

:: In Letters of Light ::

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THE ROSE CROSS*

Max Heindel

Wrote Some of the Most Inspiring Esoteric Literature of the Age.

ARE YOU SEARCHING and Know not where to Find the Truth?

*ARE YOU LONGING for Comfort? Reassurance? Health of Body,
Mind, and Soul? Has Hope Died within You?*

ARE REASON AND FAITH at War within You?

THEN LET US CALL YOUR attention to the gift of priceless knowledge set before you in these writings of Max Heindel to the world. Words of wisdom and of inspiration they are, which will guide your footsteps from *darkness into light!*

WRITE US, that we may give you helpful information concerning our books, lectures, astrological and philosophical correspondence courses, and healing work, carried on by the Fellowship under the direction of Mrs. Max Heindel.

MAY WE SERVE YOU? WE ARE YOURS TO COMMAND—IF
YOU SO DESIRE IT.

THE ROSICRUCIAN FELLOWSHIP

Oceanside, San Diego Co., California.

Current Topics

From the Rosicrucian Hieupoint

BY JOSEPH WILDAR

The object of this Department is to correlate current events with the underlying laws and facts of occult philosophy; also to give some of the outstanding news of the world, with the moral lesson contained in each item but without the label of religion so obnoxious to most people, as Max Heindel in the "Echoes" of June, 1913, stated this to be his aim.

The End of the Capital-Labor War

CAN we really vision this, as yet? Is it really coming within the bounds of possibility in our generation? Up in Los Angeles there is a very excellently conducted chain of cafeterias, run on the co-operative plan. The employees own 99 per cent of the stock and receive 99 per cent of the profits. This up-to-date cafeteria system issues a periodical called "Leighton's Magazine."

In the February number of this magazine the editor answers the above question in the affirmative. The burden of his argument is that the capital-labor war is drawing to a close, principally by virtue of the fact that the employees are becoming partners in and part owners of the industries in which they are engaged.

The war between capital and labor has been going on since 1869, when the Knights of Labor, the pioneer labor organization of the United States, first came into being. Hate and ruthlessness have characterized the conflict between labor and capital ever since. There has been injustice done to the laboring man, and he in turn has inflicted such injury upon the capitalist as he was able. When we analyze the situation from an unbiased standpoint, we have to admit that the main reason for

this conflict has been just ordinary, mean, petty, human selfishness on both sides, the kind that strives to promote its own interest without much regard for the interests of others.

The old attitude of the capitalist was: "There is nothing to arbitrate. Take my terms, or leave them!" The basic idea of the labor organizations was imported from Europe. It consisted in the Marxian belief that labor creates all that is produced, therefore it should get the entire product; also that capital, capitalists, and employers have a small place in the economic problem. Political economists have demonstrated the unsoundness of this theory, which was in reality the product of class hatred existing in European countries. But we in America

do not have classes in the same sense that they have in Europe. America is the melting pot, and the basic principle involved in melting is that of amalgamation—the elimination of dividing lines and dividing surfaces, making a homogeneous whole out of a collection of assorted units.

Such statements, therefore, as emanate from time to time from sources such as Leighton's are very hopeful. They prove to us that the European idea is losing ground and that the American idea is winning. Negotiations between labor and capital are now being quite largely conducted on the plane of statesmanship instead of on that of brute force. The strike and boycott are being supplanted by the weapons of the mind. The employees in many industries are not only becoming part owners in these in-

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dustries, but they are also going into the field of banking and becoming their own bankers in certain cases. In other words, they are acquiring the capitalists' own weapons with which to wage their battle. That means that the battle ceases to be a battle.

Leighton has struck the real keynote of the situation in a remarkable utterance, which we can do no better than to quote: "But we must not fail to recognize the fact that the thing that is bringing about this cessation of warfare is not the labor unions or the capitalist unions, not arbitration boards nor employee stock-ownership, *but the elimination of*

THE KEYNOTE *hatred and greed and antagonism from the heart of the individual. Groups and nations are made up of individuals, and as the individuals think, so do the groups and nations act. If there is war in the individual, there will be war between the groups and nations. So it is in the heart of the individual that the real regenerative work must be done."*

When we find commercial concerns taking the above attitude, we know that all things are possible. We know that evolution is not a failure. When the people in general realize that greed and the strife for self-interest do not really promote self-interest, we have made a long stride forward. Occult students know that greed crystallizes the spiritual centers, shuts out the inspiration and intuition through which the ideas come that make success possible, and that, in addition, the crystallization of the spiritual centers is transferred to the physical body, causing disease and failure.

In the face of these facts co-operation is the only sound program, the interests of one becoming the interests of all. The

realization of "the fundamental unity of each with all" must become a practical working concept in the mind of the average man and woman. When this redemptive, regenerative process has gone far enough, the present period of strife will be definitely superseded by the Golden Age, in which love and tolerance and brotherhood will be the outstanding features.

The General Manager of the World

HAVE we a General Manager? Is there some supreme Intelligence which is directing the business of the universe, and seeing that it is conducted so as to produce world dividends?

The *Outlook* recently brought out some interesting points, striving to prove that God is the general manager of the universe, and that He has all the qualities which we should expect in the manager of so gigantic an enterprise. For instance, He is the master of all the forces in the fields of chemistry, electricity, mathematics, mechanics, meteorology, and the like. This idea is well founded, but it is one which the average man has great difficulty in getting hold of.

Youth is challenging orthodox religion very strenuously these days. The churches are not satisfying the young people. The latter are full of questions

which the churches can not answer. As a result the YOUTH'S CHALLENGE young folks appear to be indifferent to religious matters. As a matter of fact they are indifferent only to dogma and creed; they are not indifferent to religion. At Amherst College, the college which President Coolidge attended, they have a class in Biblical literature. The members of this class propound the questions which are discussed in the class

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sessions at certain periods. Some of the questions which were put forward in a recent semester, quoting from the *Outlook* are as follows:

Do we need religion in addition to ethics?

Do strong minds need to postulate a God?

What reasons have we for believing in any cosmic purpose or in God?

Can we reconcile the fact of suffering with the existence of a kindly God? .

Does prayer really accomplish anything?

Can we prove human immortality?

Why is the Church of today so ineffective?

What will the religion of the future be?

Is the ministry a job for a real man?

We believe that the conception of a general manager of the universe, properly worked out and substantiated with the proofs which the occultist can produce, would very satisfactorily answer and satisfy the students who ask these questions. The occult student knows that God is evolving through us. We

GOD IS EVOLVING are cells in the cosmic body. We are spiritualizing matter for God and making it a new vehicle

for Him, or a new avenue of spiritual consciousness through which He may function. He can not get along without us any better than we can get along without Him. The general manager would be helpless to carry on all the operations of a big plant without an army of employees; likewise is God helpless to carry on the processes of the universe without lesser beings like us. We do the detail work which results in the finished product. At the end of this Day of Manifestation both the General Manager and ourselves will have profited

immensely by our mutual co-operation. The General Manager will have increased his field of operation. We shall have increased our spiritual bank account, and generated for ourselves powers which we must otherwise have done without.

Conceptions of this sort rationalize religion. They eliminate the ecclesiastical absurdities that have crept in, absurdities which outrage reason and make atheists out of thinking people and thinking students.

Christ is the Savior of the world; that is the one glorious fact which stands out prominently before all others on our spiritual horizon. He has purified the earth and made it a field of evolution in

which we can progress, CHRIST, but He has *not* taken away OUR our personal sins. That HOPE little job is left for us to do. He has, however, provided

conditions under which we may successfully do it if we will. We may say that we have a threefold General Manager, or triumvirate of general managers, of which in the present age Christ is the more intimately concerned with our immediate destiny. The love of Christ must permeate the human race. We *must* co-operate with the General Manager, and thereby learn co-operation among ourselves.

The sensitives of the race are the pioneers who are blazing the trail. They are the ones who are coming into contact with the new esoteric knowledge, and are passing its truths on to others in such a form and with such corroboration as to make them gradually possible of acceptance by the rank and file. The sensitives are in the vanguard of those engaged in the regeneration of the race. They are consciously working with the plans of the General Manager. Great is their privilege! Great, likewise, is their responsibility!

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all the mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our Motto is—A SANE MIND, A SOFT HEART, A SOUND BODY.

Deed or Creed

EVA E. AMES

He had a word of hope and cheer,
He was a friend in time of need;
He wore upon his face no sneer—
I did not ask his creed.

The sorrow riven knew his voice,
The stricken knew his love and care;
He bade the weary heart rejoice—
Was ever creed more fair?

No slander ever stained his lips,
And pure in heart, he judged the same;
Nor used his passion as a whip—
His church he did not name.

He thought of others, but he talked
Not of himself, nor of his deed,
And comfort followed where he walked—
We need not name his creed.

The Responsibility of Knowledge

BY MAX HEINDEL

(The following article was delivered as an address in 1910, and has never before been published.)

AT THE TIME in the far, dim past when we began our lives as human beings we had had very little experience, and consequently we had very little responsibility. Responsibility depends upon knowledge. The

animals, we find, are not amenable to the law of causation from the moral standpoint, although, of course, if an animal jumps out of a window, it is amenable to the law of physical causation, inasmuch as when it falls upon the ground beneath, it may possibly break a limb or cause itself some injury. If a man should do the same thing, he would be amenable to the law of responsibility

in addition to the law of cause and effect. There is for him a moral responsibility, for he knows better, and he has no right to injure the instrument that has been given him. So we see that we are morally responsible according to our knowledge.

As we have gone through the experiences of many lives, more and more faculties have become ours, and we are born each time with the accumulated talents which are the results of the experiences of those lives. We are responsible, therefore, for the way we use them. It is necessary that we should put these talents to use in life, for unless we do, they will atrophy just as surely as will the hand that is not used and that hangs limp and idle by the side. Just as surely as that hand atrophies, so surely will our spiritual faculties atrophy unless we put them to usury and gain more. There can be no resting, no halting on this path of evolution which we are treading; we must either go forward or else degenerate.

There is, then, evidently much responsibility attached to knowledge. The more knowledge we have, the more responsibility we have—that is very plain. But looking at it from the still deeper viewpoint of the occult scientist, there is a responsibility attached to knowledge which is not ordinarily perceived by humanity, and it is this particular phase of responsibility that we wish to discuss here.

Mabel Collins avers that the story in her book called "*The Blossom and the Fruit, or the Story of Fleta, a Black Magician*," is a true story. She states that the material for this story was brought from a far distant country in a very strange manner, and that from the standpoint of one who knows, there are in it some of the very deepest truths pertaining to the gaining of knowledge and its use. We are told there how Fleta in the beginning of her embodiments, while still in the savage state, murdered her lover, and that from that murder,

through the cruelty involved in it, she obtained a certain power. That power, naturally, according to the deed, went in the direction of black magic. Therefore in the life with which the story deals, she possessed the power of a black magician. She forced her lover to kill an entity in order that she might gain new power. It was in this black manner that she utilized her knowledge.

There is a very deep truth here. All knowledge that is not saturated with life is empty, purposeless, and useless. The life that gives power to knowledge may be obtained in various ways, and may also be put to use in various ways. Once it has been obtained, it may be stored in a talisman, and then used by others for a good or for an evil purpose according to the character of the one who uses it. If it is stored within the one who develops the power himself, then it will be used according to the character of that man or woman. This is on the same principle that we may store up electricity in a battery, so that it may be taken away from the electric station and used for a variety of purposes by others than the one who stored it. So, also, the dynamic power that comes through the sacrifice of life for the purpose of gaining occult power, may be used in one way or the other if stored in a talisman.

We see this great fact in life particularly illustrated in the legend of Parsifal. In this beautiful legend, the cleansing blood of the Savior, given in noble self-sacrifice—not taken from another—was received in a vessel which then became a talisman, and was capable of giving spiritual power to many who looked upon it if they were pure, chaste, and harmless. We have also the symbol of the spear which was the cause of the wound from which the blood flowed. This was stained with the cleansing blood, which made it a talisman that could be variously used. During the reign of Titurel the Grail mystery was powerful; but when the Grail was given

over to Amfortas, son of Titurel, he went out armed with the holy spear to slay Klingsor. He then ceased to be harmless; he wanted to pervert that great spiritual power and use it to slay an enemy. Even though it was an enemy of the good, it was not right to use that power for that purpose, and therefore the power turned against him. He had ceased to be chaste, pure, and harmless, and then the power gave him the wound that would never heal. So it is also in other cases.

We read of David, the bloody man of war, who was forbidden by the Lord to build the Temple. Even though that Lord was a god of war, having had to punish nations in order to bring them into the right, he could not use the instrument which had been soiled by the blood of his wars for the purpose of building a temple. That had to be left to David's son, Solomon, the man of peace. We are told how Solomon desired wisdom, great knowledge, not in order that he might gain the victory over his enemies, not in order that he might increase his territory and make his people a great nation, but in order that he might better rule the people who had been placed under his care; and knowledge was given to him abundantly.

We also learn how Parsifal, the antithesis of Amfortas, was the offspring of a man of war, a bloody man, who died. Through Herzleide, heart affliction, the posthumous child Parsifal came into the world. In the first part of his career he used the bow, but at a certain stage he broke it, became chaste, pure, and harmless, and by the power of these qualities stood firm in the day of temptation, and wrested the spear from Klingsor, who had had it since the day when Amfortas lost it. Parsifal, in his wanderings between the time when he received the spear and the time when he returned to the Grail Castle, was beset by many temptations, and much sorrow, trouble, and tribulation. Men had sought his life, and many times he

realized that he might have saved himself by the use of the holy spear if he would have turned it against his enemies. But he knew that the spear was to be used not for hurt but for healing; he realized the sacredness of the power which the sacrificial blood had given to the talisman, and that it must only be used for the very highest purposes.

So we find everywhere that those who come into possession of spiritual power will never make use of it for any selfish purpose. No matter what trouble comes to them, they stand firm on that point. No matter how hard they may be beset, they never for a moment think of prostituting their power for selfish gain. Though such a one, if he likes, may feed five thousand who are hungry and away from their source of supply, he will not take even one little stone and turn it to bread to appease his own hunger. Although he may stand before his enemies and heal them, as the Christ healed the ear of the Roman soldier, he will refuse to use spiritual power to staunch the blood that flows from his own side. It has always been said of such men that "others they saved, themselves they would not save." They could always have done so, for the power is great. But if they had so used it, they would have lost it; they had no right to thus prostitute their power.

Then there is a different kind of mystery from that of the Grail. For instance, John the Baptist's head was placed upon a platter after he had been sacrificed, and others derived a certain power by looking upon that spectacle. The Greek myth tells us of Argus, who had so many eyes that he could see everywhere—he was clairvoyant. But he used his power for a wrong purpose, and Mercury, the god of wisdom, cut off his head, and took away the power. Every time that a man seeks to use spiritual knowledge and power in a wrong way, he will lose them; they cannot remain his.

Even when we look at knowledge from a scientific standpoint, we realize that it

takes life, for every thought which we think breaks down tissue in our brain, which is built of little cells. Every cell has its own individual cell life, and that life is destroyed by thinking, or rather, the form is destroyed so that the life can no longer manifest in it. There is always the taking of life in whatever direction we go after knowledge. There are those who take life in scientific experiments out of pure curiosity. There are those who are cruel in the taking of life, as in vivisection, and here, when the quest for knowledge is pursued solely from the motive of curiosity, there is a dreadful debt laid up against a future day, for the equilibrium will surely be restored.

