.

Jealousy, on the other hand, is just a reversal of all this. It is born of a selfish desire to possess and to keep to oneself that which is loved or

enjoyed or valued. The fire of jealousy is fanned into greater heat by the very thought that the thing which is loved is likely to be shared or enjoyed by others. Therefore, jealousy is not a part of love or the true opposite to the emotion of love. Hatred is the opposite of love, but even hatred will not have the reaction upon the individual physically and mentally that is sure to result from the harboring of jealousy in the human breast.

A person who is affected by the emotion of jealousy is constantly throwing the entire psychic and physical system of the human body out of harmony with Cosmic rhythm. This alone would be sufficient to produce ill health. But the continuation of this emotion leads to many forms of mental reactions and these reactions tend to break down the mental stability and integrity of the objective mind and brain functioning so that in addition to the effect upon the purely physical standard of the body the mind is also weakened in its integrity and resistance. To be jealous and to hold within the human breast the emotion of jealousy and allow it to express itself in any form (which it inevitably does) is surely to start the process of destruction in the physical and mental body of man. It is an insult to the object desired and to the love that is supposed to be the foundation of the jealousy.

When jealousy begins to manifest itself in destructive ways outwardly as, for instance, in attempting to destroy the object that is loved in order to remove any further expression of jealousy, the mind begins to weaken in its rationalism and in its ability to comprehend things in their true light. From this moment on the jealous person is “possessed of evil spirits” (by this we mean, that in truth he is controlled and dominated by one of the darkest forces of the world of evil). Real love is gracious and kind, bountiful, generous, and ever seeking to be harmonious with the universal love of God. It seeks not to possess the object of its love nor to limit it and restrict it in being loved and enjoyed by others, but finds happiness and peace in the knowledge that all enjoy that which is worthy of being loved.

Undoubtedly there is some degree of sincerity back of every expression of jealousy. It is most certainly true in those human relations in which love and jealousy are generally involved. When a man loves

a woman deeply enough to have the emotion truly classified as love there can be no jealousy, for love is kind and harmonious and always unselfish. If the man seeks to own and control, possess and dominate the object of his love and becomes jealous because he cannot hold unto himself exclusively the object of his love, he is transmuting the goodness of his love into the evil of his selfish desires.

Any attempt to restrict love by dominating it and limiting it will be sure to destroy it, for love is extensive and ever-increasing. But it must be unselfish to remain free of the destructive elements. The same is true of a woman's love for man. These great emotions operating within the human body are always of two classifications: those which are harmonious with and a part of the Cosmic laws and principles and those which are contrary to them and are of the worldly kingdom. Until man rises above the one and attains glorification in the other, he cannot be truly happy and approach a spiritual kingdom.

Chapter XIV

SLEEP

SEVENTY-FIVE PERCENT OF the complaints made by persons in regard to health or happiness in life is in regard to their inability to sleep well. It seems that nowadays the average human being goes to bed tired enough to sleep but unable to quiet the nerves or to fall into unconsciousness and actually sleep with relaxation and restfulness. Undoubtedly the fast life we are living, with all the excitement around us and all of the rushing to make the day as long as possible, is responsible for tiring our nerves to such an extent that sleep seems impossible.

But, on the other hand, sleep is so essential and so important to health that everything possible should be done to have sufficient sleep. I have found that it is not the *number* of hours of sleep that count so much as the actual *degree* of sleep into which we enter and remain for a time.

Thomas Edison and many other famous characters have found that a few hours of deep sleep will give them more rest and recuperation than eight or ten hours of restless sleep.

Of course, I cannot tell you how to go to sleep. If I were to attempt to do that I would have to make it brief and say to you that when you go to sleep, *go to sleep*, and do not make believe about it. In other words, give yourself over to sleep with as complete an attitude of abandonment as is possible. I know that when I want to take a two-minute or five-minute nap at noontime, at six o'clock, or during the evening, I simply make up my mind that now I am going to sleep and without any "ifs" and "ands" about it I go to sleep, regardless of

whether I have a pillow under my head or in what position I may be, as long as I am in safety. This is all that I can tell you about it. I am afraid that too many of those who can't go to sleep lie down with the belief or conviction that they will have a bad time trying to get to sleep, or they start in by fretting and worrying over it, and never completely relax.

If I sit down in a chair to take a nap, I sit down like a load of lead and become so relaxed that I feel nothing, and sense nothing from the moment I sit down until I awaken. When I lie down on a couch or bed I allow myself to become completely relaxed to such an extent that I am immediately like a lifeless body. By many tests I have proved that I can go sound asleep in twelve seconds.

Now we will analyze this matter of sleep. At the same time I will touch upon those peculiarities of my sleep, which many of you have noticed, but which I want to assure you is not a peculiarity with me, but is a general practice with everyone who has ever developed his objective and psychic faculties to work in harmony.

Sleep is a condition in which all or a majority of the objective faculties become inactive or are held in abeyance. Those faculties are seeing, hearing, feeling, tasting, and smelling. If any one of those five faculties is active you cannot be sound asleep. If one of them is active you can only be four-fifths asleep. If two of them are active you can only be three-fifths asleep; and if three of them are active you can only be two-fifths asleep, which is hardly any degree of sleep at all. By merely closing your eyes when you lie down to go to sleep you only shut off one-fifth of the objective activities and that is not sufficient to give you a complete degree of sleep. Even shutting out all sound by closing your windows and closing the doors is not enough to let you go into real sleep.

One of the principal faculties that must become inactive in order to go to sleep is the sense of feeling. No matter how comfortable your bed or chair may be if you can still feel your body against the bed, or the bed against your body, or feel the chair touch your flesh, or feel yourself breathing, you cannot go to sleep to a complete degree. It is this sense of feeling that keeps most persons awake, regardless of how

much they close their eyes or how quiet the room may be. Nothing but complete relaxation and a closing of the consciousness of feeling will start real sleep and help the other faculties to become inactive.

But it is possible to be four-fifths asleep and sleep with complete rest. This is not perfect sleep, of course, but it is a degree of sleep that allows most of the body to rest. Those who have sometimes accompanied me to a moving picture theater late at night, when I have been exhausted from a long day and evening of work here at the office, have been surprised to see me sleep all through the cinema performance without missing any of the picture. This is due to the fact that I have found it possible to allow all of my faculties to go to sleep except my seeing. With my eyes wide open I can watch the entire picture or performance and yet sleep soundly enough to have others notice by my breathing and a slight degree of snoring that I am sound asleep, or almost so. They have known that after two hours of this sort of rest I have been revitalized and greatly refreshed.

On Sunday afternoon when we have had our periods of recreation and general discussions at Rosicrucian Park, we have turned on the radio to listen to some sacred concert and I have been able to sit in a chair and go to sleep, except so far as my hearing is concerned. While apparently sound asleep for an hour I have not missed one minute of the musical program. In such cases the will power is used to silence all of the faculties but one, either that of seeing or hearing. While I feel nothing, taste nothing, smell nothing, and hear nothing, I can still see and yet sleep or I can still hear and yet sleep, just as I choose. Many times I have slept through one of the discussions here at Headquarters without missing anything that was said. I have awakened from my sleep and made a summary of all that has been said and expressed my opinion.

The subject of the phenomenon of sleep is one that is so profound and fraught with so many laws and principles that it would require a book to treat the subject completely. But be sure to tell those who ask you about it that instead of trying to count sheep going over a fence or any other form of mental fatigue to produce sleep, they should realize that any form of mental activity prevents relaxation, and, therefore,

prevents sleep. The quickest way to go to sleep is to sit down or lie down comfortably and immediately abandon the whole objective self to unconsciousness by locking up and closing tightly the physical faculties and senses, and forgetting the whole world for a few minutes by the use of the will power. It is not a matter of strong or weak wills, but a matter of using what will power everyone of us normally has. Go to bed to sleep, and go to sleep by closing up the objective consciousness as you close up your house at night and lock it against intrusion from the outside.

