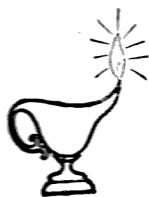


RAYS FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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Contents

THE MYSTIC LIGHT—

	Page
The Heart Throbs of Mt. Ecclesia (Poem) Louis Lyshol	403
Mystic Light on the World War Part II. Max Heindel	404
Illumination. (Poem) Tanya Lehrer	406
The Constitution of Man in Ancient Tradition. Dr. Charlotte Sturm	407
In Quest of Wisdom—An Allegory. Scene 2. Ethne Rayden	411
Letters from a Rosicrucian— III. Translated by Mrs. N. W. Caswell.	414
What the Sage Said. Frederick W. Pettit	417
Serving. (Poem) Margaret Warburton	418
Elementary Psychology, VI. Clarence H. Foster	419
<i>QUESTION DEPARTMENT—</i>	
Is Rapid Occult Development Possible?	422
Life and the Vernal Equinox.	422
Animals Under Anaesthetics in Vivisection.	423
<i>THE ASTRAL RAY—</i>	
Amblings of an Amateur in Astrology—Part II. Mabel Trott	424

A Seed. (Poem). Wirt Sikes	426
The Children of Pisces, 1923	427
Your Child's Horoscope: Veiko Anthony K.	428
Edwin L. (Vocational)	429

STUDIES IN THE ROSICRUCIAN COSMO-CONCEPTION—

The Desire World, II Kittie S. Cowen	430
-----------------------------------------	-----

CHILDREN'S DEPARTMENT—

Anniiki and Sakko. Mary-Abby Proctor	432
Little Brothers. (Poem). Cora Cochrane Graves	433

NUTRITION AND HEALTH—

The Bloodless Sportsman. (Poem) Sam Walter Foss	434
Man's Inhumanity to Animals. Mrs. Max Heindel	434
Vegetarian Menus.	436
Recipes.	436
Rosy Cross Healing Circle: Patients' Letters.	437
Healing Dates.	437

ECHOES FROM MT. ECCLESIA—

An Address in the Pro-Ecclesia. Ida H. Spangle	438
Our Future Health School.	440

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

The Heart Thrabs of Mt. Ecclesia

L. L.

Dear Christ, we long to go onward and up;
We are striving to conquer and climb to the top,
Just like you.

Dear Christ, we can see the pathway so clear;
Oh! let us be filled with good will and good cheer,
Just like you.

Our mind is only a stepping stone;
It is goodness and service that merit the throne,
For us and for you.

Goodness alone when born in the heart,
Will mould us anew in every part,
Just like you.

With a mind clear and sane and a heart that is
soft,
We will serve mankind and help lift them aloft,
Just like you.

We will love, we'll be tolerant, peaceful and
kind;
We will work with our hands, with our heart,
and our mind,
Just like you.

We will make this world a globe of light,
And with loving service reach the height,
Just like you.

We'll awaken the power of love in the heart;
Its truth, still and gentle, we'll ever impart,
Just like you.

We'll keep warm a place in our heart for love,
And kindle its fire from our Father above,
Just like you.

We sense you in prayer so still and true;
Give us the power for goodness too,
To be like you.

You brightened our earth star, you filled us with
trust;
We too are now working to leaven its crust,
Just like you.

Not once did you pause in the work you should
do;

Dear Christ, we are striving and laboring too,
Just like you.

We ask you with faith, for we know that you can,
Help us be pure, every woman and man,
Just like you.

With a plea for help and a tear on the cheek,
We are coming, dear Christ, very humble and
meek,
Just like you.

You loved those who suffered, you ransomed
each soul;
We'll follow your footsteps and reach the goal,
Just like you.

We'll take up the cross, and we'll liberate you;
We'll work and persist till our light shines too,
Just like yours.

Mystic Light on the World War

Part 2--Its Promotion of Spiritual Sight

MAX HEINDEL

A Former Lesson to Students

STRANGE AS THE statement may seem, it is nevertheless true that the great majority of mankind are partially asleep most of the time, notwithstanding the fact that their physical bodies may seem to be intensely occupied in active work. Under ordinary conditions the desire body in the case of the great majority is the most awake part of composite man, who lives almost entirely in his feelings and emotions, but scarcely ever thinks of the problem of existence beyond what is necessary to keep body and soul together. Most of this class have probably never given the great questions of life, Whence have we come? Why are we here? and Whither are we going? any serious consideration. Their vital bodies are kept active repairing the ravages of the desire body upon the physical vehicle and purveying the vitality which is later dissipated in gratifying the desires and emotions.

It is this hard-fought battle between the vital and desire bodies which generates consciousness in the physical world and makes men and women so intensely alert that, viewed from the standpoint of the physical world, it seems to give the lie to our assertion that they are partially asleep. Nevertheless, upon examination of all the facts it will be found that this is the case, and we may also say, that this state of affairs has come about by the design of the great Hierarchs who have our evolution in charge.

We know that there was a time when man was much more awake in the spiritual worlds than in the physical. In fact there was a time when, although he had a physical body, he could not sense it at all. In order that he might learn how to use this physical instrument properly, conquer the physical world, and learn to think accurately, it was necessary that he should for a time forget all about the spiritual worlds, and devote all his energies to physical affairs. How this was brought about by the introduction of alcohol as a food and by other means has been ex-

plained in the "Cosmo" and need not be reiterated. But we are now face to face with the fact that mankind has become so completely immersed in materiality that, so far as the great majority are concerned, the invisible vehicles are thoroughly focused upon physical activities and asleep to the spiritual verities, which are even derided as the imagination of diseased brains, and those who are beginning to awake from the sleep of materialism are scorned as fanatics, fit only for the madhouse.