So we find it in the case of Fleta, that the sacrifice of life at one time in the physical world was followed by sacrifice in another world; but through it she gained a power that brought her even to the very temple doors, where she stood and demanded Initiation. Her motives, however, like those of Klingsor, were not pure. She was not chaste, not fitted to have spiritual power in its full measure and to be counted as one of the helpers of humanity; therefore she was banished from the door of the temple, and died the death of the black magician. A veil hangs before that death, and we are not told what is behind it. Those things are perhaps better left untold. But the lesson is just as valid, that we cannot take life nor in a wrongful way amass knowledge without incurring a dreadful liability thereby. The only reason which is satisfactory and proper for the quest of knowledge is that we may thereby serve and help the race in a more efficient way.

At the present time the sacrifice of life in obtaining knowledge is unavoidable; we cannot help it. But we should seek that knowledge with the purest and the best of motives, for the life that we destroy is legion. The occultist, who sees the life that is coming to birth, the elemental life which is seeking embodi-

ment and which is deprived of its forms by the process of obtaining knowledge, is amazed sometimes at the vast loss of the separate life that is thus sacrificed, and sacrificed to no good purpose. Therefore we reiterate that no one has the right to seek knowledge unless with the purest and the best of motives.

If, on the other hand, we walk the path of duty, if we seek to do those things well and thoroughly which come to our hands, and if we have spiritual aspirations without aiming to force spiritual growth, then we shall be comparatively easily fitted for having higher powers. It is a beautiful feature of the Rosicrucian exercises that they not only give us spiritual knowledge, but they fit us for having that knowledge. We must learn to walk the path of duty, to live the good life. Never mind a long life; so many people, as Thomas a Kempis says, are concerned with living a long life. But never mind this. Rather, let us strive each day to do our duty; then we shall surely be fit to have the higher knowledge that goes with exalted powers.

No matter what our sphere, there is always a place where we may make use of our knowledge, not to preach sermons, not to talk to people from morning till night about the things we know that they may admire our knowledge, but that we may live the spiritual life among them, that we may stand to them as living examples of our teachings. There is for everyone of us this opportunity. We need not look very far for it; it is right here.

Thomas a Kempis has expressed this in a manner which only a mystic can do. He has given the idea in such beautiful words that it would pay us well to read and ponder a few of them in his "Imitation of Christ." He says:

"Every man naturally desireth to know, but what does knowledge avail without the fear of God. Surely, an humble husbandman that serveth God is better than a proud philosopher who

studies the course of the heavens, and neglecteth himself The more thou knowest, the heavier will be thy judgment unless thy life be also the more holy. Be, therefore, not puffed up, but rather fear for the knowledge that is given thee. If it seem to thee that thou knowest much, remember that there are

many things which thou knowest not. Thou knowest not how long thou mayest prosper in well doing."

Therefore let us remember that we should not seek after knowledge simply for the sake of knowledge, but only as a means to the living of a better and a purer life, for that alone justifies it.

The First Degree

By J. C. FOUNTAIN

(This article was awarded fourth place in our recent competition.)

I BECAME interested in the study of the esoteric through reading certain mystical books which much impressed me with the fact that there was something beyond this life. Then I was suddenly led into the right path by a peculiar circumstance. It was at a time when I was on some construction work in a small town. One evening, sitting on a bench near the beach, one of my fellow workmen, Reed by name, came along and sat down by me. We had seen each other before on the work, and so felt somewhat acquainted. I do not remember how the subject came up, but he told me of certain experiences he had had in Africa. It seems that he had been employed by the Field interests in Chicago to go with an expedition to Africa to study certain native tribes—a biological investigation for some college, I believe. He told me much of these natives, their habits and mode of living, and especially of a strange event which took place at the end of a long march through the jungle. I will repeat his story as nearly as I can remember it.

There was an island in the center of the river on which, the natives told him, lived a mysterious old man. No one would go near the place on account of

the reports current about him. The natives were, of course, a superstitious people. For some unknown reason, he said, he felt impelled to go to the island and see for himself what the mystery was. He finally found two natives whom he induced by gifts to row him over to the island in their dugout. They cautiously ran their canoe up to the shore and let him jump out, then immediately paddled away as fast as they could go. He went up the bank and found clear meadowland in front of him. He proceeded along a path, and was surprised to see a man coming toward him. The man was dressed in a coat and trousers of white material and was barefooted and bare-headed. He had a long, flowing beard and long white hair. As they came within speaking distance, the old man said: "Well, you have come at last, but you have been a long time getting here. You didn't know that I was impressing you to come here for many months; but you were destined for an initiation in this place at this time. It was to be."

He stayed with the old man on the island for some weeks, and was initiated into certain ancient mysteries. He said he could not divulge the nature of this initiation, as he was sworn to secrecy.

After Reed had finished describing his African experiences, I told him that I had been reading the Hatha Yoga series of books and that I knew some-

thing of rebirth and believed in it. He said that Americans were not fitted to follow the Hindu method of development; that it was dangerous. He said his method was that of the Western School, of which, however I had never heard. He told me to go to a certain bookstore in the city the next time I was there, and ask for some literature on the Western School. I found the store, and in talking with the clerk found that she was conversant with the subject. I explained to her something of my religious attitude, and that I was seeking for light. She took a copy of a standard Rosicrucian book from the counter, and opened it at a page showing a caduceus, saying as she pointed to the bottom of the diagram, "Here is where you are—at the dividing of the ways."

I bought the book and studied it. It was strange and fascinating yet so reasonable that I adopted its teaching as a fact without question. I studied along this line for several years. But, withal, I have not traveled the Path to Initiation, although I have started, or promised myself to start, several times. Very few persons can, and will, make the necessary sacrifice to develop along these lines, even though knowing the magnificent reward which they are sure to receive by so doing. I am the more guilty of negligence, knowing the facts, than one who does not do his duty because of ignorance. I have never had any temptation for liquor, but I have used tobacco for many years. I believe I could develop to a conscious knowledge of the spiritual world about us if I would stop smoking. I believe and feel that I have developed subconsciously and that I probably work with the "invisible helpers" at night, although I have never had any outward demonstration of it nor any memory of such event on awakening.

The second stage of my development came about through meeting Steele at a Masonic lodge fifteen years ago. I joined the Masons in 1906, and was quite active

in the work as a young man, often visiting other lodges. On two occasions I heard Steele deliver a masterly discourse on certain phases of Masonic work. He was a frequent visitor at lodges, well liked and congenial. He was tall, slight, but well built, with a rather long but strong face. He was always cordial to everyone, yet never intimate; quiet spoken, yet every word had value.

I never regarded him as different from other men until about five years ago, when I was fortunate enough to receive the so-called higher degrees of Masonry. Then I found that he was a thirty-third degree Mason, and took an active part in several of the degrees. I knew before that he was a Knight Templar, as I had seen him in uniform at the temple.

On several occasions at lodge meetings the master had made some jocular remark referring to Steele and some others as bachelors and suggesting that they join the Eastern Star. The joke was always taken in good part, but some way it impressed me as having more than the ordinary significance. The thought ran through my mind that Steele might be a master—I mean, of course, a master of himself; one who could "travel in foreign countries" and do the work of a master. I had read somewhere about how to recognize a master: quiet demeanor, even temper, cordiality, humility, unobtrusiveness. Steele did not smoke and was a single man (although the latter is not essential to being a master.) He had a good position, which he had held for years. Doubtless he got a good salary, which, I believe, he shared with his less fortunate brothers in some secret way of his own.

I was, therefore, not much surprised when one night at lodge he asked me if I would accompany him on a trip into the country on a coming evening which he named, stating that we would not return until the small hours of the morning. He did not state the nature of the excursion nor what I was to bring or wear. He made no comment, but the

idea came into my head that I was to ask no questions and await events. I assured him that I would go, and he told me to meet him shortly after five o'clock at a certain restaurant.

I met him according to appointment. With him was a Mr. Kirk, who was to accompany us, he furnishing the automobile. We had dinner together, then started on our trip. As we set out, I offered cigars to my companions, but found they did not smoke; therefore I refrained through deference to them. We left the city by a circuitous route, so it seemed to me, traveling in a westerly course, Kirk driving and Steele sitting in the rear seat with me. We engaged in conversation on current topics and Masonry, Kirk sometimes joining in with a few words. I became so interested in Steele's elaboration of certain phases of mystic Masonry that I became oblivious to everything else. I did not recognize the part of the country we were in nor did I know whither we were traveling; neither did I care. I looked out inquiringly as we passed through a small town, but was unable to identify it.

I was not again attracted to the outside world until we turned off the paved highway and entered a rather rough dirt road. It was absolutely dark except for our headlights. Then I began to wonder where we were going. I had a premonition that I was going to have a mystical experience of some kind. I had been thinking for some days since Steele made the appointment with me that something of the sort was to be my good fortune, and I had even pictured mysterious caverns and strange, weird ceremonies of initiation. I cautioned myself not to ask questions but to keep my eyes and ears open and my wits about me. I therefore said nothing about our destination, and tried to keep up a conversation.

The road was rough and slow going; also the conversation lagged. In a short time Kirk made a sudden turn to

the left, and we went through an open gateway which had a sign or arch over it, but I could not see what it was. I then perceived that we were apparently in the grounds of a country residence. We were soon met by a man who showed Kirk where to leave the car. As we alighted, I noticed there were several other cars there also.

I took many deep breaths of the heavy, fragrant night air and remarked to my companions that I enjoyed it. They were lovers of the country, as I soon found by their conversation. As I looked around, I saw a large, white house with wide porches around it, lighted by many tiny electric bulbs. I was curious, of course, to know what was going to transpire, and expected that we should go into the house where some program was doubtless prepared.

Steele and Kirk, however, started off across the yard, the former saying to me, "Come." Nothing more was said for some time. We proceeded across the grounds but not toward the house. The man had left us. I was tingling with curiosity but said nothing. We soon approached a white fence, scarcely discernible in the darkness. Kirk opened a gate with which he seemed to be perfectly familiar, and we passed through.

It was now perfectly dark, and Steele took my hand. I wondered why they did not have an electric flashlight with them. We went down a slope among dense trees where even the stars could not be seen; then suddenly coming to the bottom of a ravine, I found my feet on marshy ground. We crossed a small footbridge, and turning to the right started up a slight slope. I wondered how they knew their way in the darkness.

I felt no fear; in fact I felt a thrill of adventure, and was confident of being in the hands of true and trusted friends. I still wondered how they knew the way.

Something caught my eye ahead, then it was gone. Now I saw it again, a tiny speck of light, but again it disap-

peared. When I saw it the third time I realized that it was a beacon light for our guidance.

In another minute we stopped at a door, through which I believed the ray of light must have come. I expected that Kirk would have to give some kind of knocks or passwords before we could enter, but he simply opened the door by a knob which was evidently close to the twinkle of light, and we went in.

The room was in subdued light, and was apparently an anteroom or vestibule. Here we were relieved of our hats and overcoats. There were several gentlemen present, all fine looking men, keen-eyed, erect, alert, yet quiet and sincere in appearance. There were introductions and slight, commonplace remarks made. Then we all proceeded into another room through dark blue velvet curtains, which were draped over a doorway directly opposite the door which we had first entered.

I am not generally observant of details, but I could not fail to be impressed by the beautiful, thick, green carpet of very fine design and texture upon which I stepped when entering this second room. It was like walking on a lawn. This aroused my intention to take mental note of everything I saw and heard. This room, evidently the main lodge room of the organization, was about thirty feet in diameter and surmounted by a dome. We seated ourselves on a deeply upholstered divan, which extended around the entire room except at the entrance and opposite it, where there was a platform, one step high. On this was a speaker's desk. Back of the desk was a large Gothic-backed chair, and on the wall behind the chair was another dark blue curtain like the first one, marking the entrance to another room.

There was a small, white marble, triangular altar in the center of the room, and over it a light blue silk scarf. On it rested the Bible, closed. What little conversation there was between the men

was in whispers. There seemed to be a sacred atmosphere pervading the room which no one would disturb. I sat silent, and let my eyes rove over the room. The side walls were of white plaster, with dark wood molding at the corners. The room had twelve sides. At the top of each panel there was a picture the full width of it. These were not oil paintings nor were they covered with glass. They were more like etchings but delicately colored. On studying them I found that they represented the zodiacal divisions of the year, and each had one of the signs of the zodiac ingeniously worked in the lower left part of the design. The sign of Aries was over the entrance and Libra was over the rostrum. My knowledge of tabernacles and the Bible led me to believe that the entrance faced east.

The dome sprang from a line about six inches behind the pictures and even with their tops. This left a shelf or space in which electric bulbs were concealed that lighted the room by reflection from the ceiling. This was of white plaster, trimmed with dark molding which converged to a circle at the center, surrounding an opening.

There were probably twenty men present. I was speculating as to how many others there might be in the assembly who, like myself, were there for the first time, and idly guessing which ones they were, when one of the men ascended the platform and announced that the meeting would come to order. I had, curiously, not thought of who these men were, what the organization was called, or what its object. I seemed to be entranced, dreaming, drifting on the wings of fancy, with a feeling of extreme peace and harmony. I was, nevertheless, thoroughly myself, and wondered if I had a smile on my face, as I certainly had an exalted feeling in my heart. As I look back on it now, I did not seem to be inquisitive nor apprehensive as to what was about to transpire, yet I was

not oblivious to my surroundings. I did not seem to realize that I was a possible candidate for initiation, and was thoroughly at home.

The speaker then addressed one of the brothers as "Brother Ward," who answered, "Brother Preceptor."

"Display the Holy Writings," the Preceptor said.

The brother addressed went to the altar, opened the Bible, made a bow, and returned to his seat. At the same time the lights were partially dimmed. This was followed by about ten minutes of silence.

I was all attention. The title of preceptor was the same as that applied to the presiding officer in one of the Masonic degrees, yet this was not a Masonic lodge. There was no tyler. No one seemed to examine each entrant as to his credentials. There were no robes, no jewels, no signs, no ceremony except the opening of the Bible. The Preceptor broke the silence by saying, "Brother Washburn, have you prepared a discourse for us this evening?"

The brother addressed rose to his feet and answered, "Brother Preceptor, I have." He then gave us a very interesting, scientific talk on the nebular theory of the formation of worlds. Toward the end of his talk he propounded a question as to where all the "star dust" came from and why, and stated that astronomers and scientists did not agree nor did they scarcely state a theory as to where or how star dust happened to be in space. Thus he ended his talk. I was somewhat surprised and disappointed; he had not finished his subject; he left us guessing.

The Preceptor then called on other brothers, who each made a masterful address on a chosen subject, but each one ended with a question. "This is certainly queer," I thought, but resolved to ask no questions and await results, as I was confident that these things would be explained later.

At the completion of this part of the program the lights were turned still lower, and we could then barely discern a person across the room. I soon saw some of the brothers looking up toward the dome, and my eyes followed the direction of their gaze. At first I saw nothing, but after a few minutes I saw a luminous haze in the center of the dome. It soon grew brighter, and was a most beautiful, translucent blue, scintillating and somewhat iridescent. It was in the form of a globe about six inches in diameter and somewhat darker on the under side than on the upper. It did not remain still, but moved slowly downward from the center of the dome, stopping in the center of the room at about the height of the top of the pictures. It seemed to brighten and turn silvery, whereupon all the brothers stood up, and we who were there for the first time instinctively arose with them.