Chapter XV

THE FOUNTAIN OF YOUTH

WE REGRET TO say that as far as our knowledge goes there is no such spring in existence as a fountain of youth although we know of springs and waters that are beneficial to rheumatism and other ailments.

The “Fountain of Youth” that the alchemists wrote about was a figure of speech, and referred to a mental condition and a knowledge of the Cosmic forces and natural laws which would give the possessor eternal youth.

One of the sad experiences which humanity has to go through is old age and death. In this world of material phenomena and our present state of consciousness, where everything has a beginning and an end because of the limited conception of time and space, the period of youth, with its beauty, strength, and power, is a fleeting moment in our lives. Man, who is supposed to be the highest expression of the absolute, has one of the shortest spans of material existence.

About one-third of our lives is spent in bringing up and developing the organism the soul needs for proper expression. Many think it bliss to be a babe in arms, but of what use is bliss so unconscious? Many think youth the glorious time of life—youth with its hope, ambition, dreams, and passionate love. But who that has passed through this brief period can really desire to experience once more the disillusion, soul-searing at the time, attendant upon the first impact with life?

The second third permits the enjoyment of the life of which we are not really aware. Maturity is a time of responsibility—the building of a home, the raising of a family. At every step of the way iron discipline and continual sacrifices are necessary. If you are the “average” man or woman through all these years, there is little time to breathe, little time to think, to study, to create. The joyous moments have been few and fleeting; Anxiety hovers close to the threshold.

The last third is marked by a rapidly declining curve. It is a continual disintegration and loss of that which has been so painfully built up during the other periods of life. Whenever one thinks about it, one must inevitably conclude that there is something fundamentally wrong either in the universal laws and the forces of nature or in man. We must admit that the universal laws are fundamentally constructive and harmonious, and therefore the trouble must be with ourselves and the social system we have developed. There alone is the principal cause for all human ills and troubles, sorrows and suffering. When we know the cause, we can also eliminate it. One of the greatest privileges and powers man has is his free will, which can be used constructively or destructively. Man creates his own Heaven and Hell here on earth. They are man-made conditions and not created by God. They are states of consciousness, not localities, continuing as long as one remains a willing host to them.

The first requisite for happiness in later years is a philosophy of life—an outlook comprehensive enough to include every aspect of life in all its fullness. It makes all the difference in the world whether you see the years roll by in resentment and anxiety because of unfulfilled ambitions, unrealized hopes and painful disillusionments, or whether you stand poised and composed in life’s turbulent streams, knowing that everything you experience is the effect of a cause. But no effort is wholly useless; no experience utterly in vain; no dream forever lost.

Scientifically speaking, average human beings do not die a “normal” death—because our social life is unnatural. We commit suicide, consciously or unconsciously. We continually transgress natural laws by eating improper foods both in quality and quantity, and by wearing improper clothing which interferes with the normal functions of the

body either through pressure or through preventing the body from getting all the benefit of the invigorating surrounding atmosphere. We do not exercise our bodies sufficiently, and therefore we undermine their resistance, and we resort to drugs and medicines of all kinds as corrective measures, often using alcoholic drinks or harmful drugs even when we are not ill. We think inharmonious thoughts, and those thoughts of ours must return to us eventually.

The same is true of our negative emotions such as hatred, jealousy, revenge, etc. Even if we feel those emotions toward other individuals, ultimately we are the ones who must suffer harm because of the law of retribution. The human being is like a magnet that draws to itself the conditions predominant in the mind. In addition to all this, the body has to fight all kinds of outside disintegrating influences such as certain temperature changes and atmospheric conditions and the insistent assault of innumerable armies of microbes and deadly germs.

Instead of supplying and stimulating each cell of our bodies with life force from within and without, we tax each of those cells to the limit of its endurance. No wonder that after a certain time bodies become depleted of life force and activity is lessened and they exhibit the symptoms of old age. Under those conditions it is really surprising that our material bodies can live at all. In order to do justice to our own systems, we should start to live normal and constructive lives physically, mentally, and emotionally. We should attune ourselves with the laws of the universe and the forces of nature, and the Cosmic life force which will fill to its utmost capacity every cell of the body, thus making it grow and prosper in every direction. Each one of us should devote from a quarter to a half hour daily to concentration and meditation for general invigoration and rejuvenation of the body. Think *harmony*, *youth*, and *beauty*; wish them, feel them, knowing that they are the result of eternal laws of life and love expressing themselves through each individual. It is like bathing the human organism in a living stream of life force and if faithfully performed will have results exceeding our expectations. Each cell of the body will experience a greater constructive activity; each organ of the body will perform its duties with an ever-increasing power, thus permitting the possibility of manifesting the activities of the soul. We must always bear in mind that our body is a statue molded

and cut by the soul with the chisel of our thoughts. The life force and the universe supplies both the material and the energy which the soul needs to perform the work.

The harmonious cooperation of the physical, mental, and emotional activities is an absolute necessity; yet the vital life force is most important because without it, thought—and even the soul itself's powerless. The more we are aware of the Cosmic life force during the conscious stimulation of the body, the better the process of reconstruction and rejuvenation will proceed. A new, vigorous, harmonious, and beautiful body, a proper channel for the expression of the soul, will ultimately be the result. In this way the limits between death and birth will be moved farther apart. Health and longevity will be increased and the preservation of our physical, mental, and emotional powers increased in strength and activity, giving us the sensation and appearance of youth and beauty to the very end of our days.

Death, the last enemy of the human race, will be destroyed and man will be lifted into higher spheres of activity merely by raising the vibration of his body to the plane of his next activity. The transition will take place without the loss of consciousness, without any apparent interruption in the course of life, and will be as natural as the stepping from one room to another. We will be invisible to those whom we have left because their lower vibration will render it impossible for them to see us any longer. The soul will be able to draw directly from the immediate surroundings all the necessary elements to form a body for its expression on either the psychic or the material plane. In other words, the soul will appear visible through its human body in full development. The sting of death will be removed and the uninterrupted eternal life, now only a hope, will become a radiant reality.

Chapter XVI

ABOUT HUNCHES

SCIENCE IS BEGINNING to investigate this matter of hunches, and questionnaires have been sent out to thousands of men in prominent positions asking them to frankly and honestly state whether they ever have hunches and whether they trust them, depend upon them, or find them of indifferent value. I have been interested in reading the frank answers sent by some of these men.

It reminds me of the time when a questionnaire was sent to all the prominent men in America asking them to confess whether they had read the Diamond Dick detective stories or the Nick Carter detective stories when they were boys and what they thought of them. Most of the men admitted their youthful weakness and some of them added that they had not outgrown the habit even to this day. Among them was a man who held the high position of President of the United States. The greater the man, the more frank is his admission of human traits which are harmless and an index to the process of evolution going on within us. The narrow and bigoted, and especially the hypocritical in the business and social world, never admit that they have done anything that is human or like unto others. So we find some of the scientists and others trying to tell us that they never depend upon hunches and that they don't even know what such a thing is.

We find Professor Baker of a college in the city of New York, trying to arrive at some solution as to what is a hunch, or the intuitive flash of genius, as some call it. He tried to invent a definition that would describe such a hunch and then tried to rewrite it so that it would do for the high-brow vocabulary and astute comprehension of the

eminent men who compose the American Chemical Society. I do not mean to say that these men are astute in all things, but if you want to find a difficult piece of work to do, try to explain some psychic principle to men who are ordinarily accustomed to talking and dealing with chemical technicalities. However, this is the definition that he gave these chemists: He said that a hunch was something like a “unifying or clarifying idea which springs into consciousness suddenly as a solution to a problem in which we are intensely interested.”

From the reports which he received from hundreds of men who described how and when and where hunches came to them, it appears that in the typical case a real hunch follows a long period of study. But it develops or manifests itself only after the problem or study has been laid aside and abandoned for a time. In this rest period, following the study or investigation of a problem, the hunch suddenly rises up like a jack-in-the-box when it is least expected. In fact, the Professor says that a hunch leaps out of the imagination, or it is a leap of the imagination, and he likens it unto a process of creative thought.