If this attitude of mind were consistently followed, the spirit would eventually become crystallized in the body. The heaven life in which we build our future vehicles and environments would become increasingly barren; for when we persistently hold the thought that there is nothing but what we contact through our senses (see hear, feel, smell, touch, and analyze,) this mental attitude cultivated in the earth life persists in the Second Heaven with the result that we may there neglect the preparation that would give us a field of endeavor and instruments wherewith to work in it, that as a result evolution would soon cease.

According to the Rosicrucian teachings, the soul is the extract of the various bodies, garnered by experience, which involves the destruction of the particular bodies from which this living bread is derived which is to be used as a pabulum for the spirit. In the ordinary course of evolution the perfecting of the various vehicles is gradual, and the soul substance is then garnered and assimilated by the spirit between normal lives. But at a certain period in the larger life when we are entering upon a new spiral, a different phase of evolution, it is usually necessary to employ drastic measures to turn the spirit out of the beaten pathway into a new and unknown direction. Formerly when we possessed less individuality and were incapable of taking the initiative ourselves these changes were accomplished by what may be called great cataclysms of nature,

but which were in fact planned by the divine Hierarchies who guide evolution, with a view to destroying multitudes of bodies that had served the purpose of human development in a given direction, changing the environment of those who had learned the possibilities of a new road, and starting these pioneer people upon a fresh career. Such wholesale destruction was naturally much more frequent in the earlier epochs than in later times. Lemuria had all the requisite conditions for numerous attempts at making a fresh start with one group when another had failed and had been destroyed. As a matter of fact, there was not merely one flood in Atlantis but three, and a period of about three-quarters of a million years elapsed between the first and the last.

We may not expect that the method of wholesale destruction and a new start can be abrogated until we as a whole awaken to the necessity of taking a new road when we have come to the end of the old, but a new method is being used by the Invisible Directors of evolution. They are not now making use of cataclysms of nature to change the old order for something new and better, but *they are making use of the misdirected energies of humanity itself to further the ends they have in view.* This was the genesis of the great war which recently raged among us. Its purpose was to turn our energies from seeking the bread whereof men die and to create in us the soul hunger that would cause us to turn from material things to spiritual. We are, as a matter of fact, commencing to work out our own salvation. We are beginning to do things for ourselves instead of having them done for us, and though unaware of the fact, *we are learning how to turn evil to good.*

Some may think this war affected only those few million men actually engaged in it, but a little thought upon the matter will soon convince anyone that the welfare of the whole world was involved to a greater or lesser degree so far as economic conditions were concerned. There is no race nor country that escaped entirely, nor can any go on in the same tranquil manner as before the war broke out. Kinship and friendship were ties which reached from the trenches of Europe to every part of the globe. Many of us were related to individuals in one and perhaps both groups engaged in the strife, and we

followed their fortunes with an interest commensurate with the strength of our feeling for them. But in the nighttime when our physical bodies were asleep and we entered the desire world, we could not escape living and feeling the whole tragedy with all the intensity whereof we were capable, for the desire currents swept the whole world. In the Desire World there is neither time nor distance. The trenches of Europe were brought to our door no matter where we lived, and we could not escape the subconscious effect of the spectacle which we there saw. Furthermore this titanic struggle produced effects which could never be equalled by a natural cataclysm, which is so much quicker in its action and so much shorter in its duration, besides being localized and incapable of generating the same feelings of love and hate which were such important factors in the World War.

During the previous career of man it has been the object of divine Hierarchs to teach him how to accomplish physical results by physical means. He has forgotten how to utilize the finer forces in nature such as, for instance, the energy liberated when grain is sprouting, which was used for purposes of propulsion and levitation in the Altantean airships. He is unaware of the sanctity of fire and how to use it spiritually, therefore only about fifteen per cent of its power is utilized in the best steam engines. It is well of course that man is thus limited, for were he able to use the power at the command of one whose spiritual faculties are awakened, he could annihilate our world and all upon it. But while he is doing his best or his worst with the faculties at his command today, he is learning the lesson of how to hold his feelings in leash to fit himself for the use of the finer forces necessary for development in the Aquarian Age, and pulling the scales from his eyes so that he may commence to see the new world which he is destined to conquer.

Two separate and distinct processes are made use of to accomplish this result. One is the visit of death to millions of homes, tearing away from the family group the husband, father, or brother, and leaving the survivors to face a grey existence of economic privation. The sun existed previous to the eye and build that organ for its perception. The desire to see was naturally uncon-

scious on the part of the individual who did not know and had no concept of the meaning or use of sight; but in the world soul, which created the sun rested the knowledge and requisite desire that worked the miracle. Similarly in the case of death: when our consciousness had first become focused in the physical vehicles and the fact of death stared us in the face, there was no hope within; but in time religion supplied the knowledge of an invisible world whence the spirit had come to take birth and whither it returns after death. The hope of immortality gradually evolved in humanity the feeling that death is only a transition, but modern science has done its best to rob men of this consolation.

Nevertheless, at every death the tears that are shed serve to dissolve the veil that hides the invisible world from our longing gaze. The deep-felt yearning and the sorrow at the parting of loved and loving ones on both sides of the veil are tearing this apart, and at some not far distant day the accumulated effect of all this will reveal the fact that there is no death, but that those who have passed beyond are as much alive as we. The potency of these tears, this sorrow, this yearning is not equal in all cases, however, and the effects differ widely according to whether the vital body has been awakened in any given person by acts of unselfishness and service, according to the occult maxim that all development along spiritual lines begins with the vital body. This is the basis, and no superstructure can be built until this foundation has been laid.