I felt that I knew what this orb was, but I did not yet know what the change in color signified. I seemed to know the globe to be the nucleus of the concentrated thought force of a great many powerful and sincere minds. The luminous orb now grew still brighter, and turned to a golden hue like pure sunlight. So bright was it that it caused the altar and each person to cast a distinct shadow. All bowed their heads, because we could not look upon this great light at its brightest. During this time I felt a wonderful exaltation, and realized that I was in a sacred presence. I had never experienced such a sensation before, and was filled with thanksgiving.

(To be concluded in next issue)

The Founder of the Christian religion stated an occult maxim when He said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark 10:15). All occultists recognize the far-reaching importance of this teaching of Christ, and endeavor to live it day by day.

The Mystic Nine

BY A STUDENT

On upward arc
The Archer now doth mark
The boundary line
Of Space and Time.

Speed Sagitta—
Speed true,
From alternating Aryana
To Galilee the "New."

EACH NUMBER, as well as every letter with its numerical value, has its peculiar vibratory rate in the universal scheme. All are important, yet the "Nine" remains outstanding in esoteric literature, because it is essentially the number of our evolution. There are numbers with a higher spiritual vibration than nine, "eleven" for example, to which certain advanced types respond; however, in a cosmic sense eleven represents a phase of world consciousness on a succeeding spiral.

It may be objected that some mentalities with a metaphysical trend insist upon reading meanings into things, and that the use of the nine symbol as it appears in various works is simply the result of fancy or coincidence. Occasionally it would seem that poets and artists employ it without conscious meaning; but in the writings or works of Initiates, particularly when used in a manner not necessary to the literal sense, we may conclude it has an intended significance.

The Bible plainly indicates that nine (or certain figures reduced to nine) is the signature of animal man, the digit being represented in such combinations as 144,000 and 666 (the sum of the digits in both cases being nine.) Max Heindel in the *Cosmo-Conception* draws our attention to the number, stating that it prefigures the path of Initiation through the nine earth strata, in penetrating

which we are following the example of Cain and other illustrious sons of Nain. When the aspirant sets foot upon this path, he walks henceforth with the unveiled eyes of the spirit, a conscious collaborator in creative evolution.

Many instances will be recalled of the ennead in Greek or Roman mythology. Besides the well known Muses, attendants of Apollo, there were an equal number of Pierides, defeated by the Muses. The Temple of the Muses in which Pythagoras taught his disciples was dedicated to "the Nine." Deucalion's Ark is another myth; it was tossed about for nine days before coming to rest upon the summit of Mt. Parnassus. Vulcan, the god of fire and metal working, is associated quite naturally with this number. He is represented as being very puny at birth, growing as does the tiny spark into the enveloping flame. When ejected from High Olympus, one account tells us he was nine days falling before he dropped on the island of Lemnos. There were also the nine books offered by the Cumæan sibyl to one of the Tarquins, containing the destinies of the Roman state. Three were finally purchased by the king at the price originally asked for the nine—six being burned, three at the first and three at the second refusal. On the ninth day following death the ancient Romans buried the ashes of those who had been cremated. The body was held seven days and burned on the eighth. In honor of Apollo "novennials" or festivals were celebrated every ninth year. One reads of the nine spheres, the nine gods, and so on.

In the mythology of Scandinavia we find the symbol equally prominent. There are nine worlds in Niflheim. Valhalla, the hall of the slain, has 540 gates,

(5 plus 4 plus 0 equals 9). The warder of Asgard (Heimdall) possesses nine mothers, virgin sisters. Asgard is the citadel of the gods. It can be approached only by the rainbow bridge, Bifrost. Odin in his famous Rune song in the Elder Edda, says he hung for nine whole nights on the Tree of Existence (Yggdrasill), and closely applied himself with much suffering and self-denial to the creative work of inventing runes. While thus engaged he learned nine songs. A son of Odin, Hermod, when he was sent on his father's horse, Sleipner, to bring Balder back from the abode of Hel, took nine days and as many nights for the journey. And it is further recorded in Norse myth that the stag Eikthyrner, while browsing on the tree Lerad over Valhal, let fall from his antlers drops in sufficient number to supply water for 36 rivers (3 plus 6 equals 9).

From the earliest time nine was an important number. The Chinese under the old regime had great reverence for it. Before the emperor they made obeisance nine times. Among the official classes there were nine ranks of mandarins, while the whole body of these dignitaries consisted of 27 members (2 plus 7 equals 9).

We are told in *The Message of the Stars* that the Uraeus Naja of the Egyptian king Initiates is an emblem of cosmic wisdom. It is pictured as protruding from the head at the point where the human spirit has its seat. In Indian mystery temples it was called the Naga, and the number of these serpents in exoteric worship is said to be nine.

The god Vishnu, preserving principle of the Hindu Trinity, has had nine avatars or embodiments, that of Krishna being the most recent. He corresponds to our Christ. According to the Brahmins the Kali Yuga cycle, their estimated age of the world (a small part of which has passed), covers 432,000 years (4 plus 3 plus 2 plus 000 equals 9).

In the Moslem calendar Ramadan is designated the ninth month, occurring in the spring of the year. It is the

Mohammedan Lent, a penitential season when strict fasting is enjoined during the hours of light. Strange to say, the good effects of this fast may be neutralized, as there seems to be no religious ban on feasting after sundown.

November in the Roman calendar was formerly the ninth month as its name denotes. During the latter third of the month the sun enters the ninth zodiacal sign, Sagittarius, which like the ego vibrates nine as a word.

Nine orders of celestial beings comprised the hierarchy of the early church. They were grouped in triple circles as follows:

In the 1st circle: Seraphim, Cherubim, and Thrones.

In the 2nd circle: Dominions, Virtues, and Powers.

In the 3rd circle: Principalities, Archangels, and Angels.

The medieval conception of these circles has been portrayed by Botticelli in "The Assumption of the Virgin," now in the National Gallery, London. Much of the detail in this painting was probably filled in by the artist's pupils.

Ecclesiastical architects employed nine forms of the cross in designating their wonderful structures. Then there is heraldry with its occult symbolism; it recognizes nine marks of cadency and nine different crowns.

Naturally we would expect to see the number conspicuous in Shakespeare's plays. It is repeated with such persistence as to leave no doubt that the reader's attention is being specially directed to it. An interesting article in the "Rays" for October 1919, tells us that Shakespeare in "Love's Labour's Lost" chose a word of 27 letters to show his connection with the Rosierucian Order. This cryptic word was not coined by Shakespeare; it was used by earlier writers, including Dante, and may be found in the old Latin dictionaries. Shakespeare's first Folio contained 36 plays; his first sequence of sonnets numbered 126 (1 plus 2 plus 6 equals 9.)

The inclusiveness of humanity's sym-

bol is indicated by Dryden in "The Flower and the Leaf," (A Vision) lines 535-6:

"Nine worthies were they called of different rites—

Three Jews, three pagans, and three Christian knights."

We read in Milton's "Paradise Lost" (vi. 871) that when the rebel angels (Lucifer spirits) were cast out of heaven, "nine days they fell."

Omar Khayyam, the Persian poet and philosopher, in his familiar but not generally understood Rubaiyat introduced the nine as phrased in the "two-and-seventy jarring sects."

The numeral is met with many times in folklore. It has survived in curious popular expressions such as, "Possession is nine points of the law," "Nine times out of ten," "Nine tailors make a man," etc.; the latter being a corruption of "Nine tellers mark a man," that is, three times three "tolls" or strikes of a bell to mark the passing of the spirit from earth life. "To the nines" meant perfection. "To the ninth degree" signifies completely, to the utmost—this phrase suggesting in appearance and meaning the mathematical "nth" degree.

Cycles of seven in human life are important, yet the 9×7 cycle is especially so, man's 63rd year (6 plus 3 equals 9), known as the "Grand Climacteric," passing which, renewed health and brighter prospects are confidently anticipated.

The digits number nine, although some authorities include the cipher. Our language has nine parts of speech, and apparently a missing letter to complete the alphabetic word. The letter "I," which can be applied only by the human spirit to itself, I-dentical with the ego, is ninth in the alphabet. As related by Jean Paul Friedrich Richter, an unforgettable moment in life is the ego's cognition of itself, experienced by him when a very young child. In his educational work "Levana" he names his ninth and concluding Fragment, "The Keystone."

When we consider the letter J as a variant form of the letter I, the character S (a serpentine symbol of rejuvenescence) holds 18th place in the alphabet. Combined with the letter I representing a staff, it becomes the attribute of Aesculapius, the Greek god of medicine, who was instructed in the healing art by the spiritualized centaur, Chiron. The I entwined by two serpents produces the caduceus of Mercury, accepted by the modern physician as the insigne of his profession. Mythologically the staff of Aesculapius would seem to be a much more appropriate symbol. Connoting "speed" or as a badge of neutrality (particularly in war time) the caduceus has significance as a medical emblem. Although he may not subscribe to the spiritual science of astrology, the doctor continues to write his prescriptions under the sign of Jupiter, ninth house ruler of health. This modified ideograph may be recognized in the familiar crossed R, constructed as an abbreviation of "Recipe" or "take." In botany we find the benefic planet symbolizing a "perennial herb," a hopeful prognostic of the enduring conditions to prevail in the Jupiter Period when the evolved imagination of man will not only originate, but will endow with vitality the earth's future plant forms.

Tradition has it that Cadmus introduced into Greece the letters of the alphabet invented by the Phoenicians or Egyptians, and Odin performed a similar service when he gave to the Nordic peoples the futhork or runic letters. In both series I is the ninth letter.

On the famous Moabite Stone dating from the 9th century B. C., is inscribed a Phoenician character corresponding to the sigma or 18th letter of the Greek alphabet. This appears to have been used by the craftsmen of ancient Tyre as an overseer's mark, an O. K. check, placed by their inspectors on a perfect job.

When one reflects on the nine symbol, numerous correspondences are noted in connection with man and his environ-

ment. The earth which supports him revolves 66,600 (6 plus 6 plus 6 plus 00 equals 18; 1 plus 8 equals 9) miles hourly in its orbit, rotating on its axis at the equator with a velocity of 1440 (1 plus 4 plus 4 plus 0 equals 9) feet per second. Curiously enough, its weight is said by scientists to be six sextillion, six hundred and sixty quintillion tons—expressed in figures as 6,660,000,000,000,000,000. Even the calculated speed of light has been given as 186,300 (9) miles per second. Now the “second,” our standard unit of time, happens to be just one-86,400 (9) part of the noon to noon cycle. Likewise the “minute” of space on which the geographical or nautical mile is based, is one-21,600 (9) of the earth’s circle. Our word noon, by the way, is derived from the Latin word “Nones,” formerly the canonical ninth hour of the Roman Church or three P. M., but later changed to midday. Members of this church frequently “make a novena,” a devotional exercise for some special intention or blessing. It consists of a series of acts or prayers repeated nine times at uniform intervals. To receive the full spiritual benefit the series must not be broken. If for any reason the sequence is interrupted, a new start is usually made.

On the dial of time the numeral nine is at the place of the ascendant, and where the “seconds” are indicated, the 45th (9) appears in the same relative position. During the nine months of gestation the fetus assumes a circular posture, bending inwards upon itself. The ego’s future development, so far as form is concerned, is to become the perfect circle of 360 (9) degrees, but bent outwards as pictured in the “Cosmo,” intelligence having progressed toward the center, working through the centripetal force of attraction.

A horoscope of Jesus Christ was calculated in 1688 by the Rev. Doctor John Butler, Rector of Litchborough, England. Chronologically and from a mathematical standpoint it is considered very exact. It bears the Julian year 45,

and 1.26 degrees of the “Balance” or Libra are on the ascendant.

The shifting point in the intellectual zodiac, whose motion causes the change known as the “precession of the equinox,” moves one degree in 72 (9) years. A knowledge of computing time in this manner is invaluable, particularly when functioning consciously on the superphysical planes. It is our most accurate means of placing prehistoric events in the Memory of Nature or determining their position in the time world.

The Thought or Archetypal World is the realm of pure tone, contacted in moments of inspiration by master musicians. From this region are drawn the most exalted themes as embodied in the sonata and so well expressed in symphonic form. Applying the principles of number vibration it will be seen that “tone” is a nine word; so is “symphony,” which means “sounding together.” This association brings to mind the immortal Nine Symphonies of Beethoven, who had the sun at birth in Sagittarius, the ninth sign. The ninth Symphony is generally acknowledged to be his greatest, and was so considered by the composer himself. This beautiful creation crowned his life work, as he produced no further orchestral music after its completion. At the premiere orchestral performance of the Ninth Symphony in Vienna it became known to the public for the first time that the master whose spirit ear was so keenly sensitive to celestial harmonies, had become totally deaf to the sounds of the material world.

We are told in Greek myth that Mnemosyne is the mother of the Muses. She is a personification of that function of the mind known as memory. The verb “to muse” means to ponder, to meditate, and “music,” which comes from the word muse, is said, like poetry, to be under the inspiration and protection of one of “the Nine.”

The staff on which music is written consists of 5 lines and 4 (9) spaces.

Originally in musical notation triple time was represented by a circle and called "perfect," while time divisible by two was termed "imperfect" and indicated by the half circle which appears today as the letter C.

The great creative hierarchy known as the "Lords of Mind" (expert builders of "mind stuff") works through Sagittarius. They were the humanity of the Saturn Period. When they reached the creator stage in the Earth Period, they radiated from themselves to us the germ of mind, and upon this nucleus the ego has been working, seeking to expand and organize it.

The higher mind in man is his distinguishing characteristic; it differentiates him in evolution from the life waves above and below his status. In the natal chart this intelligence is represented by the ninth house, or its correlative, the ninth sign, under the rulership of Jupiter. This planet typifies "idealism" and bridges the broken arc between the physical and the spiritual. The unmanifested plane begins with Cancer-Capricorn, and ten or one connotes Deity. At the same time the number of adeptship, as a trinity or trinities, is specially identified with the Godhead, and is hidden in the age of Jesus the Christ. Pythagoras regarded man as a full chord of eight notes, and all beyond was Deity, so that Deity is represented by the nine or a higher number. The ninth house in astrology is also the home of law. In this connection it is interesting to note that the United States Supreme court has nine justices, including the Chief Justice.

The Lamp of the Intellect on cover design of the Rosierucian publications has 9 rays proceeding from its light. This is the positive occult path; the 8-rayed flame of the Devotional Heart shows the mystic or negative path.

A glance at the Rose Cross emblem reveals the nine as expressed by the 4 armed cross and the 5 pointed star; the eight, by the chaplet of red roses encircling the spiritual white rose. Or, as

formerly pictured by occultists, it was simply a nine symbol, in which the single 5 petaled pink rose was placed at the center of the cross.

The Mahabharata, one of the two great epic poems of the East, is divided into 18 (9) books, and the Puranas, sacred books of the Hindus (in dialogue form), total 18 (9). There are 27 (9) books in the New Testament or Christian Bible. Referring to St. John, twenty-first chapter, eleventh verse, we learn that the draught of fishes is 153 (9), another presentation of man's number, the fishes signifying by equinoctial precession the age through which we are now passing. The inauguration of this age now drawing to a close, marked the inception of formal religion.

Venus is said by astrologers to be exalted in 27 (9) degrees of Pisces, the last sign of the zodiac. This must be the initiatory degree in which the planet of love and her saintly followers are surrounded by the aureole "vesica piseis," a conventional form of aura consisting of two equal circles crossing at their centers, used by painters in ecclesiastic art when they wish to designate a sacred personage.