I think there is a world of excellent thought and knowledge contained in this scientist’s study and analysis of the hunch. In the first place, the mere fact that a hunch, or intuitive impression, comes to us after we have laid aside our studies and our problems proves that it is something of the subconscious or inner part of ourselves and not of the reasoning, objective mind, which is part of our outer selves. The more a man focuses and concentrates his objective mind and its faculties on a problem the more he imprisons and dethrones or pushes back into oblivion the functioning of his inner self or the subconscious, psychic part of his consciousness. The inner consciousness and the outer consciousness cannot work at the same time by focusing their respective powers upon one point and having that point reveal outwardly what is going on inwardly.

It is much like a person who is busy playing a piece of music at the piano with his eyes focused on the music in order to read it and his whole attention concentrated upon the manipulation of the keys and yet, at the same time, trying to recall some telephone number, or the name and address of some person that he wants to communicate with when he is through playing. If he reaches a part of his playing that is

more or less subconscious and without extreme objective effort, such as playing a piece that he knows so well that he could play it in the dark, then it is possible for his mind to wander from the music for a few moments and permit it to dwell upon some other thought; but where the objective faculties are keenly active, the subconscious is held in abeyance and is unable to impress itself upon the outer mind.

It is natural, therefore, that most of the great hunches would come to human beings who have a problem on hand after they have abandoned their research and study and entered into a condition of relaxation. This immediately proves the soundness of Rosicrucian principles, which teach one to sit in complete relaxation with a complete abandonment of objective activities when he wishes to concentrate on any psychic principle. We see, therefore, that the men who have reported their experiences to the Professor have been relating such principles as are known to be truly scientific.

When the Professor says, however, that the hunch or the impression leaps out of the imagination, he is speaking purely as a materialist and not as a mystic. The imagination cannot produce a truth. It only assumes facts or assumes thoughts to be true and the moment they are found to be true they cease to be a part of the imagination. If they are true to start with they most certainly do not come from the imagination. Furthermore, what would the imagination know about a great and fundamental law of nature, or a fundamental principle of science? When a hunch manifests itself and is found to be the correct solution to a problem it is unquestionably the voice of the inner consciousness speaking, as a result of its profound universal knowledge gained through its contact with the universal mind. All hunches, therefore, should be true and correct, and they unquestionably are. The difficulty is in translating or interpreting the hunches.

Here the outer objective mind comes into play again and it seizes hold of the impression transmitted to it by the subconsciousness and makes of the hunch anything it pleases. It is just as though the one who is puzzled and who has been unable to find a solution to his scientific or social problem suddenly abandons his study and research and goes to the telephone and calls the nearest authority and asks for some help. If that authority responds in a few brief words and distinctly outlines

the solution to the problem, the one who hears it over the phone may grasp the facts and may understand the explanation or he may fail to do so. If he misunderstands or misinterprets what is told to him he will find his information of little value and will more than likely feel that his informant was not as well versed or not as capable or dependable as he had believed. If, on the other hand, the information is properly understood and interpreted and properly applied and the result is an immediate solution, then the informant is given due credit—maybe!

One of the most difficult things for all students is to interpret and to understand correctly the impressions that the psychic self within them speaks at various times or reveals to them, in various ways. We are so prone to analyze and to tear apart every thought that is different from our own that we hesitate to accept at its face value every suggestion that comes to us from any other source than our own superior intellect.

Man has continued to believe that his objective mind, with the wonderful schooling given it in the public school and through reading books and through his marvelous observation, is a very superior and dependable guide. In fact, he likes to pride himself upon possessing a mind or intellect that is as good or better than any around him. It is not uncommon for the average human to say that, “Such and such a thought is like my own and I believe it is good.” The mere fact that somebody or something has revealed some information that is like unto his own beliefs, tends to make him think that it is correct. When it disagrees he is sure that it is incorrect, or at least hesitates to accept it until he dresses it up in a form that makes it look like something of his own mental production.

Once we learn to overcome this tendency and realize that our objective minds and our objective understanding are often very faulty and that the most inferior thing in the world is our own objective comprehension and understanding of fundamentals, then we will lose our vanity and mental glorification. Then, too, we will be ready to accept from the Cosmic or psychic part of ourselves any information that it gives us. In this way, our *intuition* has a chance to reveal its superior knowledge and dependability. From that time on our lives are guided from an inner standard and by an inner master that is unequaled by an intellect in the human consciousness of man.

Chapter XVII

DEMONSTRATING PSYCHIC POWER

I WAS TALKING with an eminent physician and surgeon here in California who went abroad recently and spent eight months studying specialized surgery and medical practice at some of the great clinics in Vienna, Rome, and Paris. He even spent a few weeks at some of the great hospitals and clinics in London. He told me all the wonderful things he had seen, the new techniques and the masterful operations and delicate forms of important surgery that he had witnessed, and from which he had learned much. He told me that this tour of his had benefited him so greatly that it was worth thousands of dollars to him in his practice, and would mean the saving of many lives and the performing of many operations that would be looked upon as miracles. When he was all through telling me of the benefits of his journey, I asked him how long he had been back in America since his long tour in Europe. He told me that he had been back here in practice in California for nine months. I asked him, then, what outstanding demonstration he had had in those nine months that proved to him that he had developed, and grown, and improved in his medical practice during his eight months of study abroad.

He thought for a few minutes and then gravely shook his head and said, "I have not had a single demonstration or a single manifestation of the increased knowledge that I gained while I was abroad. Nothing has occurred in my practice or in my private or professional affairs to prove to me that I have gained any knowledge that I did not have before I went!" I asked him then if he felt sure that he had made any

improvement or had developed or gained anything as a valuable asset to his medical and surgical practice. His answer was simply this: "Yes, because I feel sure that if I am called upon in any emergency, or in any unusual case, to perform some unusual operation or to treat some rare condition, or to do something that is unique or different or outstanding in medicine or surgery, then my gained knowledge will come to my support. It will aid and permit me to demonstrate to myself and to my patients that I have gained valuable information and have advanced in my profession."

I agreed with him thoroughly. As long as his average daily practice with his patients covered only matters with which he had long been familiar, and which were not unusual or difficult, the increased knowledge which he had gained was not being used, and therefore was not being demonstrated. The same thing is true in regard to students of the laws of *psychic phenomena*.

Let me use another analogy. If one started to study the playing of a pipe organ by going to some institute where there was a great organ and a great organist as a teacher, but continued to play at home only on a piano in the same manner in which one had been playing a piano for years, the members of the family and the friends and acquaintances would never come to know what benefit the musician had gained through his study of the pipe organ. But, if the occasion came when this musician was called upon to play an organ in a church, or in some auditorium, and he answered the call with confidence and sureness, and sat down and demonstrated his newly acquired ability, he probably would surprise himself and all his friends by the manifestation. Yet, until he was seated at a pipe organ and had an opportunity before an audience, or before certain individuals, to apply and use the new knowledge he had gained, there would be nothing about his appearance or the way he wore his clothing or the way he talked or ate his food or conducted his other affairs that would demonstrate to him or his friends what knowledge he had recently gained.

Certainly, a conscientious teacher of esoteric philosophy does not claim in any of his literature or in any lessons or discourses that because a student diligently studies and practices the exercises, that

from day to day and hour to hour certain unusual things will occur in his life to prove that he has suddenly become a master of certain laws and principles.

Some time ago we completed the construction and installation in our Planetarium of a very large and delicately balanced and adjusted seismograph. This instrument is so delicate and so balanced, and so well constructed and arranged scientifically and otherwise, that it will clearly register earthquakes occurring over one thousand miles away and probably two thousand miles away. It will enable us to tell the exact duration of the earthquake, its exact nature and location, even if it is far under the waters of the sea or far in the center of the earth, or on a mountaintop in some distant land. After we had the instrument delicately balanced and installed, we were surprised to find how many jars and vibrations and external motions, as well as internal interferences, existed in and affected the outer walls of our Planetarium.