With regard to the second process of soul unfoldment which is carried on among those actually engaged in warfare, there are probably but few who have had as unique an opportunity to study actual conditions on the whole of the extended line of battle as the writer. Notwithstanding all the brutality and hellishness of the whole thing he feels confident that this was the greatest school of soul unfoldment that has ever existed, for nowhere have there been so numerous opportunities for selfless service as on the battle fields of France, and nowhere have men been so ready to grasp the chance of doing for someone else. Thus the vital bodies of a host of people have received a quickening such as they would probably not have otherwise attained for a number of lives, and these people have therefore be-

come correspondingly sensitive to spiritual vibrations, and susceptible in a higher degree to the benefit which may be derived from the first process previously mentioned. As a result we shall in due time see an army of sensitives among us who will be in such close touch with the invisible world that their concerted testimony cannot be crushed by the materialistic school. They will prove a great factor in helping us to prepare for the higher conditions of the Aquarian Age.

"But," some may ask, "Will they not forget when the stress and strain of war are over? Will not a large percentage of these people go back into the same rut where they were before?" To this we may answer that we feel confident it can never come to pass, for while the invisible vehicles, especially the vital body are asleep, man may pursue a materialistic career; but once this vehicle has been awakened and has tasted the bread of life, it is like the physical body, subject to hunger—soul hunger—and its cravings will not be denied save after an exceedingly hard struggle. In the latter case, of course, the words of Peter are applicable: "The last state of that man is worse than his first." However, it is good to feel that out of all the indescribable sorrow and trouble of the war good is being wrought in the crucible of the gods, and it will be a lasting good. May we all align our forces and help extract the good, so that we may be shining examples to help lead humanity to the New Age.

ILLUMINATION

Hush the raging and the tearing in your soul,
That is over, all is over now;
And the great ambitions that would lead you to
a goal,
They are strangled in the life force of your vow.

It is like a mountain airing,
Some cool water, crystal clear,
This one glimpse of spirit seeing,
Losing all of want and fear.

And the peace that fills the soul lingers ever,
Like an newborn urge for selfless endeavor.

—Tanya Lehrer.

The Constitution of Man in Ancient Tradition

DR. CHARLOTTE STURM

MAN IS ACTED upon by phenomena external to himself by three paths of communication: the physical or bodily, the conscious or sentient, and the individual, egoistic or spiritual. Occult science accepts the statement of St. Paul that man consists of body, soul, and spirit: the body that changes from hour to hour and drifts from shape to shape, from child to grey-beard, a material phantom as unstable as smoke; the soul, a prey to every fleeting image of the material world, as variable as the body which in the end it follows into the spirit that alone persists as "I, myself." But occult science subdivides these three constituents further, making of man not a threefold but a ninefold being, or tenfold if one includes the link of mind; a being tenfold in his separable attributes, but potentially and when the race is run a self-energizing unity—not God nor His coeval but His equal and friend.

In considering these attributes let us go back to the beginnings of historical evidence until at length we come to a time anterior to which nothing is recorded or at least no records are preserved. At the very mention of such an epoch there floats up into the mind as an image in a dream, ancient Egypt (*) with its pyramids and its mysteries, that empire of graves in which more is buried than the dead.

Occult philosophy has many strange things to tell of ancient Egypt, but for the moment one is concerned only with such of her written records as may be consulted by any who have acquired sufficient learning to read them. All that is exoterically attainable of her wisdom is by the common consent of European scholarship included in that mass of literature quite incorrectly known as "The Book of the Dead." (In this article it will be referred to briefly as the Egyptian Ritual, a better title.) All are agreed that its most ancient portions, for it is no more of one date than our own Bible, go back at least ten thousand years. We may at all events take it

for granted that it is the most ancient existing record of human thought. The sacred writings of so comparatively remote an epoch have a value almost apart from their contents, even if these were not (as we shall see that they are) in startling accord with the conceptions of occult philosophy. They are indeed the root out of which the flower is grown.

If this Hermetic wisdom is as ancient as we claim, having its origin at a time immeasurably more remote than the ten thousand year limit permitted by scholars to the Egyptian Ritual, we might with reason be asked to produce some evidence, open or implied, that the root ideas of our philosophy were also the property of the wise men who buried a copy of this ritual with each of the Egyptian dead. Let it here be asserted that the resemblance between the philosophy of the ancient Egyptians and the philosophy, not only of modern occultism but of, for example, the Hermetic schools of the Middle Ages at a time when the mere existence of an ancient Egyptian literature was not even suspected, is so close that to term it a resemblance only is to create a misconception. The philosophical systems are one system, not only in generalities but in minutest detail, and it is with detail that one is concerned at present, namely, with the component parts of man.

Let us then briefly consider what the Egyptian Ritual has to say of these. Some of our

(*) "It cannot be too strongly insisted on that all the oldest gods of Egypt are of Egyptian origin, that the fundamental religious beliefs of the Egyptians also are of Egyptian origin, and that both the gods and the beliefs date from pre-dynastic times and have nothing whatever to do with the Semites or Aryans of history."—From "The Gods of the Egyptians," by Dr. Wallis Budge, Keeper of Egyptian Antiquities in the British Museum.

readers may have read it or parts of it, and must have felt as they first lost and then for a moment regained the thread of continuity among its interminable complexities that twice the length of a lifetime would be too short to unravel its meaning. No sooner has one grasped the fact that the immortal part of man is named the Ba, and is represented in the hieroglyphics by a human-headed hawk hovering over the Sahu or mummy, which later on turns out to be something quite different from the dead body, than one comes upon a passage in which the spiritual part of man is called the Khu, and is pictured now as a horned Aryx, now as an ibis, while the mummy becomes a Khat, and the Sahu, which before was the mummy, is both in the tomb and in the spiritual world; and so on, from one apparent contradiction to another until comprehension almost fails.