The ennead symbolizes suffering and trial. In its aspect of 90 or 180 (9) degrees it is the spiritual password of our "Sorrowful Star," the earth, and corresponds to the ninth discord in music; but as a purposive discord, with the major tone predominating, it accentuates the harmony that follows, raising man to a higher octave of experience.

Let's strive to know that we may do
What lifts, ennobles, is right and true;
With love to all and hate to none,
Let's shun no duty that should be done.
For knowing how to act aright,
And doing it from morn till night,
From day to day, and year to year,
We conquer self and sin and fear.

—Max Heindel.

Living the Life

By W. STUART LEECH, M. D.

LIVING THE spiritual life is but freeing ourselves from the cross. Look above at the starry canopy. In shape or form as a whole it is said to resemble a cross or a man upon a cross. Our little earth, too, helps to make up this great Heavenly Man. Each of us is in the image of this greater celestial man, there being something in our make-up corresponding to each of the stars and suns.

Our physical body has a wonderful nervous system, called the cerebro-spinal system, and in addition we have a perfect network of fibres which we call the sympathetic nervous system. This system has seven great centers, corresponding to the seven sense centers in the desire body. There are five other centers of importance in the body known to the occultist. These centers are the nails which bind us to the physical cross. These nails stay in place until they are drawn by disease, violence, dissolution, or the centers are made to unfold by "living the life," which results in occult development.

There is a natural current of fire flowing to and fro between these great ganglionic centers. If we are living the life in harmony with nature, this current of fire flows in a harmonic stream from center to center. If the stream of fire is unnaturally diverted from its true course or directed in excessive volume to any particular center, that center develops and the others remain dormant or become atrophied. If we live the right life, we unfold these centers just as nature unfolds a lily. When the centers are all unfolded, we have the power to liberate ourselves from the physical cross at will.

Living the spiritual life involves seeking spiritual light. The kingdom of

light is within, and he who desires to reach it must penetrate the veil that separates him from the spirit. After some development he may have the sublime experience of seeing his own soul body leap from the physical ganglionic centers; and if it is his first experience, he may feel like crying out in astonishment, "O God, give me back myself." Then realizing that both the physical and soul bodies are his, he begins to meditate as to which is the more real. The sooner one learns to think of the physical body as a mere possession or temporary abiding place of the soul, the more rapid will his progress be.

The soul body demands a higher class of food than the bread of wheat. To unfold the interior centers that the soul body may be free, the spiritual diet must be of unselfish service, compassion, prayer, contemplation, all included in one word, *love*. The spiritual diet must be free from hatred, intolerance, evil thoughts, and immorality. Sympathetic love must permeate a chaste, pure heart, and the mind must be possessed with patience.

You may think that you have led such a dissolute life that the centers are atrophied or their life is extinct; but it makes no difference how low in the scale of humanity we have fallen, how vile we may have been, at any time prior to the final exit into chaos the Father's hand is ever ready to help us begin the ascent back to Him. All the evils within us must be slain or bound, then we can labor with the assurance that the reward of regeneration will be ours.

All nature, all the planetary laws, are well balanced. Every act, human or divine, has its compensation. The bible of nature and the Christian's Bible from Genesis to Revelation are filled with the

justness of God. Nature as a paymaster never fails. If you are not experiencing any spiritual unfoldment, get busy and live a better life: if you are in business, heap up your measure for the other fellow until it runs over; if on a salary, render to your employer more than he expects of you; subdue your passions and live in harmony with all mankind, forgetting self.

If you are living the life aright,

slowly and surely the spiritual sense organs will unfold. A newborn puppy cannot see in a day, a chick cannot hatch over night, neither can the serpent shed its skin at will. The conditions, the environment, must be right, and in due season impelling nature, the compensator, takes care of the child she loves. Water seeks and can find its level, and the Sons of God have the power to come down from the cross.

The Colossal Flaw

BY A. K. JAMES

(Continued from April)

GIVEN TO THE world, substantiate it as he might, his theory would be challenged, questioned, and belittled, and every future experiment hampered by publicity. Never again would he enjoy the complete supremacy which he experienced in this flawless mastery of the forces which molded his wife. As an artist suggesting softening lines to a sketched-out frame, there grew around Nan Hypes the subtle promise of what the woman was to be, as the dawn breathes of the coming day. Then across his exultation there fell the first faint shadow of her fear. "Strange!" he muttered in perplexity, "such a reaction is unwarranted; there must be some reason which will explain."

Fear! Of all the sentiments which would inhibit the growth he desired, this was the most to be dreaded and the hardest to combat. Companionship with those who trusted him might assist in restoring the level of her confidence, and to that end he inveigled her into accompanying him to visit the most unfortunate of his patients.

Jimmy Smethurst had certainly earned for himself this distinction; shot to pieces literally, worn out men-

tally, he was one of those wrecks of the war from whom Hypes had met with the greatest response to his form of treatment. To Nan Hypes the mangled spectacle of what had once been an athletic young man was an object of horror, but some sporting instinct in her dominated aversion and kindled her interest.

"Can you really do anything with *that?*" she said to her husband after they had left the room.

He smiled. "I can't grow a new foot or a hand, but I can patch up his looks as you'll see when he gets his nerves straightened out. You can help too, if you want to go and talk baseball to him sometimes."

She shook her head. "I hate sick rooms; not that his is like one, with those fixings and that odd light."

"Please yourself," said Hypes carelessly. But she went as he knew she would, and he focused every measure of skill at his command on the rehabilitation of this piece of human wreckage. To inspire the trust of his wife was paramount, and it was with unbounded satisfaction that he marked her slowly growing solicitude for the recovery of the big helpless man in his care. After several short weeks of observation of him Nan Hypes was forced to admit that

Jimmy Smethurst presented very slight resemblance to the object to which she had at first been presented. Cheerful, clean, and mentally alert, he came back keenly eager to find his place in life and pathetically grateful to the man who had made it possible. And Nan, listening, in that very achievement experienced only a deepening of the shrinking that possessed her in the presence of her husband. From her seat beside the couch she glanced at the dark face of Hypes intent on the pair of them, and for a moment it seemed to her that it had grown smaller and harder and that the animation and geniality were gone.

She blinked furiously. "He is tired," she said to herself, "he has put in so much concentration on Jimmy." And as if to remind herself of the stupendous good he had wrought, she turned her frightened eyes to the figure on the couch and found them met by a quality and an intensity she had never known in a man's gaze before. Something of its strength stilled the tumult that was born in her. Hypes, instantly alive to some subtle event, was baffled by his absolute inability to interpret her expression. He addressed his patient and turned to leave.

"We're about through with you, Jimmy—cured—no more fun. Come on Nan, it's time to dress for dinner."

Smethurst turned to the girl. "You're not through with me, are you Mrs. Hypes?" he asked.

She hesitated a second, then answered: "No, don't worry," and ran down the hall after her husband. On that day sounded the death knell to Hypes' intention that through Smethurst he would raze the intangible barrier between himself and his wife, and as time went on, he was brought to recognize that into this seemingly negligible aggregation of miseries he had infused the very element for his own defeat. The very power he had exerted increased her fear; to the manhood he had restored in

Jimmy she turned instinctively for friendship.

To Storres, vaguely conscious of a tension and a limitation in his friend's domestic felicity, the news that Mrs. Hypes had become interested in Lucien's patients only followed out the desirable line he had laid down, which would conduct all things to happiness ever after. What was his amazement to receive a visit from her, agitated and disturbed. He led her into his private room.

"Why, Nan Hypes! What is wrong? Sit down, child, and tell me what brings you out this wretched night."

She raised a small hand and brushed the fluffy hair from her forehead. He marked that the grey eyes held a depth new to them, the expression, a comprehension and maturity that were of recent growth. "Have you seen Lucien?" was her first frightened question.

"Why no, not since I was over to dinner last week; why?"

"He is angry with me," she said simply. "Oh, Dr. Storres, I am afraid—not for myself," she added quickly, "but of what he can do to Jimmy."

In a few sentences he had the situation, of how the friendship Hypes had instituted and encouraged had blossomed into love, and how, with the penetration which there seemed no way to escape, he had divined the emotions they had tried to hide. "We had a terrible scene," she confessed. "You know that you cannot lie to Lucien," she added with an odd smile; "not that I wanted to—except for Jimmy's sake."

Storres interrupted her. "Nan, why did you marry Lucien?"

She covered her face with her hands. "I don't know. Men were all alike to me then, only Lucien was the handsomest, and I knew it would make people talk—just contemptible reasons like that."

"And you have never loved him?" pressed Storres.

"I don't think so," she faltered, twisting her wedding ring nervously.

"But I told him," she added eagerly, "when he asked me to marry him, I told him I did not love him, and I remember he made an answer that struck me as odd. He said he wouldn't marry me if I *did*. Then he laughed and said he wanted me to grow to care for him on real knowledge and not from the ingratiating impressions of acquaintance-ship."

"Sounds all right," commented Storres, "but it was taking a big chance, and in this case," he finished, "it didn't work."

"I tried to love him," she went on bravely, "but the more I was with him, the more did something in me resist the inclination, and I began to think I was incapable of affection—till I knew Jimmy."

"Perhaps it is pity you feel," insisted Storres.

"No, it is not, Shandy," she replied, "it is love, and Lucien knows that it is love."

"Does Lucien love you himself?" queried Storres suddenly.

Her color deepened. "I don't know," she said timidly, "and I am afraid. Shandy, find out for me what he means to do to Jimmy."

"Why, child! your husband is not a monster; he will not hurt a helpless patient."

"No, I know that," she replied hurriedly, "but he is so clever."

Storres comforted her with every assurance at his command, but, profoundly disturbed, he sought Lucien. To his relief the initial allusion to the subject he labored to introduce was made by Hypes, who with his accustomed directness announced that he and his wife confronted a serious matrimonial difference.

"I do not think it necessary to take the world into my confidence, Shandy, but you have been our very good friend, mine always, and to know this is your right."

"Nan told me, and I'm exceedingly

sorry. What are the chances of a reconciliation, Lucien?"

Hypes knitted his brows. "That remains to be seen," he answered gravely.

"I suppose you will let Nan go away for a time?" hazarded Storres lamely.

"No, I will not," said Hypes coldly. "Separation would only strengthen what we seek to destroy."

"But Lucien! it is an impossible situation."

"My wife," said Hypes deliberately, "and her love, of which since marriage she has become capable, are mine by every right. She has seen fit to lavish her affection on another object, and I propose that she shall continue to enjoy that privilege—as long as it is reciprocated."

"For God's sake, man, what do you mean?"

"As long as Smethurst can love my wife, he may," answered Hypes significantly.

A sinister foreboding dawned on Storres. "Lucien, old man, you're getting twisted on your values. Meet this thing like other chaps meet it. You can't monkey with a fellow's right to love a woman."

"To Hades with the 'right,'" burst out Hypes. "What would they have been without me? Smethurst, a gibbering imbecile! Nan, an exhibition of unvitalized sexlessness masquerading as a girl! Let her love him, with all the depth of which I have made her capable and leave *him* to me."

The horrible significance of this outburst and the scope of Hypes' resources filled Storres with a sense of impotent fear. "I don't get what you're driving at, Lucien, but I know, and you do too—even if you won't admit it—that there's a jumping-off place when it comes to human intervention. I can't guess just what you figure you've accomplished for those two, but I do know that past a certain point you can't interfere with their destinies and get away with it."

Hypes turned to him scornfully. "I

suppose I must let them interfere with mine and get away with it! Well, since I'm not immobilized by superstition, I *won't*. Neither do I propose to gratify anyone's desire for action by taking legal steps, but six months from now my wife shall make her choice, and in the meantime I need neither advice nor sympathy."

The incongruity of meeting his intolerable chagrin with any of the regulation adjustments reserved for domestic and social inharmony lashed Hypes into a bitterness impervious to sympathy or reason. Long after Storres had left him he sat intent, his mind running to and fro among the mental wreckage of his colossal aspirations. Not even to himself would he admit that his poignant disappointment had its roots in anything deeper than ambition, nor that his wife represented more to him than the triumph of his convictions. With every mental picture of her unfolding grace there strengthened in him the resolution to preserve it for himself. Grimly he regarded the apparatus which surrounded him: "The law is clumsy at best, and in the majority of cases it is lacking in finality. It will be infinitely preferable for Smethurst to cease to love my wife."

It was Hypes' serenity in the days that followed which drove Nan into a frenzy. In her anxiety she turned to Storres. "I can't stand it, Shandy. I've got to have it out with Lucien—he must lay his cards on the table or I'll go mad."

"Hush, child! Suppose there's nothing to declare beyond what he told me, that he'll wait till he's sure you know your own mind." But there was no conviction in Storres' heart nor his voice.

"He never waits for anyone," she pursued, distracted, "and even if that is all, it is too ghastly to stand. It seems to me that even Jimmy is different; the whole situation is so intolerable."

It was this last information which

roused Storres' alarm. "It would be a good idea," he assented, trying to speak evenly, "to have a straight talk with Lucien." He had not much faith in what she would accomplish, but that action of some sort must be instituted he felt convinced. Confronted by the inevitability of this issue, the prospect of appealing to Lucien dominated every other thought in Nan's mind. Whether the astounding move she made was pre-conceived or whether it was born of the realization that it was all that was left to her she could never recall. The certainty that some undefined danger menaced Jimmy was all of which she was conscious, and as she appeared before Hypes, there was that in her demeanor which nerved every fibre of his determination to hold what was his own. In spite of his self-command he could not subdue the light which leaped to his eyes.

"The end of a perfect day—my wife," he said gallantly, and motioned her to a chair. But she stood before him.

"Lucien," she faltered, "I want to talk to you about Jimmy." Then at the transformation of his face she gathered all her forces to proceed. "I want to tell you," she went on, almost inaudibly, that I have found I made a mistake in my sentiments for him—I think they were only pity."

For a second Hypes looked like a man walking in his sleep as the stupendousness of her revelation confronted what he had never consciously known. Dazed, he moved towards her. "Then you mean that you—that I— Oh, Nan!"

She answered him steadily. "I never knew what love was till I met you, Lucien, and all that I am belongs to you."

Then did it appear to Hypes that in earth and sky there could be nothing left to desire. He closed his eyes in an intensity of mental effort, in order that every fibre of his consciousness should participate in the fullness of his victory. And in that moment it seemed as if some subtle element of cohesion in his mind and brain gave way, robbing him of the

identity through which alone he could apprehend and respond. He drew back dazed, trying frantically to find himself in the chaos of his mind. Bewildered, Nan watched him.

"Lucien! What have I said? Are you ill?"

He stared at her stupidly, then gave an awkward laugh. "I—ill? No! A momentary confusion, that is all." Vainly did he endeavor to summon the faculties whereby he had registered the significance of her recent disclosure. Desperately did she scan his face, then in her expression he found the key to his release.

"There is nothing to be afraid of—there is no need for your heroics. I do not care what you do in this affair. Now go and leave me. Storres will assist you with whatever arrangements you wish to make," and he turned abruptly and entered his inner room. Once alone, he seated himself at his desk and gave way to numb indifference. Then little by little his mind awoke with the pains of a new birth. The shadows of the dawn encompassed him; the stupendous decision to be made regarding his future course confronted him.

His personal pride refused to harbor the possibility that a lesion of the brain had produced this disintegration of his will, and in its rejection he was forced to the conviction that a disconnection had occurred between his mind and the higher function which controlled it. This personality, of which he had discoursed so volubly to Storres, had been denied its vehicle of expression; those subtle forces he had delighted to dominate had failed to serve him.