We were surprised to find that with just an ordinary wind blowing during a rainstorm the entire building housing the Planetarium, which is a large and well-built building, leaned out of balance or out of plumb a certain degree from the wind pressure. We were also surprised to find that if a chair or a couch in the lounge room one hundred feet away from the instrument was moved to a different location, even by lifting it up and carefully replacing it without jar or vibration, the change in air pressure in the rooms affected the instrument and registered what science calls "convection currents." We were also surprised to find that if three or four persons are standing in the same room where this instrument is located, and stand fifty or seventy-five feet away from the instrument and suddenly turn around and walk out of the room without causing any jar or floor vibrations, the instrument registers the change in the air pressure in that room. It is because as the person left the room and vacated the space he occupied in the mass of air in the room, more air had to rush in from somewhere and fill the space that the person occupied. This constituted a change in the air mass to such an extent that the delicate instrument made a recording of it.

We also found that during the night when the building was not occupied by any visitors, when the research workers were not working in the adjoining library, when all of the doors and windows were tightly closed and there was no movement inside the building, and no air pressure of wind on the outside, that the instrument made no recordings of even a microscopic nature for hours and hours. Looking at the instruments and its recordings in the morning one would think that the instrument was of no value, since it recorded nothing. But we were mindful of the fact that although the instrument was balanced and adjusted and supersensitive and ready to record something, it required the existence of something to cause the recordings to be made.

As a further analogy, I recall the experience of a young woman who thought she would prefer to study advertising to taking a course of business training by studying stenography. She therefore went to a distant city to a college that taught the science and art of advertising. She lived in that city over a year, and studied daily and nightly under a number of teachers and in class instruction. She became a graduate after a certain number of months as a well-trained advertisement writer. She came back to San Jose with her graduation certificate and a number of references and guidebooks and with a glowing report of what she knew about advertising. But for weeks and months she could find no opening here in San Jose in any institution or advertising agency, department store, or newspaper, where she could apply her newly gained knowledge.

She was walking around the streets of San Jose attending to social and other affairs, while she was really a walking encyclopedia of advertising knowledge. She was not the same girl that went away. Her viewpoint, her understanding of the psychology of the mind of man, the psychology of advertising and selling and buying, had all been changed and improved. She was now an expert in something that was unknown to her several years previously. But none of her friends or relatives could tell by her looks or her actions that she had any new knowledge or had improved herself or had become qualified in a special line of mental work and human understanding.

Then one day, two men who had been in the advertising business decided to open a new form of advertising business here in San Jose.

She heard of their plans and wrote them a letter offering her services. They immediately accepted, and in a letter stated that her letter of application was not only the best advertisement of an individual they had ever read, but so clearly demonstrated by her arguments, her psychology, her sales talk of herself, that they had no hesitancy in accepting her and adding her to the staff. And every day since then she has been doing unusual things for them. Even some of their clients have praised her unusual ability and fine mastership of advertising principles.

If this unusual opportunity had not arisen for this young woman, she might still be walking around the city, or driving an automobile, visiting a library and occasionally a theater, and attending social functions without anybody ever knowing what she could do. She would have been *without any demonstration* to herself of the abilities that she had developed while at college. She had no way of knowing what she could do in solving an advertising problem until the problem was presented to her. She had no way of knowing whether she understood advertising and had mastered it until she was face to face with a real and genuine opportunity to apply the principles. Thinking of an imaginary advertising proposition, thinking of what she would write or say or do in an imaginary case, would be no proof whatever of her ability. It was only when she was called upon to actually spend someone else's money, and secure definite results for them, that she had an opportunity to discover *and demonstrate* what new knowledge, new power, and new ability she had developed.

And so it is with students of the psychic. As long as their health is fairly normal, as long as every member in their family is fairly well, and business is fairly good, social activities are going along in a fairly pleasant way, what opportunity do they have to test the new abilities, the new powers, the new functionings that have been awakened and strengthened in their consciousness? Surely they should not expect that just because they have become acquainted with the mystic laws of the universe, the psychic powers and abilities resident in all human beings and the strange and unseen and almost intangible influences around us, that—as soon as they learn these things—chairs should begin to move across the rooms of their homes, electric lights should go on and off,

strange visions appear in their bedrooms at night, strange messages come to them out of the air, people stop on the street and look at them and marvel at their mystical appearance, or other persons get frightened at the magnetic power in their eyes; nor should they expect Dame Fortune to use some mysterious way of pouring money into their bank account without letting them know where it came from; or bill collectors no longer to send them bills, or that they can eat any kind of a mixture of food and suffer no consequences, or sit in a draft at home or in a drafty automobile and not have any effects that we call colds. Yet, that seems to be the idea in the minds of many students of the subject.

There are in America today perhaps several thousand young men who are studying engineering. In their classrooms and with their books and lecture-lesson sheets at home at night, they are working diligently over figures and lines and drawings representing steel bridges, steel tunnels, and steel skeletons, and all kinds of engineering problems. Day after day they design and construct on paper massive things that constitute marvelous engineering problems. Yet, when they go home for their dinners they have to lift their forks and spoons to their mouths in the same mechanical way. When they want to write a letter, they either have to punch the keys of a typewriter or wield the pen holder in the same mechanical manner as before. Even when they lace their shoelaces in the morning they go through the same procedure they have always gone through. Some of them have to continue pushing the starters on their automobiles on a cold morning for a long time before they can get the engines to turn over. The fact that they know all about, or almost all about, the great engineering principles, does not help them one iota when it comes to the ordinary average things of life.

But if one of these advanced students should happen to go across the Golden Gate Bridge here in California, which is one of the engineering marvels of the world, and notice that the center traffic line on the bridge is curved several inches out of a straight line, instead of being worried or frightened he would understand that, true to correct engineering principles, the bridge was constructed with a factor of flexibility to allow for strong wind pressure. It could move or bend several feet out of a straight line without endangering its safety. He

would explain all this to some companion sitting with him in the automobile.

Then all at once and unexpectedly the young man would demonstrate or reveal or manifest to others the fact that he had gained some knowledge, some security, some confidence, some power from his teachings. Yet if he went back to a farm to live and never had anything more of a mechanical nature to deal with than attending to the electric or oil lamps in a chicken incubator or fixing the wire fence around a field, he probably would never reveal either to himself or to his family the fact that he had gained marvelous knowledge while he was at college.

But the new student of the psychic as well as the old one should not expect that just because he has become acquainted with the most fascinating, the most intriguing, the most mysterious of nature and the Cosmic's laws, that weird and unusual things should constantly occur to make demonstrations. He should not expect that every time a friend writes him a letter he will receive the message before the friend has sealed it, and put a stamp on it. He should not expect that every time someone is going to telephone to him, he will get the message before the friend has had an opportunity to make a simple telephone call. He should not expect that every time a customer walks into his store he will receive telepathically the ideas that that customer has in his mind. He should not expect that lost things around the home should suddenly drop down from the ceiling or appear under the breakfast room plate, or drop out of the bookcase as though some strange hand had pushed them out from behind the rows of books. Nor should he expect that every time he goes to sleep and dreams he will have a mystical initiation in some foreign land, or a visit with a mystic master in some great temple.

Real mystical studies create and develop abilities and powers in the human consciousness that can be used in remarkable ways on occasion when no other knowledge, no other power, no other process will avail. It is *then* in just one such emergency, or on just one such occasion, that the entire knowledge becomes worth while to the student.

Chapter XVIII

TELEPATHIC COMMUNICATION

I KNOW THAT thousands of students of metaphysics and parapsychology are interested in so-called *thought transference* or *telepathy*, and so I want to comment a little about some unusual occurrences of telepathic communication or thought transference which take place when we are least suspicious about it.