Then again, as one resumes the task what is the difference between the two shadows of man as they are referred to in the ritual? What is that mysterious shadow, the Ka or Double, which accompanies man through life and is judged along with him and his soul before Osiris in the Hall of Double Truth? What is the difference between this Ka and that other shadow of man, the Khaibit, which preserves the individuality of the deceased, has a separate existence and is restored to him after the judgment before Osiris? And yet again, how can the name of a man, the Ren, be judged before the gods as it is in the ritual or how can his heart, now a handful of dust in the sarcophagus, journey alone to the abode of hearts in the Underworld? Indeed in some of the texts of the ritual the writers themselves, or at any rate the scribes who copied the ritual for purposes of sale, if we are to judge from specimens taken out of tombs of the later dynasties, fail to distinguish the various portions of man's personality, one from another, so it is no wonder that the modern reader approaching these difficult antiquities for the first time should be perplexed and dismayed. Let us therefore make a list of these strange beings who, according to the ritual, constituted man. We find that they are nine in number as follows:

1. The Khat, or corruptible body after death.

The ideogram in the hieroglyphics is a dead fish. It is the corruptible body in its entirety.

The spiritual parts which dwell in it separate at death and set out by themselves to the Underworld.

2. The Ka.

According to the ritual this is the Double of the man, also his life, composed of matter less dense than the corporeal body. Greek writers of the later Egyptian period translate it *Eidolon*. The Ka can live without the Khat, but the Khat separated from the Ka perishes. The Ka needs food and drink, and immediately after death is the basis of personality. It is judged together with the other spiritual parts of Osiris, and if the judgment is favorable, it is joined to them and exists with them in heaven.

3. The *Khaibit* or shade.

(From Greek *skia*, Latin *umbra*.) This component preserves part of the conscious individuality of the deceased, and is an important portion of his personality, capable of a separate existence. It came to man from the moon, and is restored to him after a favorable judgment before Osiris.

4. The *Ren*, or name.

Ideogram: a man with his finger to his lips. This is the personality which continues to know itself as a name throughout all its lives. The ritual says (Cap xxv): "May my Ren be given to me in the great abode, and may I remember my Ren in the house of fire on the night of the counting of the years."

5. The *Sekhem*.

This word from its intellectual side means energy or strength. It is but rarely mentioned in the texts, because in the remote times when the ritual originated that part of man's personality was as yet but poorly developed. Its ideogram in the hieroglyphics is an owl, the bird of wisdom, which supports one's classification of it as the intellectual soul. The Sekhem is mentioned in a wall inscription in the pyramid of Pepi: "Thy Ba is with thee in thy Sahu; thy Sekhem is with thee and behind thee."

6. The *Ab*.

This is the heart in a spiritual sense. According to the ritual, it journeys alone after death to the abode of hearts in the Underworld. It first meets the Ka before Osiris in the Hall of Judgment, where it has to be weighed at the Psychos-

tasia, for in this spiritual heart is the abode of all the good and evil in life. It is given to the man pure, but sucks up all his good or evil activities and takes them to the balance.

7. The *Sahu*, or mummy, or beautified or transfigured body.

The ideogram is a mummy case standing erect, or the horned Oryx wearing the Ankh symbol round its neck. This is the spiritual body in which man lives in heaven. (As we shall see later it is the only one of the nine human constituents which does not conform to the Rosicrucian classification, but to change it would destroy its value as evidence.)

The *Sahu* is distinct from the *Khat* or physical body, for the ritual says (Cap LXXIX): "The soul sees its *Khat*, but it rests within its *Sahu*." There are many passages in the ritual which make it clear that the soul lives within the *Sahu* in heaven, and that the *Sahu* is an incorruptible body built up by man during his corporeal life. The *Sahu* was the empty spiritual form of the individual human being. It came from God in the shape of God, and can therefore return to God. The ritual says (Cap LXXVIII): "I am a *Sahu* and possess my soul." Also (Cap LXXXIX): "Hail, ye gods, who make souls to enter into their *Sahus*." and (Cap. LXXXIX): "May the soul of the scribe *Ani* look down upon his corruptible body (*Khat*), but may he live within his spiritual body (*Sahu*)."

8. The *Ba*. (plural *Baiu*).

The *Ba* inhabits the heart, and contains the judgment and conscience of the man. It is not absolutely incorporeal, for in the ritual it is described as having both form and substance. It enjoys an eternal existence. It is not separated from the *Ka* until judgment has been given at the *Psychostasia*. It revisits the tomb, and reanimates the remaining energies of the physical body (*Khat*) with which it converses. It partakes spiritually of the funeral offering of the *Ka*. It rejoices in its complete freedom after death. The ritual says (Cap. XXVI): "My *Ba* shall not be fettered to my body at the gates of the Underworld, but I shall enter in peace and I shall come forth in peace." The *Ba* is represented as a human-headed bird contemplating a flame.

9. The *Khu*—the Shining One.

It is represented in the ritual as eternal and incorruptible, free from all taint of mortality, a portion of the Divine Fire. It goes with its companions to the Hall of Judgment, but if the dead man is condemned, it does not share his doom, but flies back to the Divine Light from which it came. It wanders through space and can keep company with, haunt, or even enter into the living. It is represented in the hieroglyphics in the form of a mummy case or an ibis, and is referred to as "the shining case of the body." It is intelligence in its highest and most spiritual aspect—the "nous" of the Greeks, or the "neshamali" of the Cabala. (See ritual, Caps. XXXIX, CXLIX, XCII, XCI.)

"My *Khu* shall be as an amulet for my body, and as one who watcheth to protect my soul and to defend it and to converse therewith." (Cap. XLIV): "Homage to you, O Lords of *Kas* (ie. *Khus*) who are sinless and live for limitless eternity." (Cap. LXXII).