He thought of Nan and how she had prevailed against him by the power of that very love he had released in her; of Smethurst, mutilated and circumscribed, yet possessing all things; and of himself, crushed in the ashes of his achievement, nothing alive in him but his intellect.

Wherein had lain the colossal flaw in

his calculations; to what omission did he owe his failure?

Lighting his desk lamp he drew out a little book of many years exhaustive notes, and applied himself intently to it till the chill dawn filled the room. Then taking a pen he wrote steadily below the rest:

"Experiment along the foregoing lines strengthens my conviction that the basic principles are correct.

Only in so far as we recognize and understand the personality imprisoned behind a man's eyes can we remotely approach or strengthen him for the conflict which constitutes daily life.

A community made up of entities perfectly adapted to their responsibilities is a society free from disease, crime, and insanity. Of that I am assured.

But that I have failed to take cognizance of an element inherent in the personality which transcends my present knowledge has constituted a flaw of colossal proportions in the working value of my hypothesis and a grave personal detriment."

With the transition from the abstract to the concrete aspect of his problem he halted abruptly. Brain-weary, he could think no longer; the future must take its course. Outside the birds were heralding the daybreak, and rosy beams filtered through the closed shutters. Hypes rose to his feet. "A tramp till I am worn out will help me to a solution, so here's for the open country."

Not all that day did he permit his mind to touch the personal problem. Till nightfall he would be free, taxing every muscle of his body with exertion so that whatever verdict he might accept from his reason there could be only submission in his flesh.

It was very late when he returned, and as he let himself quietly in at his study door, recollections like demons swarmed upon him. Even the atmosphere was redolent with a faint per-

fume that recalled his wife. "What does it matter?" he said roughly, half aloud, as he groped for the lamp. Suddenly a consciousness that he was not alone possessed him, and a vague fear that perhaps his mind was to be assailed by a repetition of its crucial experience of the previous night caused his heart to beat almost to suffocation. "I am going mad," he said grimly to himself, "so there is only one way out."

A faint sound of movement close beside him flayed his taut nerves to the snapping point. "Who is there?" he called out roughly, then at that moment he found the switch. Within the circle of light stood Nan, her eyes wide with mingled gladness and fear.

"Thank God, you have come back," she faltered.

In his unspeakable relief at the groundlessness of the dread he had harbored his first impulse was to laugh aloud; then with her greeting came the adjustment of his senses. He confronted her in amazement.

"You here! What does it mean?"

With all the courage she could summon she faced him. "Listen, Lucien; I will leave you if you wish and if you do not care for me, but I will go to no one else"

He interrupted her sternly. "Smethurst—has he fooled you?"

Her face flamed. "No, no! But we did not think—till you left us we did not know how much our friendship for each other was part of you."

Fearful to trust a dawning hope, he scrutinized her face keenly. "But last night it was Smethurst that you loved, and you lied."

She returned his gaze undaunted. "I cared for Jimmy more than for you," she assented fearlessly, "but when I mentioned his name, I knew by your face that you would harm him, and it was the only way by which I thought I might outwit you." His face grew dark, but without giving him time to speak she hurried on. "All night I thought of what you had accomplished for Jimmy

and how impossible it would be for either of us to do you this wrong and hold up our heads again. Then this morning when I came down to you to straighten things out, you were not here, and during the long day, little by little, I have realized that all that mattered was that you should come home." And unable to keep back her tears she covered her face.

Hypes drew his hand across his eyes. Could it be possible there was yet a chance? That the future might hold all the things that he had given up?

He drew her to him. "Look at me, child. Nan, are you afraid of me now?"

Lifting her head she met his eyes, and at what she read in them her own grew luminous; then without a word her arms went up around his neck.

The End.

For the Day

Let me go through the day
With kindly thought for all;
To live, to work, to play,
And with the night recall
The journey and its care
And find no hatred there.

Let me come home at night
Clear-eyed and unashamed,
Still clinging to the right,
My record undefamed;
Let not my conscience see
The marks of shame on me.

Let me not, mad for gain,
Or pomp or place or pride,
Cause others needless pain
Or thrust the weak aside;
Let no one say I've been
Cruel or base or mean.

Whatever may befall
To me throughout the day,
Let me come through it all
Fair as I start away;
Let me, when night brings rest,
Know that I've done my best.

—Edgar A. Guest in "Just Folks."

Question Department

Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer as one.

BY JOSEPH WILDAR

The Anxiety Complex

Question:

When I was a young man I had great trouble in finding employment and was many times disappointed. Now in my dreams I am constantly looking for work and never find it, which causes me uncomfortable sensations. What is the reason for this, and how may it be overcome?

Answer:

You have one form of what a psychologist would term an "anxiety complex." Every experience of life which is associated with painful emotions that are not fully worked out and expressed at the time is likely to be the subject of an anxiety complex at a later stage; that is, these painful emotions sink into the subconscious and ferment, so to speak, for years; then when they become strong enough, they break through to the surface in the form of nervous trouble. Disturbed dreams of a disagreeable nature frequently repeated are among some of the indications of such a complex. This is termed an anxiety complex because fear is its basic component. Relief may be found by the process of probing the subconscious, either through self-analysis or through the ministrations of a psychoanalyst. The former consists of going back over the past life and recalling clearly to mind all those experiences in succession which had to do with painful emotions involving fear, anger, shame, remorse, sense of inferiority, and the like, and letting them come into the consciousness again and spend themselves. Writing these experiences down in order is a great help. When these emotions have thus been allowed to escape, the dis-

agreeable dreams will disappear, likewise the nervous symptoms. Anxiety complexes are becoming very common, but are frequently wrongly diagnosed.

The Asteroids and the Moon

Question:

There seems to be a contradiction between the Rosicrucian philosophy and astronomical science relative to the asteroids, the former stating that they are the remains of moons which circled about Venus and Mercury, whereas the latter states that it would have been impossible for them to have been broken up by explosions and disseminated among the planets as they are at the present time. Please explain this.

Answer:

Occult science states that the function of moons is to provide a place of abode for the stragglers of the life wave on the main planet, and that when all the stragglers have been taken care of and the moon has thus ceased to have a function, the life force is withdrawn from it by the Planetary Spirit having charge of the planet to which the moon is correlated. When the life force has been withdrawn, the moon becomes in the nature of a great clinker. The physical particles of which it is composed lose their chemical affinity to a large extent, and it is gradually disintegrated into fragments. But since it has been partially demagnetized, the law of attraction has been modified, and the results of an explosion may be different from those calculated by the ordinary laws of physics. When the astronomical scientist attempts to apply these laws to the origin of the asteroids, his calculations naturally go astray.

When the stragglers in our life wave

have either all been redeemed or those who are beyond redemption have proceeded to the planet Saturn, then our moon will probably undergo this change. The speculations of science relative to its being replaced later by another moon probably are not very well founded.

The Rosicrucian Idea of Medicine

Question:

What is the Rosicrucian teaching regarding medicine derived from plant, mineral, and animal sources?

Answer:

The Rosicrucians believe that food of the right sort and quantity is the best medicine. They teach, however, that extracts from certain plants or the plants themselves produce functional reactions, which in some cases are more or less beneficial, although they minimize this phase of healing. As a general proposition they believe that modern drugs ordinarily do more harm than good, although there are a few exceptions. They do not believe in the use of mineral drugs at all. In the case of antitoxins, vaccines, and serums obtained from animals, in spite of the fact that these appear to have mastered certain disease epidemics, they still believe that there are very serious reactions and handicaps connected with their use, which may ultimately partially or completely nullify their good effects.

Experiences Immediately after Death

Question:

In your recent story in the "Rays," entitled, "The Forsaken Boat," did not the incidents occurring immediately after Nora was drowned interfere with the panoramic etching of the experiences of her preceding life into the desire body? Was this story scientifically correct? When did Nora's purgatorial experience begin? There seems to be some confusion here.

Answer:

The person is ordinarily intensely conscious of his physical surroundings after having passed out of the physical

body and while still attached to it by the silver cord. He is acutely sensitive to all emotional conditions around him, and he observes all that goes on very minutely. This state of consciousness, however, does not interfere with the etching of the life panorama, unless there is turmoil, confusion, weeping or the like. Ordinarily the etching proceeds perfectly automatically for a period of about three and one-half days. Purgatory does not begin until this process is finished and the silver cord has been broken, after which the ego is liberated into the desire world, and the forces of the record which has been etched into his desire body through the panoramic retrospection then begin to operate, causing the experiences of purgatory. These ordinarily last for several years, and are then succeeded by the heaven experiences.

Healing and Interference with Destiny

Question:

If through the healing power of thought one may recover from sickness, does that do away with the debt of destiny accumulated through the ages in connection with it? Should I not at some future time have to meet it all again? Is it not better to bear it at present?

Answer:

Mental healing does not discharge any debt of destiny. However, if in one's healing ministrations he carefully avoids the element of demand, he will not interfere with the operation of the law of cause and effect, and will not force healing to be brought about previous to having earned it. If, on the other hand, a person accompanies his concentration with the demand that he be healed at the present time regardless of whether or not he has earned the right or paid the debts of destiny which make it possible, then the force of his will may bring about temporary healing, but the old conditions will reassert themselves later, perhaps in an aggravated form. It is highly advisable,

therefore, to perforce all healing concentrations with the prayer, "Not *my* will, but *Thine* be done." There will then be no interference with the laws of destiny.

Starting a New Life Wave

Question:

Please explain the process of starting a new life wave. Where was the mineral life wave when we were starting our evolution?

Answer:

The time of starting a new life wave, which is composed of a certain number of virgin spirits differentiated within the god of a solar system, is determined by that god, and the spiritual impulse is given to those virgin spirits as a result of which they are impelled downward into involution to clothe themselves in matter of increasing density. The mineral life wave did not start in involution until the present Earth Period of the human life wave. In the Saturn Period, that is, the first period of involution, we passed through a mineral-like stage, although we were not encased in physical form as are the virgin spirits of the minerals of today.

The Law of Tithing

Question:

In the matter of tithing should the ten per cent be figured on one's net or gross income, and should previous obligations take precedence or not? When one is undergoing a period of depression, perhaps mental and physical as well as financial, is tithing at this time advisable or obligatory?

Answer:

It is our opinion that the percentage selected for tithing should be figured upon the net income, quite similar to the way that the modern income tax is figured. Previous obligations in the form of debts and the like do not enter into the case. The law is, give of that which you have received. The law also is that if you do so, you will receive much more than you give. If obligations have to be met at a certain time, it may be neces-

sary to temporarily defer the payment of the tithe, but these obligations should not be charged against the latter. Even in times of depression tithing gives best results in the end, because it is in accordance with the law. If we give nothing, we can receive nothing, because we block our channel. If we have faith in our spiritual supply, knowing that we are spiritual in nature and that everything physical is simply spirit in some form of condensation, then that faith will bring us all that we require; and by giving systematically we invoke the law of cause and effect by which our material well-being is ensured.

Negative Clairaudience

Question:

Each day I hear music clairaudiently and cannot help it. I notice that you recommend that one should be positive towards the invisible planes. I do not want any negative manifestations. What should I do about this matter?

Answer:

Positiveness is to be cultivated by the occult student on all planes, including the mental, emotional, vital, and physical. When this has been done, the negative clairaudient faculty will disappear, and will eventually be replaced by the positive clairaudient faculty, which is under the control of the will. In the matter of the music which you cannot avoid hearing, the thing to do is to cultivate positiveness: first of the mental attitude, that is, direct every thought consciously instead of allowing vagrant thoughts to flit through your mind; second, positiveness of the emotions. Don't give way to fear, anger, sorrow, or excessive joy, but hold all of these with a firm hand, thereby keeping your mental poise; third, keep positive on the vital and physical planes by taking the best possible care of your vitality and your physical body, not allowing them to become depleted or run down. If you follow these rules strictly, your negative clairaudient faculty will come under control.

The Astral Ray

The Rosicrucian Conception of Astrology

Astrology is a phase of the Mystic Religion, as sublime as the stars with which it deals and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is *born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.*

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

The Symbolical Relation of Aries to Christ

BY GEO. T. WEAVER

ARIES, whose symbol is the Ram, is a cardinal sign. The word "cardinal" is from the Latin *cardo*, which means the hinge of a door, that about which anything revolves or on which it depends. This is true of Aries, as it marks the turning point of the sun in its northward course, and starts a new cycle of seasons. The four cardinal signs in astrology comprise the thirty degree divisions of the zodiac immediately following the two equinoctial and the two solstitial points. These signs are Aries in the east; Libra in the west; Cancer in the north; Capricorn in the south. The four initial points of these signs connected by straight lines constitute a cross within the circle of the zodiac, the oldest symbol of the earth.

Aries, the first of the cardinal signs, starts from the point where the sun crosses the line, or equator, on its return from the winter solstice. As the

days and nights at this time are equal in length, it is called the equinox (equal nights). Thus Aries is an equinoctial sign. At this season there are three days and nights which practically neither increase nor decrease in length, so it is said that the sun hangs on the cross (crossing the equator) for this period. It was at this time that Christ, the Son of God, was crucified. Thus the sun symbolizes Christ. The Sun God, Christ, chose this period for His passing that there might be a correspondence between cosmical and microcosmical events, demonstrating the Hermetic maxim, "As above, so below." Another striking coincidence is seen in the fact that it was at the vernal equinox that the ancient Hebrew Passover feast, typical of the slaying of "The Lamb of God," was instituted. At a certain point in the history of the Israelites the lamb (Aries) was slain and offered in

sacrifice and its blood sprinkled on the doorposts of their houses, after which the Angel of Death passed over the homes of the people of God, entered into the habitations of the Egyptians, their oppressors, and slew their firstborn.

Through sacrifice the Israelites escaped death, equivalent to a resurrection; so through sacrifice of himself Christ became the indwelling Spirit of the earth and Savior of mankind. Likewise the sun after hanging upon the cross of the equinox rises yearly into newness of life. It enters the sign Aries in the spring of the year, causing the seeds to germinate and the plants to spring forth, carpeting the earth with grass bedecked with millions of flowers. Then all nature awakens into new life. Thus true sacrifice, in every sphere and on every plane, insures a glorious resurrection.

The cross is a symbol of sacrifice as is also fire; the one, the instrument on which the victim hangs, typified by the altar in the Mosaic regime; the other, the consuming element, the inherent life principle, or the divinity within. The cross is found everywhere in this world of dense materiality. The cube is the basic form of matter, and the cube is the cross enfolded. Again, man physically is a cross, for when standing erect with arms extended, he describes a cross.

We are now in the fourth period of the human life wave, called in Genesis the fourth creative day and in Rosicrucian parlance the Earth Period. The first half of this period was under the regency of the planet Mars, and was characterized by war and destruction. This was the lowest point of the earth's fall, when the cross was most dominant. The latter half of the Earth Period, into which we have recently passed, is under the rulership of the planet Mercury, the god of reason. Wisdom acquired through the blending of reason and love will emancipate our world and our race from the effects of the Fall, because it

will give us control of lust, the occasion of sin and death. We are now on the upward trend, so that the cross is gradually merging into the five-pointed star, and the cube into a sphere.

The fifth creative day is yet to come, the Jupiter Period, the period of resurrection, power and glory. But even this will not be the final stage, as the Venus Period is to follow, and ultimately the Vulcan Period, when we shall have merged into Virgin Spirit, and shall have become one with the Father. We shall then be robed with the golden Wedding Garment for the nuptial feast.