Have you ever thought of what actually happens when you are talking over the telephone to another person? Naturally you think that you are in electrical contact with the person at the other end of the line or lines. You think that the only impressions coming to you are those electrical impulses that sound waves have produced on the wires that connect your telephone and the telephone at the other point. But it has been found by us and by many, who have written to me about experiments along this line, that at the time you are actually speaking to another person, your minds are *en rapport* or attuned, as well as your ears. No doubt you have often noticed that when someone with whom you have not talked for a long time—and whom you only know casually, perhaps, or a relative or friend from whom you have not heard in a long time—calls you on the telephone, your mind begins to analyze the voice of that person. You try to find in the mannerisms of speech, in the tone of the voice and other similar subtle characteristics, a recollection of your former acquaintance with this individual. No doubt you resort to analysis to see whether the person talking to you is really the one whom the voice claims it to be. You wonder whether the person has become older, whether the voice sounds the same, and

whether there is more culture, or more refinement, or less culture or refinement in the manner of speech, and so forth.

No doubt you will recall, if you stop to think a moment, that it is very easy to tell over the telephone whether a person is talking to you sarcastically, sincerely, jubilantly, happily, sorrowfully, or in a worried or deceitful manner. It is not always the words that are used, or the grammatical construction, or even the nature of the facts revealed in the words you hear that carries to you an impression of sincerity, sarcasm, insincerity, doubt, deceit, happiness, and so forth.

Of course, some of these qualities are conveyed by the tone of voice for it is very easy to distinguish between a merry, laughing, lilting voice, and one that is sad and sorrowful. But when the voice is not definite in its tone qualities of emotionalism, there are other means whereby the mental attitude of the individual is conveyed to you. Perhaps you have said sometimes, after listening to someone talk to you over the telephone, "He seemed to be in a sad mood" or "He seemed to be happy and more at peace than he has been." And perhaps you have tried to analyze afterward just what the individual said, or the way in which he said it that created that impression of happiness or sorrow in your mind.

No doubt you have often come to the conclusion, by repeating his words over to yourself or imitating the tone of voice, that there was actually nothing in either the words or tone used that conveyed the impression to you. Somehow, however, you "got it" in some manner that you cannot explain, and you simply drop all consideration of the matter and forget it. A lack of sincerity in what is being said is very often conveyed from the speaker to the listener, not by his words nor by the tone of his voice, but by the impression in the mind of the speaker.

It is a fact that when a person is going to deliberately call another person on the telephone to tell that person something that is misleading or deceitful, or meant to be veiled in its sarcasm or insinuations, he often spends many minutes in figuring out just how he is going to express himself so as not to allow his words or tone of voice to give away his real thoughts. Take, for instance, a salesman or someone who

is soliciting a donation or the purchase of something. He knows he must be very careful in the words he uses not to state a direct lie, but, on the other hand, convey a false impression of sincerity and truthfulness. Such a person will go over his intended conversation for many minutes before talking on the telephone, and will deliberately phrase his words to create just the right impression. But while such a person is talking to you on the telephone, he or she has in mind a double set of ideas. One set of ideas consists of what the person wants to tell you that is false or deceiving, while in his or her mind is the other set of ideas that he or she must be careful to avoid and not allow to creep into the conversation and thereby spoil the whole story. So such a person is holding two picture ideas, or two ideas of pictures, in his or her mind while talking to you.

In many cases and under many circumstances the individual at the other end of the telephone hears the words that are being spoken but at the same time receives a very keen impression from the mind of the speaker that is a different impression from the one which the words create. Many times the person who has heard such a conversation and receives such a secondary impression is able to say, "Yes, I *heard* what you said, but I *know* what you mean." Truthfully, he could say, "I heard what you wanted me to believe, but I believe what you did not want me to hear."

In many cases where an individual has called another on the telephone to tell him or her that an accident has happened, or that some loved one or dear one is slightly ill and has been taken to a hospital and that he or she should come quickly to a hospital to see the sick or injured one, the mental impression that has gone over the telephone to the listener has been far more definite. The listener has known instantly that the speaker was trying to veil or conceal the real facts and that the individual at the hospital was seriously hurt and probably on the border of transition.

Now some very interesting experiments can be made in regard to this matter. One very interesting experiment is this: Telephone a friend whom you know to be at home in the evening and ask him to hold the telephone receiver close to his ear, and the mouthpiece of

the telephone against his chest.* At the same time he should look or concentrate on some object in the room or some part of the room or upon some colored piece of material or some definite thing that is of a very outstanding and impressive nature. Tell the person at the other end to hold the telephone in that manner and concentrate his gaze on the object for about one minute. You, at the same time, should be holding the ear piece of the telephone against your ear, and the mouthpiece of the telephone against your lower neck or chest. Concentrate your mind on the mind of the person at the other end, and see if you do not receive an impression of what the other person is looking at and even thinking about. At the end of a minute, talk into your telephone and tell your friend what you feel or think he is looking at or concentrating upon.

Now, there are two things to keep in mind: First, you do not have to have the mouthpiece against the bare flesh of the chest. No matter what clothing you have upon your body, the telephone can be on the outside of that clothing. Remember that when your friend reports to you what he is concentrating upon or looking at, you may find it is different from the impression you received. But after he has finished telling you what he was concentrating upon, tell him then what impression you received. In many cases the person at the other end of the telephone will say to you, "Why that is strange. I was not looking at the thing you describe, but at something else. But when I first started to look for something to concentrate upon, I did think of the object you describe, and then passed it by." Or, he may say, "I was not looking at the thing you describe, but it is near the one I was looking at." Or, he may reply, "I was not concentrating upon the thing you describe, but was handling that thing a few minutes before you called me on the telephone," or state that he was looking at it or working with it or dealing with it, or that he must deal with it, was thinking about it, and so forth.

Sometimes the individual at the other end of the telephone will say to you, "I was not looking at the thing you describe, but strange to say it is the most outstanding thing in my room, and if you were to look into my room with a mental eye, you probably would pick out the thing you have just described as being the outstanding object."

Keep a record of your tests as to how many of them are successful in a positive manner, how many of them prove that you are seeing something near the object or something outstanding in the room although not the one that was concentrated upon, and how many are absolute failures. Make twelve of these tests, not on the same night or day but throughout a month. Hereafter, in telephoning to anyone or receiving a telephone call, keep in mind what I have said. See if you can detect how many mental vibrations you are receiving that do not come just from the words or tone of voice.

* The same experiment may be carried out with the type of phone now in use by holding one's hand over the mouthpiece while the receiver end is to the ear.

Chapter XIX

SWEDENBORG AND JACOB BOEHME

I THINK THAT both of these personalities are very interesting and I often like to add a third one to the group and make it a triangle of mystics and philosophers. The third one is *Savonarola*. There are certain elements of mystical thought that are common to these three men, while in general and in many details their lives are entirely different and their philosophies almost in opposition. All three, however, were deep students of the Rosicrucian teachings and were members of the fraternity in their time. I believe also from certain manuscripts I have seen that in the early days of their membership with the fraternity they were enthusiastic supporters of the Rosicrucian teachings and wrote a great deal of philosophical and religious matter that was wholly in harmony with the Rosicrucian principles. But not one of these three actually remained a great worker in the Rosicrucian field.

Now I do not mean by this they abandoned the Rosicrucian principles or turned their back upon the philosophy and practices of the Rosicrucian teachings, or that they became antagonistic to the fraternity. But there is a great difference between a Rosicrucian teacher and one who lives the Rosicrucian philosophy and practices wholly and enthusiastically, and one who takes up the Rosicrucian teachings as a student and investigator of religion and philosophy and accepts most of the teachings for a time and then devotes the remainder of his life to the working out of a personal philosophy or personal form of religion that is not wholly Rosicrucian or necessarily antagonistic to it.