We have now the materials for more definite classification. We may divide these names into three groups, and call them body, soul, and spirit.

Body:

Khat—Gross body.

Ka—Vital body.

Khaibit—Desire body.

These constitute the threefold body, the shadow of the threefold spirit.

Soul:

Ren—Conscious soul.

Sekhem—Intellectual soul.

Ab—Emotional soul.

These constitute the threefold soul, which follows the threefold body into the threefold spirit.

Spirit:

Sahu—Human Spirit.

Ba—Life Spirit.

Khu—Divine Spirit.

These constitute the threefold spirit, the *Ego*.

Thus, in the nomenclature of the ritual, the *Khu* works upon the *Khat* to produce the *Ren*; the *Ba* upon the *Ka* to produce the *Sekhem*; the *Sahu* upon the *Khaibit* to produce the *Ab*.

This conception of man is in the main a material one, but material in the sense that all occult philosophy is materialistic, not admitting that there is any essential difference between matter and spirit but regarding both as conditions of the one eternal substance.

It will be noted that in the above list the Sahu is classified as the Human Spirit, that aspect of the human Ego which corresponds to the third aspect of its God, the Holy Ghost; but in the ritual it is made abundantly clear that the Sahu is the spiritual body, that "Mansion eternal in the heavens" in which the perfectly evolved man will live forever.

"An incorporeal existence" says Oregon, "is the prerogative of God alone." The building of the perfect man is the gradual conquering in him of all his principles, one after one, by his Ego, which is as it were a bond between what is above and what is below—a mediator who lifts up the desire body and changes it into the Emotional Soul, who changes the vital body into the Intellectual Soul, and who, according to the Rosierucian teaching—extracts from the dense body the Conscious Soul, and in the end absorbs this threefold soul into itself. Cabalistic teachings, both pre- and post-Christian, hold that the spirit changes the dense body not into the Conscious Soul but into the incorruptible spiritual body which shall forever hold at bay the dark forces of corruption; this "imperishable statue" which it has fashioned from a "drifting cloud" it does not absorb into itself, but lives within it for eternity. (It is however to be noted that no such elaborate process of transmutation is in any manner stated in so much of the Egyptian ritual as remains to us, though it is implied there.)

I have chosen the above classification (which is contained in the MS of the "*Clavis Absconditorum*" of Dr. F. Pearce Sturm), not only because it suits the purposes of the present paper, but also because it will bear investigation in the light of actual reference to the Egyptian Ritual itself. It is not, however, the only one. Gerald Massey in "*The Natural Genesis*" classifies the principles thus:

1. Ka: The body.
2. Ba: The soul of breath.
3. Khaba: The shade.
4. Akhu: The intelligence.

5. Seb: The ancestral soul.
6. Putah: The first intellectual Father.
7. Atmu: A divine or eternal soul.

It is evident from this that Mr. Massey's imagination was more abundant than his knowledge of the ritual, which however was not then available in any correct translation. A German writer, Franz Lambert, has another classification which is at least suggestive:

1. Khat: The elementary body.
2. Ankh: The vital force.
3. Ka: The astral body.
4. Ab: The animal soul.
5. Ba: The intellectual soul.
6. Khaibit: The spiritual soul.
7. Khu: The divine spirit.

In an invocation to Hermes in the *Corpus Hermeticum* the supplicant prays: "Give me might and form"—that is Sekhem and Ka. The word used in the Greek text in Eidolon or image as applied to form. The rendering of Sekhem I am unable to give, not having the text at hand, but in the translation from which I quote, namely that of Mr. Mead (*Thrice Greatest Hermes*, Vol. 2, page 89) there is a footnote which gives yet another classification of the principles:

1. A physical: Khat.
2. A soul: Ba.
3. A heart: Ab.
4. A double: Ka.
5. An intelligence: Khu.
6. A power: Sekhem.
7. A shadow: Khaibit.
8. A spiritual body: Sah.
9. A name: Ren.

This is correct as far as it goes.

The only other classification worthy of even a passing notice is that of the anonymous author of *Cosmic Anatomy*, as follows:

1. Khat: The corpse.
2. Ka: The ghost.
3. Ba: The Soul.
4. Khu: The personal Ego.
5. Bennu: The individual Ego.

We are told in the language of modern occultism that the threefold spirit, which is the Ego, emanates a threefold body upon which it works until it has brought into being a threefold soul; and modern occultism claims that its wisdom has

(Continued on page 418)

In Quest of Wisdom

An Allegory

ETHNE RAYDEN

(Continued from February)

Scene 2.

THE FESTIVAL of Spring was nearly over, the dances were done, and the May queen crowned. Beryl had watched it all with unrest and jealousy in her heart. How different the day had been than she had so joyously anticipated, and all because Hope was filling the mind of Juvenus with wild tales of power and triumph which might be his in the world if he would follow her guidance.

Towards sunset Hope rose, and suggested that they go to view her temple. Beryl slipped her little hand into the young man's, whispering, "Walk with me, Juvenus."

He smiled kindly down at her, and as they started, drew her arm through his, but his thoughts were with Hope and the possibilities she had instilled into his mind.

"A young man like you can do *anything* providing he has the will and courage and a woman's wise guidance. There are provinces to conquer where he might rule like a king in state and splendor," Hope continued, drawing upon the imagination and ambition of Juvenus, firing his thoughts to the utter exclusion of the little girl, until they reached the temple, a beautiful white building upon which the low sun shone in rosy gold.