In this full and final redemption the earth will also be involved. The earth and its inhabitants march hand in hand along the path of evolution. We see an expression of this process in the change in the earth occasioned by the coming of the Christ. John the Baptist calls Him "The Lamb of God that taketh away the sin of the world." The word "world" here is usually interpreted to mean the whole human race, and upon it the dogma of Vicarious Atonement is founded. Vicarious atonement is true only in an elementary sense. God's plan is that of self purification. "And every man that hath this hope in him purifieth himself, even as He is pure." In its fallen condition the earth was helpless to purge its own desire body. It was under the regency of Jehovah, the race god of the Jewish people, who were dominated by Law. The Law was unable to perfect them and also unable to halt them in their downward course. The lustful spirit of the desire nature controlled them. Under the regency of law Paul declared that there were none righteous, no not one, but all were involved in sin.

When Christ was crucified, His body was pierced in the five vital centers. When the blood flowed from these centers, He was liberated from His physical body and became the Planetary Spirit of the earth. Being a great Sun God, He was universal and not limited to a

race; and being universal, He was dominated by the spirit of love instead of the race spirit of law. Law is correlated to the personality; love, to the individuality. The one is mortal, the other immortal; the one is under restraint, the other is spontaneous; the one conducts to death, the other to life.

In becoming the indwelling Earth Spirit Christ permeated the desire body of the earth with his own desire body, thus purging and purifying it. As a result we are now able to obtain purer desire stuff with which to build our desire bodies than formerly, and consequently it is easier for us to do right. Thus Christ became the Savior of the world by making it possible for mankind to go onward in their evolution. Henceforth our race is to take on the nature of Christ, the hope of glory, and be ruled by the universal spirit of love. The crucifixion of the Christ, corresponding to the sun's entry into Aries, was the great turning point in the world's history from the downward to the upward trend. Involution then merged into evolution; Jehovah abdicated his throne for the Christ; the Moon Spirit became swallowed up by the Sun Spirit.

The earth being thus cleansed, it offered a better theatre of activity to our race, a world in which it was easier to progress, for the desire body of the Christ permeated our race as well as the earth. We shall continue to advance until the redemptive work is consummated. As an evidence of this upward trend henceforth, the great sacrifice of the Christ was followed by the Resurrection, symbolizing the beginning of a new evolutionary cycle. Similarly does Aries symbolize a new beginning, both macrocosmically and microcosmically.

I pray that love will bless my life,
And teach me how to live.
Love will not last nor multiply
Unless I, too, love give.

—Adriana Geerdes Vos.

AN EARLIER DEBT

"The world," the liar to the laggard cried,

"Owes you a living; snatch it if you can!"

"An earlier debt," the voice of Truth replied,

"Must first be paid—you owe the world a man."

—(*From a Scrapbook.*)

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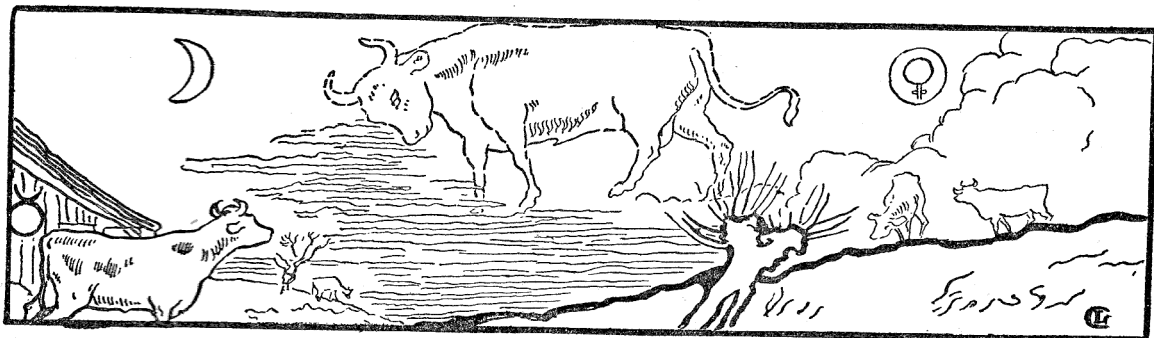
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Oceanside, San Diego Co., Calif.*

The Children of Taurus, 1925



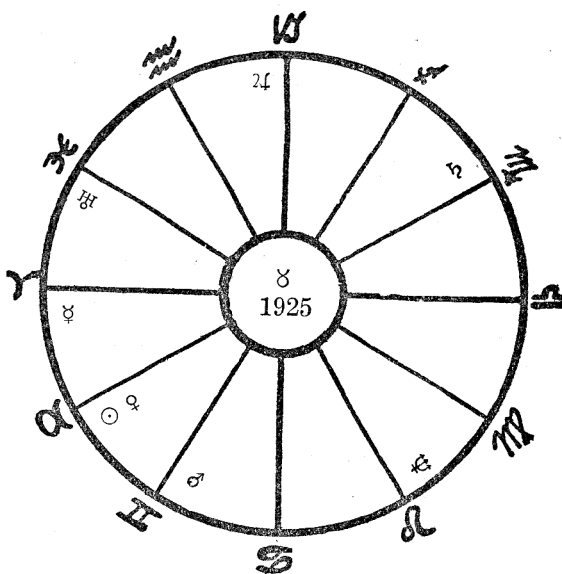
A Character Delineation of the Children Born between April 21st and May 21st, 1925, inclusive.

The Taurian is of a fixed, slow, determined, and sometimes stubborn disposition, usually good-natured; but when aroused he may display the temper of a bull, which is fiery and uncontrolled. The bull is the symbol of the sign Taurus. Taurians resent being dominated, and when their pride is hurt or their will is crossed, they seldom forgive or forget. They often let their hurt feelings rule them to the extent that they become morose, gloomy, and revengeful.

The Taurian fears sickness and death, and will shun anyone who may be suffering. As a result Taurians rarely are a success as physicians or nurses, for on account of their fears they are too often attacked by the disease of the patient.

They are often averse to exercise, ever seeking comfort and ease of body. As a result in middle life they are very prone to put on an unusual amount of flesh.

The children born this year while the sun is passing through this sign, will not be quite as set and fixed as is usual with the Taurian, for we find the planets scattered over the horoscope in general, one planet in a sign. This will give considerable versatility, for within this usually fixed nature will be incorporated the qualities of the other signs to a greater or lesser degree according to the strength of the planets and the signs in which they are placed. Venus, which is the ruling planet of Taurus, will be in



conjunction with the sun during all this month. This will give a love for art and music, which should be fostered by the parents. The Taurians are natural musicians, and music will soften their nature and develop their higher ideals.

The children born between the 26th day of April and the 4th day of May,

(Continued on page 36)

NOTE: We keep back numbers of this magazine in stock so that parents may obtain a reading for children born in any month after June, 1917. Twenty-five cents each.

Your Child's Horoscope

Delineations of the horoscopes of subscribers' children are given in this department each month to help parents in the training of their children. Vocational readings are also given to help young people find their place in the world. Readings for children are given up to the age of 15 years; vocational readings for those between 15 and 25.

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, is entitled to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of names submitted each month exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

We Neither Set Up nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine and in connection with our Healing Department. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to *give name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth if known. If these data are not given, the reading cannot be made.

NOTICE:—When the time of birth given is *DAYLIGHT SAVING TIME*, applicants for readings *should be very careful* to so state it, otherwise the delineation will be in error.

SELMA, M.

Born September 20, 1924, 5:55 P. M.
Central Daylight Saving Time.

Lat. 40 N., Long. 84 W.

Cusps of the Houses:

10th house, Sagittarius 20; 11th house, Capricorn 11; 12th house, Aquarius 5; Ascendant, Pisces 11-35; 2nd house, Aries 27; 3rd house, Taurus 27.

Positions of the Planets:

Uranus 19-12 Pisces, retrograde; Moon 25-36 Gemini; Venus 12-03 Leo; Neptune 21-29 Leo; Mercury 12-47 Virgo, retrograde; Sun 27-43 Virgo; Saturn 0-45 Scorpio; Jupiter 13-0 Sagittarius; Mars 25-21 Aquarius, retrograde.

Here we have a very good example of a dual nature, for we find common signs on the angles and five planets in these signs. On the one hand there are the high idealism and religious nature shown by Sagittarius on the midheaven and Pisces on the ascendant; on the other hand we have the lower phase of these signs, namely, the desire of Sagittarius for good times and the negative, procrastinating nature of Pisces. To bring out the better side of this child the

parents must make use of the good aspect of Jupiter, the great benefic, powerful in the midheaven in his own sign, Sagittarius, trine to the lesser benefic, Venus, in Leo in the sixth house. This gives an ardent love nature with pure and lofty aspirations. When appealed to from the heart side, Selma will make every effort to strive after high ideals.

To avoid instability and the desire for incessant change shown by the square of the moon to Uranus and the sun, the parents should utilize the trine of the moon, the planet of fecundation, to Saturn, the great stabilizer, by directing this child into the study of occult and scientific subjects. The moon at the same time makes a trine to Mars in the humanitarian sign of Aquarius, and these studies and their application to humanitarian work would provide a natural outlet for the powers of imagination.

The reasoning faculties will not be pronounced due to the square of Mercury to Jupiter, but they can be considerably improved by making use of the trine of Jupiter to Venus, the understanding of the heart supplementing that of the head.

Selma could be successful in salesmanship connected with wearing apparel, jewels, or anything artistic, for

Venus in the sixth house, and co-ruler of the seventh, with its trine to Jupiter, would tend to give success along this line.

Regarding health, we advocate plenty of fresh air and sunshine so that she may obtain as much of the vital force from the sun as possible, for we find the sun square to the moon. Due to the latter's square to Uranus deep breathing for physical strength would be extremely beneficial.

There will be a love of ostentation and good times, the latter of which should be taken in moderation, otherwise the emotions may obtain the upper hand with serious results as indicated by the square of Uranus to the moon and Jupiter.

FREDERICK, M. N.

Born April 25th, 1915. 2:45 P. M.

Lat. 35 N., Long. 119 W.

Cusps of the Houses:

10th house, Gemini 16; 11th house, Cancer 18; 12th house, Leo 19; Ascendant, Virgo 17-18; 2nd house, Libra 13; 3rd house, Scorpio 13.

Positons of the Planets:

Moon 14-43 Virgo; Uranus 15-24 Aquarius; Jupiter 18-43 Pisces; Venus 28-38 Pisces; Mars 7-02 Aries; Mercury 28-02 Aries; Sun 4-38 Taurus; Saturn 28-22 Gemini; Neptune 27-43 Cancer.

Here we have a horoscope with four planets in common signs and three in the watery element, denoting a changeable, emotional nature; but with mercurial, mental signs on the ascendant and midheaven and with Saturn and Uranus in airy, intellectual signs, this is considerably modified. In fact, we may say that as the life progresses, the mind will eventually take charge, for we find Saturn powerful in the midheaven in the mental sign of Gemini, sextile to the mental Mercury, which is placed in the sign Aries.

We have the key to the horoscope in these two planets, Saturn and Mercury. Saturn being in the 10th house, angular, and in the sign of expression and writ-

ing, sextile to Mercury in the sign of the head, we see that the predominant talent is that of authorship. Saturn, the planet of depth, furthermore is sextile to the vitalizing sun, so Frederick's writing will have depth, strength, and brilliance. Saturn is also ruler of the fifth house, that of publications, which will tend to give success in this line.

The moon on the ascendant in opposition to Jupiter, tends towards indulgence of the lower emotions. This should be avoided, and can be successfully overcome by the use of the brilliant aspects of Mercury, for this latter planet is the ruler of the 10th house, and also of the ascendant.

With three planets in watery signs, the moon in opposition to Jupiter in Pisces, Saturn square to Venus in the same sign, and Mercury square to Neptune in Cancer, we would caution Frederick against indulging too freely in the pleasures of the table, for here is shown his weakness. He will be a favorite with the public and will have many opportunities to overindulge. But with Mars, the planet of dynamic energy, unaspected, he would not be able to stand the strain, particularly as we find Virgo rising, a nervous sign. His food should be very plain and preferably of a vegetarian nature. The nerves, as shown by the negative aspects of the moon, Mercury, and Neptune are the weak links in his organism. He should, therefore, avoid all undue and unnecessary excitement.

We should also like to recommend his taking up music as an aid to health, for the trine of Venus and Neptune, in the musical signs of Pisces and Cancer, should indeed give splendid qualifications for producing inspirational music.

(VOCATIONAL)

LEANDER, G.,

Born August 7, 1903. 12:15 A. M.

Lat. 43 N., Long. 74 W.

Cusps of the Houses:

10th house, Aquarius 17; 11th house, Pisces 16; 12th house, Aries 28, Taurus

intercepted; Ascendant, Gemini 13-30; 2nd house, Cancer 4; 3rd house, Cancer 24.

Positions of the Planets:

Neptune 4-53 Cancer; Sun 13-36 Leo; Mercury 25-33 Leo; Venus 24-55 Virgo; Mars 0-21 Scorpio; Uranus 21-53 Sagittarius, retrograde; Moon 1-28 Aquarius; Saturn 5-25 Aquarius, retrograde; Jupiter 22-23 Pisces, retrograde.

In a vocational reading it is necessary first to ascertain which is the stronger, the mind or the desires of the individual, for the results will be entirely different if the desire nature rules from what they will be if the person is controlled and guided by reason.

In this horoscope we find five planets in fixed signs, three in fire signs, and three in water signs; but as Mercury, the ruler of the ascendant, is in the fiery sign of Leo and the sun is also in this sign, we give the fiery element preference. In the beginning, therefore, we see that the basic nature is one of fixed fire, which means strong and decided spiritual and mental qualities. With mental and scientific signs on the ascendant and the midheaven, the mind is stronger than the impulses, and this boy will therefore be guided by his mental qualities.

The key to the vocation is found in Mercury, ruler of the ascendant in the sun sign Leo, and Mars in Scorpio in the sixth house, that of work. The latter makes the more aspects. Mercury, the planet of expression, in Leo, trine to Uranus in Sagittarius in the seventh house, will give this young man ability to express himself before the public, which might be along religious or philosophical lines. He has the capacity for force and fullness of expression together with the necessary magnetism to hold his audience successfully. Uranus is ruler of the tenth house, that of the profession, and being in the seventh in Sagittarius, trine to Mercury, we would suggest that Leander take up the study of astrology. Mars in the sixth house, sextile to Mercury, will give the power of

penetrating deeply into occult matters, which is further intensified by Mars' trine to Neptune in Cancer in the second house. However these faculties will have to be brought to the front by good, honest, sincere work. In this connection we would point out the danger of impulsiveness, which will come to him through the square of Mars to Saturn and the moon, and may cause him to say things that he will afterwards regret.

There will be a great desire to take up music, which will be beneficial in restoring poise after disturbances of the mental condition which may result from his very earnest desire to succeed. As Mercury is in the fourth house, which rules the outcome of all matters, and as it is well aspected, we have no doubt that Leander will succeed in the end if he will avoid the worrying tendencies of Mercury and not relax in his efforts.

CHILDREN OF TAURUS, 1925.

(Continued from page 33)

inclusive, while Saturn, the planet of obstruction, is in opposition to Venus from the fixed sign of Scorpio, which has rule over the generative organs while Taurus rules the throat, may have a tendency to adenoids and inflamed tonsils; but we would caution the parents against any operations. The girls may have some trouble with painful menstruation at the age of puberty. All the above, however, may be avoided if the children are encouraged to take plenty of outdoor exercise and use moderation in eating.