There have been a number of great characters in the past who derived their early philosophical and religious, as well as scientific, training in the Rosicrucian fraternity, and yet they evolved into specialists or unique workers in a distinct and separate field later in their lives. While they never became antagonistic to the Rosicrucian philosophy or unappreciative of its value, they were more concerned in the working out of a personal scheme of some kind than in working generally with the organization. Not any of these made any notable contribution to either religious or philosophical literature, nor any outstanding contribution toward the advancement of civilization. They became individual leaders of individual sects or movements that for a time flourished in certain localities and then passed into almost complete oblivion.

The fact that publishers or little groups of research workers have revived some of the ancient writings and teachings of these former sect leaders does not mean that we, as an evolved race of people, have suddenly discovered that these past leaders were great Masters and we should now adopt them as our present authorities. You know there are groups of students of all kinds throughout the world. Some of these have adopted even the ancient teachings of the primitive sun worshipers as their present-day code of living and thinking. There are others who have adopted the long forgotten pagan teachings of various primitive tribes, and there are even some who are trying today to make popular the long forgotten and wholly unworthy teachings of sex worshipers. Just because these modern groups or antiquarian types of minds have strange beliefs promulgated from ancient writings is no reason for anyone to suspect that these past writings or philosophies are especially applicable today or more highly valuable to us today than they were in ancient times.

Now in regard to *Swedenborg*, we wish to say that while he was a Rosicrucian student and derived much of his earthly knowledge from the teachings, he was undoubtedly of that ethereal type of mind that loves to speculate and ponder over the conditions of the future life rather than deal with the practical things of the life here on earth. While in such an attitude of mind he naturally separated himself from the Rosicrucians, who devoted most of their time to the solution of

worldly problems here through a scientific study of natural law rather than a speculative study of it. Swedenborg's speculations led him into ethereal worlds and hypothetical problems, and unquestionably he entered that ecstatic state at times wherein his spiritual mind was filled with impressions which he interpreted in his magnificently aesthetic writings and postulations.

It is notable that Swedenborg never intended to establish a new church or cult. He did like to gather around him those who believed as he believed or were inclined to spiritual excursions in the realm of Cosmic speculation and he loved to have such persons listen to his explanations. But he had no idea of making a new religion out of his writings and ideas. Such an occurrence came about wholly after his transition by the work of enthusiastic readers of his writings. Whether or not Swedenborg agreed with the Rosicrucian doctrine of reincarnation is immaterial because many Rosicrucians today, who are enthusiastic in regard to every other point in the Order's teachings, do not accept—or deny—the doctrine of reincarnation. They are awaiting more definite conviction or evidence, and in the meantime they lay the doctrine aside as unimportant in dealing with the other scientific, practical points of the Rosicrucian teachings. This is the sane and rational attitude which we have always recommended to those who say that their only stumbling block in the studies is the doctrine of reincarnation.

Therefore, the fact that one of these great mystics of the past did not agree with the doctrine of reincarnation does not prove that he was not a Rosicrucian student and enthusiastic otherwise. And the fact that in the writings of such persons they have gone into speculative descriptions and spiritual arguments wholly unconnected with Rosicrucian philosophy, or even differing from some of its teachings, does not prove that they were not in sympathy with or not wholly supporting the Order's ideals and general practices at other times in their lives.

Certainly one cannot recommend the popular writings published in the name of Swedenborg as helpful to a Rosicrucian student of today. But we can point to the fact that he was a student and his early

illumination and early development of Cosmic Consciousness came about through the Rosicrucian studies and practices.

And now let us consider the life of Jacob Boehme. The books of *Jacob Boehme* have been in reprinted editions in English and other languages for many years. The fact of the matter is that the writings of Jacob Boehme have been of interest to mystical students for many years solely because these writings present a very peculiar point of view and present a slightly different aspect of some of the Christian principles. Devout Christians have never been able to wholly accept Jacob Boehme's writings and, in fact, the more orthodox the Christian the more sure he is to condemn Jacob Boehme's writings. The broadminded, tolerant, universal mystics would likewise leave Jacob Boehme's writings alone because they tend to narrow the viewpoint of the thinker. They tend to circumscribe the expansion and existence of Cosmic Consciousness in the human being rather than enlarge it. The student of philosophy and religion has likewise limited his reading and study of Jacob Boehme solely because the latter's works are the expressions of purely personal opinion, unsupported by the opinions of other mystics or philosophers, and mostly unique and individualistic.

To Rosicrucians, Jacob Boehme is interesting because of the fact that as one living in a humble position in life with limited education and opportunity to grow and expand, he found in his Rosicrucian contacts the Path that led him onward and upward in his own personal development. Further he is a living example of how mediocrity in the social and business world assist rather than deter in one's personal progress in life. We have often spoken of some of his books and recommended that our members take the opportunity to draw from the library one of his books and read a portion of it in order to be familiar with Jacob Boehme's style and presentation of his very unique philosophical and religious ideas. Certainly we could not recommend his work as a textbook or as a valuable guide or help in either the study of Rosicrucian philosophy or the development of one's personal psychic and spiritual nature.

The interesting fact about Boehme is that whereas his writings and his manuscripts afforded every opportunity for some individuals

or groups of individuals to start a new religion and a new church in Boehme's name, as was done in the case of Swedenborg, up to the present day no such movement has been started. Each and every student of the work of Boehme has come to the unqualified conclusion that Boehme's writings serve no practical purpose and lead to no definite convictions. They are so vague and ethereal in their arguments that they are of no real value to the person who is seeking spiritual or psychic development here in this every day life. There has not even developed among the Rosicrucians of Europe, who held Boehme very dear to their hearts because of his very pure life, the slightest attempt to form a circle to commemorate his work or to study it more analytically or to promote it in any form.

Now when we stop to think of how many cults and "isms" there are in the world today and how many of these have been formed and based upon the writings of ancient religious and philosophical exponents and especially of how many have been formed upon the basis of manuscripts and books written in the Middle Ages by mystics and philosophers, it is significant that there has never been a Boehme movement or group of any kind formed in any part of the world with the idea of making it nationally or internationally permanent. For anyone at this late day, therefore, to attempt to revive a study of Boehme's writings and to recommend them to students of mysticism as a basis for a complete guide and system in life would be rather strange. It most certainly will not meet with the endorsement of keen thinking and analytical students.

Chapter XX

MYSTICAL NUMBERS

A QUESTION HAS been asked about the mystical significance of the numeral 40. It refers especially to the number 40 because it is used so often in the Bible in connection with the number of days that the rain actually fell at the time of the flood, and in a dozen or more other places.

We have made a careful search in regard to numbers and find certain facts that I think it is well to speak about at the present time.

We find in the case of the number 40 that the number 4 is an ancient, symbolical number representing not only the square but the cube. It was used to mean something that was full, complete, solid, firm, fixed, permanent, and enduring. Certainly we have here a combination of meanings that make the number very significant and we have a remnant of this idea today in the phrase, "on the square." Of course, this phrase is often used by the members of the Freemasonic organization in the belief that it has a peculiar or distinct meaning to them, especially since they use the square and cube as their symbols. But we also find persons unassociated with Freemasonry and unfamiliar with its symbolism who say that they are dealing with a proposition squarely, or who are trying to deal with the public generally in a square and fair manner. The use of the cube and the square by a fraternal organization only illustrates, however, the fact that this square and cube were long in existence as symbols of enduring strength and geometrical perfection.

The steel square used by the carpenter and the square used by architects and artists are based upon an ancient tool and device that

was considered the most important geometrical and mathematical instrument of all those used by ancient builders and scientific workers. The fact was well established that anything that was square could be firmly fixed and made durable and represented strength. The numeral 4 had the same meaning and was associated with the same idea and the multiple of 10 meant an increase of the strength of 4 to its greatest degree. Therefore 40 was the maximum multiplicity of the strength of 4 or the fullness of 4 and anything that was 40 was the utmost of the idea of 4. Therefore, a flood that lasted 40 days was one that could not be outdone or increased for it was complete to the maximum degree.