Hope admitted them through a small side-door, explaining that the large entrance had never been opened as she had no key to it. The dimly lit interior was still and heavy with the odor of incense. Many altars stood decked with flowers, each with its lamp burning before it and wonderful pictures above where the name of the shrine shone in the lamplight. "Family Affection" represented a happy father and mother with their children, "Beauty," the exquisite form of a woman in a wonderful natural setting of rocks and streams. "Music," "Art," also "Health" were represented as female forms of surpassing loveliness. "Self-respect" was a stern, upright man's figure, and "Religion" a

draped, saintly form, remote and cold it seemed to little Beryl, gazing round in wonder and some awe. There was a veiled altar opposite the great unopened doors, and no lamp burned before it.

"What is the veiled shrine, Hope? Why is it in darkness?" asked Faith.

"I cannot tear down the veil, and why burn a lamp before a hidden altar?" replied Hope carelessly. "See, this is the shrine I love best," and close beside the veiled mystery she showed them a small flower-strewn altar, gay with several lamps; the name of it was "Sex Love."

"The flowers fade very quickly before this god, and the lamps soon go out, but look how beautiful he is," Hope exclaimed, pointing to the picture of a slender, winged boy with arrows and bow. "It is the hour for the evening sacrifice, and since Juvenus is here we will sacrifice to 'Sex Love' because man and woman together must do this."

She fetched two gorgeous robes, flung one across the shoulders of the young Captain, and drew on the other. She mounted the steps before the altar, signing to Juvenus to follow her, and after gazing silently up at the laughing face of the winged god, she stooped and took out the contents of the basket she had carried.

"Grapes for Spirit, wheat for Matter, flowers for thoughts, and fruits for deeds. All these we offer to the fairest god on earth," she said, in a clear, full voice, and handed her offerings to Juvenus, who bent his head and laid them down upon the altar.

Beryl, fascinated by the beauty and strangeness of the scene, would have fallen on her knees, but Faith put a restraining arm about her, whispering:

"One may not thus sacrifice *all* to Sex Love, Beryl," and Innocence laid her hand lovingly on the slender shoulder. Beryl hid her face against Faith till the sacrifice was done, vaguely hurt at the sight of Juvenus thus engaged, and as soon as possible Faith turned abruptly to go home.

Hope put her hand on that of Juvenus.

"Stay here awhile. I have something to say to you," she whispered, and under the influence of her strong magnetism Juvenus seated himself on the low stone bench opposite the altar of "Sex Love," while the three girls passed out by the small door of the temple. Outside, a poor woman stood, weeping bitterly.

"My boy and girl are gone to the College of Learning, and I am all alone," she wailed. "Oh, surely it cannot be right to make others suffer in order to attain wisdom." The girls tried in vain to comfort her.

The tears were running down Beryl's white cheeks as she whispered to Faith, "Juvenus promised to walk home with me."

* * * * *

In the temple, Hope seated herself beside Juvenus and leaned towards him, all her dark beauty flashing close to him.

"Do you not love me a little, boy?" she smiled up at him.

"Well, perhaps," replied Juvenus, laughing but drawing back from her, his better nature asserting itself. "I admire you, Hope, and you help me to see my possibilities, but it is little Beryl whom I really love."

"*Beryl*, what nonsense!" cried Hope. "I can give you far more than Beryl ever will if you will trust to my guidance."

Then as Juvenus still drew back, she grew insistent, kneeling beside him, coaxing, pleading, while the boy half rose, laughed, and strove to calm her, making a determined effort at self-control, Beryl's childish face clear in his mind.

Suddenly out of the shadows and dimness of the temple a strange bent figure silently and slowly emerged. It was a hideous old woman, vulture-like and cruel, with wisps of tangled gray hair hanging round her evil, gleaming eyes. Unnoticed by the two on the bench, she tasted the fruits on the altar, threw the flowers aside, and seated herself on the step, watching Hope and shaking with fits of silent laughter as she rocked to and fro.

Juvenus suddenly caught sight of her and started to his feet in horror.

"Who on earth is that?" he cried.

Hope rose swiftly, saw the figure sitting there,

and in a fury advanced towards it, her fists clenched.

"It is Despair, who lurks ever in my Temple. I cannot get rid of her," she muttered. "Begone from here, you wretched hag," she cried aloud.

Despair only laughed, a shrill, cruel laugh.

"I am the other half of you, Hope, and this is my home as much as yours. Ah, you hate me, too, young man! Very well, for such hatred one must surely pay."

Juvenus fled into the night with that awful threat and its accompanying laughter sounding in his ears, and Hope sank down beside the bench, weeping angry tears, her fertile mind busy with plans to lure Juvenus once more to her side.

The young Captain strode along, his mind and senses aflame from his interview with Hope; his feet unconsciously led him in the direction of Beryl's home. A light gleamed through a crack between the half closed curtains of her window, and Juvenus crept close, peeping into the room; his desires and evil thoughts grew as he looked.

Beryl was partly disrobed for the night, her beautiful hair loose over her shining shoulders, her face pale and lovely in the lamplight. Her voice, full of tears, reached the unseen listener outside:

"If I only had beautiful gowns and jewels like Hope, maybe he wouldn't neglect me so."

Juvenus saw Faith's grave, anxious look bent upon her sister. Well Faith knew that sometimes it is only by the fulfillment of an intense desire that its folly and futility can be really understood. She opened her drawer and drew forth some money which she laid in Beryl's hand.

"I had saved this to pay for some lessons in Art, but if it will help you or make you happier to have a new gown, you are welcome to it, little one," she said gently.

Beryl jumped up and threw her arms around her sister's neck, gratitude shining in her eyes. A light knock upon the outer door startled both the girls and Juvenus, who drew back into deeper shadow.

Faith went to the door and admitted a slender, veiled woman, whom both girls greeted lovingly.