Mt. Ecclesia Postcard Views

We have 20 attractive views of Mt. Ecclesia—the grounds and buildings. Among the latter are the Healing Temple, Pro-Ecclesia, Administration Building, Library, Dining Hall, and Ecclesia Cottage. Our students will be able to get a better conception of Headquarters by means of them. 5 cents each.

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH (Pages 261-307 *Cosmo-Conception*)

INFLUENCE OF MERCURY

(Continued from April)

- Q. What is said of the present rulers?
- A. Were the present rulers of the masses able to govern themselves we should again have the Millennium or Golden Age.
- Q. What comparison is made between the Lords of Venus and the Lords of Mercury?
- A. As the Lords of Venus worked on the masses of a long past age, so do the Lords of Mercury now work on the individual, fitting him for mastery over self and for mastery over others.
- Q. What is said regarding this work?
- A. This work on their part is but the beginning of what will be an increasing Mercurial influence during the remaining three and one-half revolutions of the Earth Period.
- Q. What influence held sway during the first three and one-half revolutions?
- A. Mars held sway, polarizing the iron, preventing the formation of the red blood and keeping the ego from immuring itself in the body until the latter had attained to the requisite degree of development.
- Q. What may be noted regarding Mercury?
- A. As Mars polarized the iron, so Mercury has polarized the metal bearing its name.
- Q. What do the workings of that metal show?
- A. They show the tendency to take the dense body away from the spirit, to liberate the latter from the former.
- Q. Can you give an example of this?
- A. The dread disease, syphilis, is an example of conditions where the ego is fettered and immured in the body to a particularly cramping extent.
- Q. What does mercury do in such conditions?
- A. Sufficient mercury relieves the condition, lessens the hold of the body upon the ego and leaves the latter to that comparative freedom within the body which the normal person enjoys.
- Q. What does an overdose of mercury produce?
- A. It causes paralysis, thus taking the dense body from a person in an improper way.
- Q. What did the Lords of Mercury teach man?
- A. To leave and re-enter the body at will; to function in his higher vehicles independently of the dense body.
- Q. Why does occult science speak of the Earth Period as Mars-Mercury?
- A. It may be said truly that we have been in Mars and are going to Mercury, as taught in one of the occult works previously mentioned. It is also true, however, that we have never inhabited the planet Mars, nor are we to leave the earth at

some future time to take up our abode on the planet Mercury.

- Q. What is said of the influence of Mercury?
- A. Mercury, now being in obscurity, is exercising very little influence upon us, but it is emerging from a planetary rest, and as time goes on its influence will be more and more in evidence as a factor in our evolution.
- Q. What will be done for the coming races?
- A. They will have much help from the Mercurians, and the people of still later Epochs and Revolutions will have even more.

THE LEMURIAN EPOCH

- Q. What was the condition of the atmosphere during the latter part of the Lemurian Epoch?
- A. It was still very dense, somewhat like the fire-fog of the Moon Period, but denser.
- Q. What was the condition of the earth's crust at that time?
- A. It was just starting to become quite hard and solid in some places, while in others it was still fiery, and between islands of crust was a sea of boiling, seething water.
- Q. What else marked the conditions of that time?
- A. Volcanic outbursts and cataclysms marked that time when the nether fires fought hard against the formation of the encircling wall which was to imprison them.
- Q. Under what conditions did man live at that time?
- A. Upon the harder and comparatively cool spots he lived, surrounded by giant fern-forests and animals of enormous size.
- Q. What is said regarding the forms of both man and animal?
- A. They were yet quite plastic. The skeleton had formed, but man himself had great power in molding the flesh of his own body and that of

the animals about him.

- Q. What was man's condition at the time of birth during that Period?
- A. When he was born, he could hear and feel, but his perception of light came later.
- Q. What comparison is made to this condition?
- A. We have analogous cases in animals like cats and dogs, the young of which receive the sense of sight some time after birth.
- Q. What is related regarding the Lemurian's eyes?
- A. The Lemurian had no eyes. He had two sensitive spots which were affected by the light of the sun as it shone dimly through the fiery atmosphere of ancient Lemuria, but it was not until nearly the close of the Atlantean Epoch that he had sight as we have it today.

If, having knowledge and choice, man ranges himself on the side of good and right, he cultivates virtue and wisdom. If he succumbs to temptation and does wrong knowingly, he fosters vice.

The many faults we have

To others will appear,

As only buds of virtue

If we but send out cheer.

—M. R. Mathewson.

Accommodations for Guests at Mt. Ecclesia

Our new 20-room Guest Hall provides very comfortable accommodations for visitors. It is equipped with shower and private baths and electric light and heat. The food served in the cafeteria is entirely vegetarian. Evening classes in the Rosicrucian philosophy, astrology, and expression are now being conducted and are open to guests. All interested are invited to pay us a visit.

For rates and particulars, address,

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

Vasca-Arroom

Or How Militsi Freed Good Thoughts

BY MARY-ABBY PROCTOR

"**N**OW, CHILDREN, be good while I am gone to Smiling River," said Militsi as she left the door of her home, a big basket of soiled linen upon her head.

"If you see Vasca-Arroom, will you tell us what he said to you, Mother dear?" asked little Roja.

"And will you ask him what becomes of Good Thoughts when he takes them from boys and girls?" added brave ten year old Miklosh.

"Yes, children, if I see Vasca, I will ask him why he takes away the good and leaves the bad to grow large and strong." The good mother shuddered, "Oh, but I do not want to see him. He is bad, very bad!" Then with a sweet smile, "Mind the porridge while I am away. Stir it often, so it will not burn."

Militsi and her children lived in a far-away country. In that country the laundry was done in the rivers. The women came with big baskets of clothing on their heads. They pounded and rinsed the linen in the soft waters, spread it over the bushes to dry in the sunshine, then took it home, white as snow.

This story is about long-ago days when people talked with animals and nature folk—with the gnomes that worked with gold, silver, iron, and all gems and minerals in the dark earth, with lovely water nymphs, with the sprites of the air that played in the breezes, and with dozens of other elves which Mother Nature kept busy at work for the big, round earth.

Militsi, the pretty young mother of Roja and Miklosh, was a favorite with the fairies, especially the water nymphs.

Gentle and kind, she was always ready to do a favor and help another in trouble. She seemed to understand fairy ways, too. Good, as well as beautiful, there shone about her lovely colors. It was these colors, the fairies said, that made it easy for them to talk with her.

The young woman walked rapidly and soon reached Smiling River. The linen was placed in the soft, blue water and washed white and clean. Militsi was about to spread it upon the low bushes to dry, when she heard "A-R-R-O-O-M! O-O-M! B-U-R-R-O-O! O-O-M!" Her heart stopped beating for a second, but she kept steadily on with her work.

"A-R-R-O-O-M . . . O-O-M" sounded louder, as it came nearer. Somewhere out in the tall reeds and grass beside the river bank was that terrible Vasca—a giant frog who had been named Vasca, "because he grinned like a cat," and Arroom on account of the noise he made in his wide, deep throat.

Militsi knew that Vasca was evil; that he was ever trying to get the good from human beings, putting evil in its place. Vasca coaxed little children into the rushes alongside the river. Oftentimes they were caught in the tangle of coarse grasses and never went back to their homes. Everyone knew that when a little child, or even a man or woman, did not come home at night, Vasca-Arroom had drawn them into the river, and stolen their good thoughts!

So, thinking these things, Militsi kept her eyes on her work. She never gave a look to Vasca although that terrible throat of his sent out most terrifying noises.

"Militsi, you beautiful dear" he croaked, "come down into the rushes, and I will show you the palace of Undine, the Water Queen!"

Militsi never turned her head; she only shook it as though to say "NO! NO!" Oh, Vasca was very angry! He b-o-o-m-med and swelled out his great throat till it was nearly as large as his whole body. He coaxed and coaxed Militsi to come near to him. But at length he saw it was of no use, and he slowly and noisily swam up river, where the voices of children sounded happy and loud.

No sooner was Vasca really gone than there came a sound like silver bells. A sweet voice chanted,

"Mi-lit-si! Mi-lit-si! Mi-lit-si!

Thou good and gentle one,

Mi-lit-si! Mi-lit-si! Mi-lit-si!

Thou must help me. Come!"

It was the beautiful Water Queen, Undine.

"Here, dear Queen, am I. What wilt thou have of me?" As Militsi answered, she saw Undine with her golden hair floating out over the water, her slim body clothed in shining, satiny green that sparkled and shone in the clear waters as though embroidered with thousands of diamonds. Undine swam near and told Militsi that at last there was the chance to set free all of the Good Thoughts stolen by Vasca. For a very long time had the water nymphs searched for Vasca's key. This was the key to the cell in his castle where he had shut in the Good Thoughts. His castle was deep down under the waterfalls which roared and tumbled down the mountain side into Smiling River.

That very morning the key had been found. Vasca was now away from his castle. But—the poor imprisoned Good Thoughts could be set free only by a human being with a golden aura! As soon as the key had been found, Undine had come immediately to Militsi, for her gentleness, kindness, and goodness had given her a very beautiful pink-and-gold aura!

After telling Militsi these things, Undine cried, "And now, dear Militsi, thou must hasten, for should the evil Vasca return while thou wert in his castle, he would drown thee, and there a pillar of solid water wouldst thou remain!"

At first Militsi was filled with fear, particularly when she thought of her Roja and Miklosh waiting for her to return home. Oh, she could not! could not! The fear of that evil Vasca was too great. Then she remembered those dear Good Thoughts shut away from the world, while evil was free to go about doing harm, growing bigger each day.

"Yes! Yes! No matter what the cost I must set the Good Thoughts free!" "Dear Undine, I will go, and I will do my best, but thou must be my guide."

Undine told Militsi to follow the bank of Smiling River until she came to a very large flat stone. She gave her a willow with three leaves on the end of it. It was a magic wand, and she must be very careful not to lose it! She must strike the rock with the three leaves. The rock would then rise up and open like a door. Under the stone there were steps leading down to the castle. At the foot of these stairs Mu-mu the fairy was waiting to show her the cell where the Good Thoughts were. As Militsi walked along the river bank, Queen Undine sang with a voice like silver bells:

"Hasten, hasten, Militsi!

Lest thou be too late!"

(To be concluded.)

FUNDAMENTAL RULES OF NATURAL DIETETICS IN SPANISH

A Spanish edition of this pamphlet has just been printed by Senor Carlos Sonn, Lopez, No. 24—Apartado correo No. 479, Mexico, D. F., Mexico.

He is prepared to fill orders for it from all Spanish speaking countries.

The price is 10 cents each postpaid.

This pamphlet may also be obtained at the same price from

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and a PURE LIFE. We hold that a plain vegetarian diet is most conducive to health and purity; that meat of all kinds, including fish and fowl, also alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

As CHRISTIANS we believe it to be our duty to refrain from sacrificing the lives of the animals and birds for food, and so far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

Our Motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Fundamentals of Healing

BY MARION B. CLARK

THE PHYSICAL ills of humanity are varied and complex, or seem to be, but if we should summarize their actual causes, we might find that they are fewer in number than we had thought; and we should find also that they are the result of broken laws or disregard of nature's laws, often through ignorance, to be sure. Study of this subject is important and a duty we owe both to ourselves and to posterity. If life can be made less complex, which is possible, then disease tendencies and suffering can be reduced. There are several essential features to this program which must be considered, and which this article will bring out.

We must first recognize that nature has established certain correlated laws which must be obeyed, and that when we conform to them, our happiness and enjoyment in living are increased. Moreover, conformity to law permits the healing forces to operate, and an adjusting and harmonizing of the entire system then result. Outside influence, such as the armamentarium of the physician's office, may assist in and hasten the constructive work of the healing forces, but

the former alone will give but temporary aid. We cannot obtain a cure if natural law is still being broken. Many have found out that resort to the doctor's office is not necessary if they will but live right. It is easier to depend upon the little box of pills than to pay attention to daily habits, but artificial means are but palliative and not curative.

This is not a new theory but one which pioneers of the higher law in medicine discovered by actual experience when orthodox methods failed. This article would not be just if it failed to acknowledge indebtedness to those who in the past have stood for the simple principles of right living, the *vis medicatrix naturae*. Let us see what declarations some of them have made.

As early as the fourth century Hippocrates, the Father of Medicine, coming from a family of priest-physicians, placed great dependence upon diet and said: "Nature is the first physician, and we should be careful not to interfere with reparative forces but promote them."

In the seventeenth century Thomas Sydenham, the English Hippocrates, re-

fusing to accept the medical teaching of his day said: "Nature is to be my guide," and when dying he remarked that he was leaving three physicians greater than he, "water, diet, and exercise."

Other physicians of similar caliber were as follows: Heinrich Lahmann, one of the great reformers in the matters of clothing and nutrition. Adolph Just, who reconstructed himself by natural methods of living, and claimed that disease was rampant because of wrong living and violation of natural law. He brought this theory out in his book, "Back to Nature." Johannes Schroth, a remarkable dietitian, had for his motto, "Without cleansing, no healing." Father Kneipp, celebrated apostle of the water cure, used only herbs, diet, and water for his cures. Louis Kuhne, champion of drugless healing, had for his slogan, "Only cleanliness heals." A physical wreck at twenty, he later cured himself by natural living. He said of homeopathy: "It stresses choice of proper diet and forms a transition, a stepping-stone, to the new art of healing. The natural method, which far excels the other systems in merit, is that of healing without drugs or operations."

Vincenz Priessnitz, the Father of Hydrotherapy, at the dawn of the twentieth century revolutionized the treatment of disease by using cold water alone.

Dr. Rau of Hesse in 1824, trying to perfect the work of Hahnemann said: "Nature, the great teacher, shows us the way to cure disease without the use of cruel and dangerous drugs."

Coming a little closer to our day and age, Dr. James C. Jackson in 1858 started his health institute at Dansville, N. Y. This was one of three institutions in this country where at that time only natural methods were used. His motto was "Right Living," and he did much to modify the healing methods of his day, living to be eighty-five.

Russell T. Trall was one of the first of the old school to become an ardent

disciple of drugless healing. He taught the laws of life and how to obey them by proper eating, drinking, sleeping, breathing, and other methods not used at that time.

Samuel Thomson, the first to publicly attack allopathy in America, declared: "All diseases are effects of one general cause, and can be cured by one general remedy."

Nicholas Senn, after investigating conditions among savage tribes, wrote: "It is my belief that primitive people are free from chronic ailments." Sir William Osler made the following declaration: "The modern treatment of disease relies very greatly on the so-called 'natural' methods: diet and exercise, bathing and massage; in other words, giving the natural forces the fullest scope by thorough nutrition, increased flow of blood, and removal of obstruction in the excretory systems or in the circulation through the tissues. Experience has shown us that most drugs have no effect whatever on the disease for which they are administered."

The supplanting of medicine by the curative efforts of nature has not been limited to those of the orthodox profession who left its ranks. We are indebted to Florence Nightingale, for through her terrible experiences she learned the salutary effects of cleanliness, sanitation, and sunlight. She wrote for her nurses in her "Notes on Nursing," as follows:

"Shall we begin by taking it as a general principle that all disease, at some period or other of its course, is more or less a reparative process, not necessarily accompanied by suffering: an effort of nature to remedy a condition of poisoning or of decay which has taken place weeks, months, sometimes years beforehand, unnoticed.