In regard to the numeral 3 research reveals that this number was looked upon as the symbol of perfect creation and Divine unity for so long a period and so far in antiquity that the origin of the idea is lost. There seems to be a tendency in the mind of man, however, and in the mind of children to want to repeat an experience or repeat an effort three times before abandoning it. This tendency is revealed in the earliest writings of human experiences. In the earliest records we find references to one being called three times or hearing a voice three times, or attempting three times to accomplish something. Over and over we are brought face to face with the idea that the number 3 was considered as a unit or the completion of a unit, and that is why it is used today to represent perfect creation, or the completion of any form of creation.

The numeral 7 appears to be purely a mystical symbol based upon the use of the triangle added to the square, or the strength and ruggedness of 4 supporting the elegance and perfection of 3. For some reason or other the minds of the earliest thinking men and women conceived the idea that 7 completed a cycle or formed a number that represented a primary and secondary condition united in some way; hence the days of the week were seven in number, and the cycles of man's life were divided into periods of 7 years each, and hundreds of other natural phenomena were counted by the element of 7. It seems to be conceived as a Cosmic number in some sense.

Time has proven that many of these ideas were correctly formed. We find today that man's life is divided in cycles of 7 years each; that

the days of the week are 7 in number; each day can be divided into a cycle of seven periods; and there are many other sevens throughout our lives.

If we agree with the early philosophers that the whole universe can be explained according to geometrical laws and principles, then we should not be surprised to find these numbers having a peculiar significance, as Pythagoras taught. It is quite evident that the earliest thinkers were determined to find law and order and a mathematical basis for the systematic manifestations of natural laws. This proves that the early thinkers did not look on life as being filled with accidental occurrences and uncontrolled but rather, as a Divine or perfect scheme of supreme conception.

Chapter XXI

DO ANIMALS HAVE SOULS?

EVERY LIVING THING has a soul! There is a soul of some kind even in a grain of corn, a seed, or a bulb of a plant, and most certainly there are souls in even the smallest forms of animal life. Where there is intelligence, there is soul, and where there is soul there is the possibility of spiritual unfoldment and evolutionary progress.

It is beside the question right now to argue whether the soul of a dog or cat may evolve to the soul of a human being or not, and we cannot answer this question with any assurance of correctness. It has no bearing upon the present argument and we must keep away from idle speculations. But there is no reason for us to doubt the universal law that a soul of any kind whether in the body of a fish, a bird, a cat, a dog, or a horse is immortal, and therefore indestructible, and capable of rebirth and evolutionary change. The soul in any animal is capable of unfoldment through experience, through lessons learned, and through the trials and tribulations of life.

Whether that soul passes on after transition to another animal of like specie and nature, but of a higher type or higher intelligence, or passes to a higher physical form of body or not, is immaterial at the moment. But since that animal life and soul is immortal it must pass to some spiritual realm after transition and therefore there must be a "heaven" for animals as there is thought to be for human beings. It may be the same heaven, for all that we know, and I would be the last one to say that the souls of these animals do not dwell in the same spiritual kingdom as the souls of human beings. I cannot conceive of

God closing the door against any animal and damning it because of its errors since it is a primitive soul and has not had the opportunity of unfolding and evolving, and learning the bitter lessons of life. We cannot conceive of injustice and unfairness on the part of God, for otherwise we destroy and eliminate the very essence and elements that constitute a God.

We know that the mind and intellect of animals evolve. They can be trained to learn and understand and remember. We know that they develop such typically soul-like traits as tenderness, faithfulness, obedience, a sense of justice and appreciation, and most of all the quality of love. We can see these traits and tendencies developing in our pets day by day, and week by week as they grow older and come under our care and guidance. If there is that degree of evolution possible within the nature and quality of the soul in an animal that will permit it to evolve in such a short time as these animals live on earth with us, what reason have we to assume that such evolution is not an inherent quality and a consistent and persistent element of their souls?

On the other hand, if any human being can come to the positive conclusion that when a dog, cat, or any other animal “dies” the soul in that animal ends its existence and is forever and eternally through with any form of evolutionary change of expression, then such a person must also come to the conclusion that the soul in a human being ends all of its existence at so-called death. There cannot be any law regulating the immortality of man’s soul and denying the same thing to the same universal spirit and essence that resides in another form or shape of living creatures of this earth. And by the same token any person who holds fast to the idea or is firmly convinced that the human soul is immortal must logically agree that the soul of an animal is immortal.

If all souls are immortal, there must be a spiritual realm in which they dwell after this life. Further, if all souls are evolutionary in their acquiring of experience and the processes of unfoldment, then the souls of animals evolve and unfold. But the idea of transmigration, or that the soul that has evolved in the consciousness of God or otherwise to the point where God has decided it worthy of being a human soul

can ever retrograde and become a primitive soul, or soul in a primitive physical body such as that in an animal, is so wholly inconsistent with all of the laws of nature and of our Divine guidance that only those with a peculiar twist to their thinking can hold fast to such a thought.

Chapter XXII

CREMATION

IT IS STRANGE, but paradoxically true, that the very persons who proclaim most loudly that the Soul never dies, that it immediately rises to a Heaven at transition, are the ones who want to worship the longest around the shrine which they make out of the physical body after transition. More Christians, who believe that the Soul has immediately gone to Heaven, are determined that the body must be preserved and saved as a place of worship than any other religious sect. The truth of the matter is, however, that not only the Soul but personality and character of the person we have known are no longer associated in any way with the body after transition. To allow our thoughts to center for one moment upon the physical form is to admit our weakness in our faith in the *immortality* and all-ness of the Soul and personality.

To the mystic who understands the real principles, it is shocking to see the expense in money, time and effort, and the elaborateness of earthly thought that is centered around huge mausoleums, tombs, and cemeterial architecture associated with graves and the care of lifeless bodies. Many individuals have never contributed in their entire life half as much money to a living monument of worship, like a real church or Sunday school, as they spend on a silent monument like a mausoleum, tomb, or elaborate tombstone. These great structures are places for their own personal, selfish, and almost heathen worship. They go there to shed tears, utter their prayers, and attune themselves with God and the Cosmic, instead of going among the living, or in the silence of their own homes, or the *Cathedral of the Soul*, to do this.

Transition or death is the complete separation of all that is conscious, living, intelligent, and real, from that which is unreal, unintelligent, and earthly. Our thoughts, our prayers, our devotion, and high regard should follow that which is real and that which we knew the most intimately, loved, and adored. In other words, our thoughts of devotion should follow the Soul and personality in its upward rising and in its ascension to the higher realm. As for the remainder, constituting only the gross physical elements, it belongs to nature and unto dust should it return. It is a Cosmic law that the gross elements of the physical body, drawn from the earth through the food and water we consume, should return to the earth again in order that the elements may be separated and used in nature's process of re-creating new and living matter.

Burying the body in the ground is one method of allowing the elements of the body to disintegrate and return to the primary, separated, elementary forms. But the process of disintegration is neither wholesome nor pleasing to think about. The time is coming when, perhaps several hundred years from now, persons will look back upon the present burial system as barbarous and as strangely primitive as we now look back upon the earliest forms of disposal of human remains.

The wholesome, clean, natural method is to assist nature in the most rapid disintegration of the body so that no unhygienic or unsanitary condition can attack the perfect body. The best process is, undoubtedly, *cremation*. Here, the entire body is not burned in the ordinary sense, for no flame reaches the body and the heat does not scorch it. The electrical heat is so great that it merely absorbs the moisture from the body and this moisture constitutes almost eighty-five percent of the entire body. By the process of immediate and almost instantaneous evaporation of this moisture, the body is not scorched or burned but instantly reduced to *dry ashes*. The amount of ashes left after the moisture has been withdrawn is so small that for the average human the amount is no more than what can be conveniently placed in a two quart container.