"Dear Intuition, you come always when we need you most," cried Faith, as the visitor drew her gray veils back from her head and smiled at

them, her thin face and brilliant eyes alight with some inner power. She turned suddenly to the window where Juvenus still peered in, and advancing quietly to it drew the curtains close and shut the heavy wooden shutter. With a shrug of the shoulders the young man retraced his steps to the Palace Guard Room, still deep in thought.

Intuition seated herself beside Beryl and fingered the delicate little chain of Sex-Attraction which still hung round the girl's neck.

"Juvenus gave this to you, I suppose, dear child. It is right and natural for you to have this gift, but let me tell you something quite important. *Do not wear the chain just yet*, for there lies a grave danger in the use of it until Wisdom has taught you what it means. It can cause you to sink to the level of the brutes—you who are a divine being with the power to use this gift on a very different plane. When love, the Burden-bearer, comes to abide with you, teaching you selfless sacrifice, devotion, purity, *then and only then* is the time to wear and use this little chain. Dear child, rightly used, this gift of Sex-Attraction will bring a wonderful experience to you. Beryl, the Great Ones of the earth, master souls, heroes, are waiting to be born into pure bodies: and from your right use of this little chain under the guidance of the Burden-bearer, one of them may come to your arms, Beryl, a little child with a great soul, a child of your own body, your own life. It is the highest service to the world; the Great Ones cannot come till men and women understand this mystery. They wait and hope and pray for its fulfillment."

A beautiful light had come into Beryl's eyes, a light of wonder and inspiration. She looked at her soft arms and at her reflection in the mirror opposite with new respect and interest.

"That would be very wonderful," she whispered softly, and slowly unclasped the little chain from her neck and laid it on the table.

"Do not forget what I have said, little Beryl," smiled Intuition as she rose to go, and Beryl shook her head.

Yet the following morning when dressing to depart for her daily service in the apartments of the princess, Worldly Wisdom, Beryl caught sight of the dainty chain lying where she had laid it the night before, and its glitter tempted

her. At the last moment she picked it up, and unnoticed by Faith clasped it round her neck, an action for which she was to pay very dearly.

Hope, during a sleepless night evolved a plan to attract Juvenus once more to her side. In the early morning she rose from the stone bench where she had brooded for hours and brought her heavy jeweled case from its hidden place. She selected several small pieces of jewelry, particularly a heavy gold chain set with rubies, a chain called "Passion," and reaching down a vase marked with the words "Illusion, Poison," she dipped the chain into its contents and laid it down to dry.

"Despair," she called, "I have a commission for you."

The old hag came forward slowly.

"You are to waylay Faith and Beryl on their way to work, and by every art you know seek to make Beryl exchange her chain of Sex-Attraction for this one of Passion. It should be easy—she loves gems such as these. Then bring me the chain she now wears."

Despair nodded and laughed. She understood, and the mission was entirely to her taste.

So it came about that as the two girls neared the palace gates, an old bent woman accosted them with a tray of gaudy jewelry for sale.

"We have no money for such things," said Faith hurriedly. "Come, Beryl, we shall be late."

"Exchange the necklace you wear for this," murmured Despair, shaking the glittering thing before Beryl's eyes. The temptation caught the girl unawares. All Intuition's warning fell from her, and she hastily unclasped the tiny necklace, caught hold of Hope's Passion, and fastened it round her throat.

The gatekeeper, seeing a beggar talking to Beryl, advanced and drove Despair away, and the little necklace, Sex-Attraction, fell into the dust. But the old hag crept back, recovered it, and in wicked glee carried it back to Hope.

(*To be continued*)

Up and onward! Live in the present with glad thoughts of the past and hopes for the future. So shall you do the work that is yours to do, well and bravely.

—Selected.

Letters from a Rosicrucian

Written to Karl von Eckartshausen, Munich, between 1792 and 1801

Translated from the Spanish by Mrs. N. W. Caswell.

III. (Continued)

ABSOLUTE AND RELATIVE TRUTH

THUS WE SEE THAT whatever men are accustomed to calling good or evil or false, useful, or useless is so perceived in but a relative sense. It may be true relative to one person and be quite the contrary with respect to another whose opinions, objectives, or aspirations are different. It is also a necessary consequence of this state of things that where language commences, confusion begins, because owing to the differentiations continually taking place in the diverse constitutions of men, their manner of forming concepts will differ one from another. This being the truth in ordinary affairs, it is yet more in evidence in questions relating to the occult, concerning which the greater part of men possess only false ideas, and it is doubtful that one sentence could be uttered which would not give rise to disputes and false interpretations. The only truths found to be outside the reach of all disputes are absolute truths, and these need not be stated as they are self-evident. To express them by means of language is to say what all the world knows and what no one controverts; for example, to say that God is the cause of all good simply means that we are symbolizing to ourselves the unknown origin of all the good with the word "God."

All relative truth refers only to the unstable personalities of men, and no one can know truth in the absolute excepting the one who, rising above the sphere of the self and of phenomena, reaches the region of the *Real*, external and immutable. To do this it is necessary in a certain sense to die to the world; or what is the same, to unburden one's self completely of the idea of self, which is an illusion, and to become one with the Universal, in which being there is not the least sense of separation. If thou art disposed to die thus, thou mayest pass through the door into the sanctuary of the hidden knowledge;

but if the illusions of the outer worlds, and above all if the illusions of thine own personal existence lure thee, in vain wilt thou seek the knowledge of that which exists in itself, and which is entirely independent of all things; that which is the eternal center, the flaming center, from which all proceed and to which all return: the *Father*, to whom none may draw near other than the *Son*, who is the *Light*, the *Life*, and the *Supreme Truth*.