"In watching disease, both in private houses and in public hospitals, the thing which strikes the experienced observer most forcibly is this, that the symptoms or the suffering generally considered to be inevitable and incident to the disease

are very often not symptoms of the disease at all but of something quite different; for instance, the want of fresh air, of light, of warmth, of quiet, of cleanliness, of punctuality and care in the administration of diet, or of all these. The reparative process which nature has instituted and which we call disease has been hindered by some want of knowledge or attention relative to one or all of these things, and pain, suffering, or interruption of the whole process set in.

"God lays down certain laws; yet we seem to be continually expecting that He will work a miracle, i. e., break His own laws expressly to relieve us of the responsibility incurred by disobeying them.

"Is it not living a continual mistake to look upon diseases as separate entities which *must* exist like cats and dogs, instead of looking upon them as dirty conditions, which they are, and just as much under our own control; or rather as the reactions of kindly nature against the conditions in which we have placed ourselves?

"There are five essential points in securing healthful conditions in houses: Pure air; pure water; efficient drainage; cleanliness; light. Without these no house can be healthful, and it will be unhealthful just in proportion as they are lacking. A dark house is always an unhealthful house, always a badly aired house, always a dirty house. Want of light stops growth; it promotes scrofula, rickets, and the like among children. People lose their health in dark houses. It is my unqualified conclusion from all my experience with the sick that second only to their need of fresh air is their need of light; that after a close room, that which hurts them most is a dark room; that it is not only light but direct sunlight which they want. People think the effect is upon the spirits only. This is by no means the case. The sun is not only a painter but a sculptor. You admit that he does the photographing. Without going into any

scientific exposition we must conclude that light has quite as real and tangible effects upon the human body as upon the photographic plate. Who has not observed the purifying effect of light, and especially of direct sunlight, upon the air of a room?

"The usefulness of light in treating disease is all-important. The best rule is, if possible give the patient direct sunlight all day long. On the shady side of deep valleys there is often found cretinism. In cellars and on the unsunned side of narrow streets there flourish human degeneracy and weakness—mind and body equally degenerating. Put the pale, withering plant or human being into the sun, and if not too far gone, each will recover health and spirit. It is a curious thing to observe how almost all patients lie with their faces turned towards the light. A fashionable physician has recently published in a government report that he always turns his patients' faces from the light. Yes, but nature is stronger than fashionable physicians, and, depend upon it, she turns the faces back towards such light as she can get."

Let us now see how the inherent healing forces may have full play, the tissues be made so pliant that the life forces will meet with no obstruction, and the progress of incipient disease checked. This is possible only when we are willing to exercise self-denial and self-control. "Nature compensates"; the constructive life principle will assist man as soon as an effort is made to work with it and to shun the artificial and conventional if they interfere with health. But "there is no royal road to health."

We must first be willing to learn nature's laws and comply with them, realizing that "health and disease are due to cause and effect." This statement does not admit of any variation. We must set into operation causes which will produce the desired results. No method should be used which will suppress or check the inner life forces and regenerative powers. "If these powers

are great enough to produce a new body, they are great enough to rebuild one's self, so wonderful is the work of the Great Architect."

Attention must be given to certain health building methods, and these cannot with impunity be neglected. First, we should use a certain amount of what are called "live foods," or those which have not been denatured, demineralized, and refined by milling and cooking. In this way will the blood be mineralized, provided that we also get sufficient sunlight for the fixation in the system of the mineral salts thus obtained. If, on the other hand, the system is clogged with acid forming foods, there will be stagnant circulation, pains and organic diseases, while too much food will be productive of liver and intestinal troubles.

Sufficient and proper exercise will overcome some of these ills, while deep breathing will not only increase the amount of oxygen which is needed to burn up the systemic poisons, but will, through forced expiration, increase the output of carbon dioxide, the life extinguisher.

The external use of water is not merely that of cleansing the skin, but it is as well a powerful therapeutic remedy. When the temperature of the water is slightly below that of the body, resistance to cold and vasomotor activity is increased. The weakling with flabby muscles and dread of changes of temperature should accustom himself to cold rubs or showers of short duration.

Eye strain is often a cause of chronic ill health, headaches, indigestion, et cetera, and can often be relieved by eye and head exercises, spinal treatments, and a diet which will keep the blood stream free from irritating substances. Application of cold water to the eyes will often do wonders for them.

The condition of the feet often causes nervousness and pain. Properly fitting shoes are a preventive; also foot and leg exercises, massage, and cold water bathing will help.

One of the most common causes of ill

health is intestinal stasis. The use of drastic drug treatment and too many enemas will eventually make the condition chronic. It is better to depend upon certain foods, special exercises, and herbs and manipulative treatment. These will not injure the system, while the strong drugs may.

What may seem to be perfect physical health is not and cannot long remain as such if the mental and emotional life is not governed by reason and good judgment, for mental and emotional states react in due time upon the physical body and raise or lower its vibration according to the thought or emotion indulged in.

A regenerative process which results in better health is not always properly regarded as such. Nature sometimes tries to rid the system of poisons which have accumulated through wrong living. Such a procedure may take the form of various skin eruptions, boils, fevers, colds, diarrhoeas, or some acute condition. When the elimination is suppressed by drugs or too hearty foods, the cleansing work is interfered with. On the other hand, if we live right, we shall not only help to purify our systems of toxins, but we shall prevent the gradual accumulation of poisons which makes possible chronic disease.

If to have better health means that we must care less for money, temporary pleasure, or fame, let us make the sacrifice and develop higher desires, self-control, and service. To do otherwise may mean pain, which is the great teacher, so graphically described by Mr. Buell as follows:

I am Pain; most people hate me,
Think me cruel, call me heartless,
Study ways to bribe and fool me,
Try by every means to slay me;

Dope themselves with anaesthetics,
Fill themselves with patent nostrums,
Call the doctor with his drugs,
Seek the Christian Science healer;

Beat the tom-tom of the savage,
Build the altar, burn the incense,
Seek to calm the wrath of devils,
Pray to saints, and gods, and angels;

Not to cure the ills within them,
Not to cleanse and purify them,
Just to calm the pain that hurts them,
Just to kill the guide that warns them.

Pain am I, but when you know me,
When you once have learned my secret,
How I come to help and bless you,
Warn you, guide you, teach and lead
you;

When you know my loving nature,
How at first I gently twinge you,
Lightly twinge you as a warning,
Hoping thus, by kind reminder,
You will hear my voice and listen—

Sure am I that when you know me,
You will gladly then embrace me,
Call me friend and give me welcome,
Call me friend and ask my message.

This the message I would bring you,
This the reason for my visits,
This the warning I would give you,
This the secret I would teach you:

When you learn to live as Nature
In her great and boundless mercy,
In her tender, loving kindness,
In her wisdom and her goodness
Meant that men should live and labor;

When you learn to shun the byways
Leading off to vicious habits,
When you learn to keep your body
Strong and clean and pure and active;

Give it work in right proportion,
Give it air and food and water,
Fit to build its every member,
Fit to nourish every function;

When you teach your mind and spirit
Pure and noble thoughts to harbor,
Drive out fear and hate and malice,
Cherish love and kindly motive;

When you learn these things I've told
you,
*When you know them, when you do
them,*

Then I will depart and leave you,
Then no more will Pain be needed.

This is, then, the truth I bring you,
That I hurt you but to warn you,
Not to harm you but to heal you,
That I come to guide and teach you.

I am God's most blessed angel,
Sent to point the way to virtue,
Sent to teach the noblest manhood,
Sent to fill the mind with wisdom,
Sent to rouse the soul to action.

Love me, trust me, heed my message;
I will bring you peace and bless you.

We must come to the conclusion that health is not possible if we will not make the effort to live right in every way. Others may show us how, and different systems may assist the healing process, but we, ourselves, must conform to nature's laws in diet, fresh air, sunshine, exercise, and right thinking—a simple but essential program. By so doing we shall gain and grow in knowledge and health. Greater truth will unfold to us only as we try to come into tune with the infinite sources of life by building up our organism and making it a fit channel for the free and unhindered inflow of higher forces.

ROSICRUCIAN CARD EMBLEMS

We are closing out our stock of these emblems, having only a few left. They are hand painted in blue and gold on heavy card, 13 in. by 16 in., with raised cross and silk roses. Suitable for use in concentration.

Those who wish to obtain one of these emblems should write at once, as we are no longer able to obtain them.

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

Vegetarian Menus

—BREAKFAST—

Canned Apricots
Hominy
Vegetable Omelet
Egg Muffins
Cereal Coffee or Milk

—DINNER—

Tomato Soup and
Cheese Balls
Creamed New Potatoes
Beet Greens
Entire Wheat Bread
Milk

—SUPPER—

Lettuce and Watercress
Salad
Fried Puffs
White Raisin Bread
Milk

Recipes

Creamed New Potatoes

Peel potatoes, tie in a cloth, and boil in salted water until tender. Make a cream dressing with two cups of milk and one tablespoon of flour; mix and boil, seasoning with salt and butter. Turn this over the hot potatoes and serve. A little minced parsley may be added if desired.

Egg Muffins

Sift together one quart of flour, one teaspoon of salt, one tablespoon of sugar, and three teaspoons of baking powder; add one beaten egg, two cups of milk, and one of cream, and mix into a batter a little thicker than for pancakes. Bake in oiled muffin pans.

Fried Puffs

Roll good short pie paste very thin, then cut in pieces two or three inches wide and about eight inches long. Spread with any kind of jam or preserves, or fresh fruit. Wet the edges with white of egg, and roll twice like a jelly cake. Pinch well together to keep the fruit from falling out. Fry in boiling oil until nicely browned and cooked through. Sprinkle with powdered sugar, and serve hot.

Tomato Soup and Cheese Balls

Heat and strain one can of tomatoes, and add one tablespoon of sugar. In another vessel heat the same amount of milk to scalding. Add one scant teaspoon of soda to the tomatoes, and at once turn the milk into them, using a dish large enough so that the mixture will not run over as it foams up. Add salt to taste and a lump of butter. Roll six soda crackers fine, and

add for thickening. Mold cottage cheese with a little salt, cream, canned pimientos, and flour enough to bind together, into small balls the size of marbles. Drop these into the soup, and boil for ten minutes.

A "HUMANITARIAN"

We once were introduced to a beautifully gowned woman, who, as a humanitarian, gave profusely of her wealth to humane causes. She was looked upon as a superior type. Her coat was sealskin, with snowy ermine about the throat. On her hat was an expensive aigrette, the bridal veil of a once singing, palpitating, happy bird. (That was before importation of these feathers was legislated against). We shudderingly accepted her extended hand of greeting, seeing not the pleasing features, the welcoming smile, but instead the evidences of murderous slaughter.

For the pleasure of this woman birds' nests had been devastated by murderous hunters. We saw in imagination the bodies of stripped mother birds lying about, and heard the cries of bird babies on every side. The soft skin of the seal meant the slaughtering of gentle creatures with big eyes looking in wonder and then terror at those who so cruelly came among them. Hunters club them into insensibility (sometimes), but many are skinned alive, and left suffering acute agonies that are beyond expression.

—From the Vegetarian Magazine.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Milwaukee, Wisc., Mar. 8, 1925.
Rosierucian Fellowship,
Dear Friends:

This is to let you know that my condition is much improved. I feel like shouting with joy because I sense a health coming to me better than I have ever known.

I will write again next week.

With love to all,

Respectfully,

—H. H.

Butte, Mont., Mar. 12, 1925.
Healing Dept.,
Rosierucian Fellowship,
Dear Friends:

To be able to write this letter personally shows that much help has been given me since I was struck by a fall of ground in the mine. I am so grateful and I want to especially thank the Elder Brothers for the immediate help I got the night of the accident, namely, helping me back into the body and giving me strength and fortitude which I received then and have enjoyed since. God's name be praised through Jesus Christ for this wonderful system of relief.

Gratefully,

—W. J. H.

Denver, Colo., Nov. 30, 1924.
Rosierucian Fellowship,
Dear Friends:

Once again I can report I am feeling pretty good. My lungs are healing rapidly.

I thank you and the Invisible Helpers.

Sincerely,

—B. C. V.

Los Angeles, Calif., March 2, 1925.
Dear Fellowship Friends:

As it is time to make a health report

again, I am pleased to report much and satisfactory progress. Dropsy is completely drained out in the morning when I arise, though at time to retire there is yet a slight swelling at the ankles, but this is decreasing. Generally speaking I am feeling very much better.

I wish you to accept my thanks for my rapid recovery, and may God bless you all.

Most sincerely,

—J. F. O.

HEALING DATES

April 8—14—21—28
May 5—11—18—25
June 2— 8—14—21—29

Healing meetings are held at Headquarters on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock in *your place of residence* points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to us for help.

All Who Are Sick

Are invited to avail themselves of the ministrations of our Healing Department and the band of Invisible Helpers who operate in connection with it. The connection with them is made by means of a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is conducted on the freewill offering plan. For further information and application blank address,

Healing Department,

The Rosierucian Fellowship,

Oceanside, San Diego Co., California.

Echoes From Mt. Ecclesia

Chats With the Editor

THE EDITOR has the delightful news to tell that for the past two weeks we have had the most refreshing rains, which have caused the belated sprouting of the seeds, and the hills and valleys are now covered with a coat of green. This will make the Easter season most enjoyable. Mt. Ecclesia is now at her best, and is preparing to receive a large number of visitors to celebrate Easter. The favorable weather will add greatly to the spiritual feast—for such it is, with our Good Friday program, Saturday musical concert and lecture, and three religious services on Sunday.

We should like in this month's chat to touch upon the subject of spreading the Rosicrucian Fellowship teachings. The time is ripe and the world is hungry for the message which is contained in our books. If we could but realize our responsibility to this work which has already helped us to a better understanding of life and brought us greater hope and happiness, then we would make every effort to pass this teaching on to others. We would visit the libraries in our vicinity, and if the Rosicrucian books were not on its shelves, we would make an effort to get the librarian to write to Headquarters for them. Or we would present them with a magazine subscription. Headquarters will be pleased to furnish our books at fifty per cent catalogue price if the librarian will put them into circulation. We will also allow members a discount of one-half on books which they give to libraries.

If we were truly in love with the teachings we would also call upon the book stores and endeavor to interest the dealer in carrying the Rosicrucian books and magazine. If he is handling astrological books, we would endeavor to interest

him in the American ephemeris printed by the Fellowship, which might be the means of his carrying the rest of our books later on. We will gladly mail anyone the list of dealers' discounts.

The writer hopes that her many readers will make an effort after reading this to help us spread our philosophy, for truly, when we help others to find the light, we are also helping ourselves.

Summer School at Mt. Ecclesia

We are to revive our Summer School at Headquarters this year. Beginning Monday, June 29th, and continuing until Friday, September 4th, day classes will be held in the Rosicrucian philosophy, astrology, English, and expression, also possibly in anatomy and physiology. This school will be conducted for the benefit of all who are interested in the Rosicrucian work, but particularly for those who hope to become lecturers or teachers in the Rosicrucian movement. We very much hope to interest a large number of qualified people in this work, so that the Rosicrucian message may be carried far and wide to all who are ready to receive it—and the fields are white for the harvest.

Board and room may be obtained at Headquarters at regular rates, information regarding which will be furnished upon request. Working for board and room will not be possible, as we already have all the workers needed.

We hope that a large number will respond to this opportunity. If you contemplate joining the school, please notify us as far in advance as possible so that we may plan accordingly.

*The Rosicrucian Fellowship,
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