An examination of these ashes clearly shows how quickly and efficiently the entire body is carried past any possible stage of

disintegration into a wholesome, dry condition that is sanitary and natural for the processes of nature to work with. These ashes should be immediately distributed on the surface of the earth, or allowed to mix into the earth elements. They should not be retained for more than a few days after cremation. Certainly there is nothing of the human form left in them and nothing to which even the most devoted person would want to pay adoration and respect. For example, the Rosicrucian philosophy recommends that on the second or third day after the cremation the ashes should be taken from the sealed container and taken out to some body of water like a lake, river, or ocean side and sprinkled on the surface of the water or along its edge so that the moisture will assist the ashes in reaching the small crevices of the soil and in mingling with the other elements.

I wonder how many realize that the earthly remains of the physical body in returning to the earth become impregnated with new life and gradually take part in the creation of new, living matter. Out of the ashes thus distributed will come new elements of living plant and animal life. It seems to me a beautiful thought to think of the physical body being quickly reduced to ashes without any period of unwholesome disintegration, and quickly united with the other elements of the earth to begin the process of creating new matter.

I think it is also beautiful to think that this new matter may express itself very soon in the form of beautiful flowers, grass, trees, plants, and perhaps little living creatures that will find their way into the vitality of the living water and begin a career of physical evolution. Certainly, this is giving the body its rightful chance to live again just as we know the Soul has its chance and opportunity to live again and again.

Chapter XXIII

TRANSITION

NO MATTER HOW we may view transition (death), there is an element of sadness in the physical separation that follows. When a dear one or a loved one, whose close companionship we have enjoyed intimately day after day, starts even for a journey of some months' absence from us, the tears will come to our eyes and there will be a sadness in our hearts at the parting. Such sadness is not in any way associated with the belief that the parting is permanent or that it ends the existence of the one who is leaving our immediate presence. So it is with transition or death. The parting is a sad reality but our faith and knowledge should come to our rescue and console us, and the still small voice within cries out aloud, "There is no death."

It is absolutely true that while most of the religions and churches of today freely proclaim the soothing thought that "there is no death," the doctrines and funeral ritual and many of the thoughts expounded in sermons and lessons contribute to the horror that grows in our hearts and minds regarding this great experience in life. Many of these ritualistic passages and creedal formulas repeated in the churches belie the thought that there is no death, no annihilation, and that there is a complete separation of soul, personality, character, and existence from the physical body at the time of transition.

This is why so many who are religiously devout are so fearful of death and suffer so greatly as the time of transition approaches. Rosicrucian teachings plainly show, and the spiritual laws prove to us, that the personality of each one of us as the conscious part of our soul, never ceases to exist. The experience is only a change for

greater freedom and greater expression at the time of transition. It is not true that after transition the body unto dust returns and the soul sleepeth forevermore. The soul is never asleep, either while incarnated in the physical body or when *released* to spiritual freedom. It is never unconscious of itself, its environment, or the contact it has made. The real self of man is a sentient, knowing personality, that is cognizant of all things for ever and ever. This thought, this fact, this demonstrable principle of the soul's nature, is the one outstanding consolation and encouragement throughout our lives. Naturally, it relieves transition or death of its sting. It removes the cause for that intense sorrow and that inconsolable grief that comes to the hearts and minds of those who do not know these facts and who believe the current thinking pertaining to transition.

Today, the most popular of metaphysical and mystical teachings of the Occidental or Western world tend to inculcate the idea in the hearts and minds of their students that if individuals live properly, think properly, and carry on with the proper spiritual understanding, transition may be postponed indefinitely. If this idea is not consciously realized by their students, they at least have the idea that transition at any time, and in any circumstances is something that could have been avoided. It is, therefore, looked upon as regrettable and an indication of negligence or ignorance. Such a thought does not add to the easing of the grief and sorrow on the part of those associated with the one who passes on. It brings torment to the one who is face to face with the possibility of transition.

With the understanding that transition is inevitable at some time in the life of each of us, the only mystery that we face in this connection is that of the *time and the manner*. That some must pass on young in life and others later constitutes a problem that is worthy of our consideration. It demands of us attention to the manner of our lives and of our living that we may co-operate with nature's laws and violate none of them, thereby contributing to the cause that may bring about transition sooner than we anticipate. But since transition is inevitable in our lives, the best we can do is to be prepared for it. We should accept the fiat when it comes without question and without in any

degree finding in the call a reason for a criticism of our own lives or a criticism of natural and spiritual principles.

To the one who lives properly and who has no fear of the great change and who is always ready to pass through the great experience, the coming of transition is not anticipated with fear or with any criticism of the divine wisdom that decides it. This is not so with those who do not understand the real cause of transition. They have been led to believe that God arbitrarily and impulsively places his finger unexpectedly upon each of us at some time in our lives and wills the transition to occur without reason and without conformity to a higher scheme of things.

When transition has occurred in a family and some loved one has passed from physical contact with them, there is a desire on the part of those who are sorrowed to want to know whether all means of contact with the soul of the departed one are broken. The desire to know whether it is possible to sense the soul that still exists.

Mystical doctrine expounds that the soul of the one that has just passed through transition does not immediately pass off into space. It does not soar into the sublime heights of a spiritual kingdom, far out of contact with those on this earth plane. We rejoice in knowing that the soul of the departed one lingers for various lengths of time as an invisible and intangible form of consciousness in the environment with which it has been familiar, according to the purposes which may be served.

Love is the *silver cord* that holds these souls most closely and for the longer time in close companionship with those of this plane. The consciousness and keen intellect of the soul just released from a physical body is aware of the suffering, the sorrow, and the sadness of those who have witnessed the transition. To the same degree that some of those persons or one of them is loved by the soul and still loves the personality that is invisible, to that same degree will the soul remain in close psychic and mental contact to speak in the heart. It will whisper in the soul of the loved ones here on earth such words of sympathy and understanding as they may hear or may feel.

If there is some mystery surrounding the transition, some unsolved problems of estate, some important matters that will affect the lives of those who remain, the soul will remain close in contact and do its utmost to inspire the right action. There will be the attempt to guide the right thinking, to reveal the proper course, and in every way aid in adjusting and straightening out those entanglements which may affect others seriously or for a long period. But it will especially seek to console the aching hearts. The soul will let them know in moments of meditation and relaxation that the consciousness has not ceased to exist, that the soul's personality has not been annihilated, and that there truly is no death.

Hence you should explain to those in such sorrow that by retiring to their home *sanctums*, by entering into Cosmic attunement, by relaxation and concentration, they can open their hearts and their minds to the contact that the soul near at hand is trying to establish. Through silent meditation, and an open mind freed from any thoughts of religious doctrines that are contrary to this thought, and freed from all bias and prejudice of any kind, the souls of those who are in sorrow can be attuned with the soul that lingers close at hand.

And, when the soul that has remained for a time to administer to the sorrowing ones finds that it has gradually adjusted the conditions and enabled the loved ones to bear the physical separation that has taken place, it will gradually soar to greater heights and widen the spiritual space that exists between them. This is done without widening the physical space that man seems to believe exists between him and the spiritual kingdom. The soul will attune itself with the higher universal soul and will dwell in that divine ecstasy that transcends all human thought. It will not reach down and attune itself with the lower plane of life, that it may be revealed to others in any spectacular or phenomenal way or that it may communicate to them. But it will urge the lifting up of the soul and consciousness of those who are on earth to that Cosmic attunement and spiritual residence where all are one and where souls may commune with one another, regardless of physical incarnation or the absence of it.

It is only through man lifting himself up and bringing his soul-consciousness to the heights of the spiritual kingdom that he can make this contact and know that there is continuous life and that the loved ones of the past have never ceased to exist. He cannot count on bringing them down to him. He cannot count on their descent upon a lower plane. He can, however, depend upon the inevitable contact if he *lifts himself* to their heights, to their pureness, and to their spiritual power through prayer, meditation, and Cosmic attunement.

THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

www.rosicrucian.org