IV

THE SECRET DOCTRINE

The principle of the entire secret doctrine, the principle from which results a knowledge of the most profound mysteries of the universe, is, so simple that its meaning may be understood by a child, but because of its simplicity it is universally belittled, and not understood by those who seek anxiously for the complex and for illusions. *Love God above all things and thy neighbor as thyself*. A knowledge in practice of this truth is all that is required in order to enter the temple wherein divine wisdom may be obtained.

We cannot know the cause of all good unless we draw near to it; and we cannot draw near to it unless we love it and are drawn thither by our love. We cannot love it unless we feel it, and we cannot feel it unless it has existence within ourselves. In order to love the good, we must ourselves be good; in order to love the good above all things, the sentiments of truth, justice, and harmony should overcome and absorb all other sentiments; we should cease to live in the sphere of the self, which is that of evil, and begin to live in the heart of the divine element of humanity as a whole; we should love whatever is divine in humanity as much as the divine within ourselves. If this supreme condition is reached in which we have forgotten completely our own intellectual and animal egos, and due to our love of God we have made ourselves one with God, there will then exist no secrets either in the

heavens or in the earth which will be inaccessible to us.

What is the knowledge of God other than the knowledge of good and evil? God is the cause of all good, and good is the source of evil. The evil is a reaction of the good in the same sense that darkness is a reaction of light. The divine fire (force) from which the light proceeds is not the cause of the lesser darkness. But the light radiating from the central flame could not come into manifestation without the presence of darkness, neither without the presence of light would darkness be known.

There exist, therefore, two principles: the principle of good and the principle of evil, both springing from the same root, in which there exists as such no evil whatever; only good, absolute and inconceivable. Man is the product of the manifestation of the principle of good, and only in the good can he find happiness, because the condition necessary for happiness to any being is to live in the element to which his nature belongs. Those who have been born in the good will be happy in good; those who have been born to evil desire nothing more than evil. Those who have been born in the light will seek the light, and those who belong to the darkness will seek only the darkness. Man being a son of the light will not be happy as long as there exists in his nature any shadow of darkness. The man whose fundamental principle is good will find no peace while there remains one little chip of evil in his mind.

The soul of man is like a garden in which are sown an almost infinite number of seeds. These seeds will grow into plants, some beautiful and healthy and others deformed and noxious. The force from which these plants receive the necessary warmth for their own unfoldment is the will. If the will is good, beautiful plants will grow; if it is evil, it will give place to deformed plants.

The main object of the existence of man in this earth is the purification and cultivation of the will until it has been changed to a strong spiritual power. The only means of purifying the will is by action, and to do this all our actions must be good, until to do good has become a mere question of habit, when there ceases to exist in the will any desire toward evil.

Of what profit would it be to thee to know intellectually the mysteries of the Trinity and to be able to talk wisely concerning the attributes of the Logos if on the altar of thy heart there burn no fire of divine love, and if the Light of Christ shine not in thy shrine? Thy intelligence deserted by the spirit which gives life will decrease and perish, and with it thou wilt perish unless the flame of spiritual love burns in thy heart with the light of eternal consciousness.

If thou art not in possession of a love of good, better for thee to remain in ignorance, because thus thou wilt sin ignorantly and wilt not be responsible for thy acts; but those who know the truth and reject it because of their evil wills are the ones who will suffer, because they commit the "unpardonable sin," consciously and knowingly, the sin against truth, holy and spiritual. The true Rosicrucian whose heart burns with the fire of divine love toward good will be illumined in his mind by the light, he will be inspired with good sentiments, and will carry them into good effects as actions. He will need no mortal teacher to teach him truth, because he will find himself permeated by the spirit of wisdom, which is he who will be his true teacher.

All earthly sciences and arts are valueless and puerile before the excellency of this divine wisdom. The possession of the wisdom of the world has no permanent value; but the possession of divine wisdom is imperishable and eternal. Divine wisdom cannot exist without divine love, because wisdom is the union of spiritual knowledge with spiritual love, from which results spiritual power. He that knows not divine love, knows not God, for God is the source and the flaming center of love. And for this reason it has been said that although we may penetrate all mysteries, possess all knowledge, and do good works, if we do not possess divine love it profits us nothing; because only by means of love will we be able to acquire immortality.

What is love? A universal power proceeding from the center from which the universe has been unfolded. In the elemental and animal kingdoms it works after the manner of a blind force of attraction; in the vegetable kingdom it attains the rudiments of the instincts, which in the animal kingdom are completely unfolded; in

the animal kingdom it becomes changed to passion, which if it works in the right direction toward its eternal source, will raise man even to divine estate; but if it be perverted it will lead him to destruction. In the spiritual realm, that is to say, in the realm of regenerated man, love is transformed into spiritual power, conscious and living. For the majority of men of our present civilization, love is no more than a feeling, and the love which is truly divine and powerful is almost unknown among humanity.

That superficial sentiment which men call love is an element semi-animal, weak, and impotent, but nevertheless of sufficient power to lead or mislead humanity. We are able to choose between loving a thing and not loving it, but a love so superficial can penetrate no farther than the superficial conditions of the soul of the object beloved. The possession of divine love depends not upon choice; it is a gift from the spirit that resides within; it is the product of our own spiritual evolution, and only those who have reached that state may possess it.

It is impossible for any one to know what a spiritual and divine love is except the one who has reached that state of existence; but he who has obtained it knows that it is an all-penetrating power springing from the center of the heart and penetrating the heart of the one beloved, evoking to life the germs of love there contained. This spiritual *Love* you may call if you prefer, spiritual *Will*, spiritual *Life*, *Light*, for it is all these and much more, because all spiritual powers have root in one eternal center and culminate at last in power after the manner of the vertex of a pyramid of many sides.

How may we obtain this power of spiritual love, of good will, of light and eternal life? We cannot love a thing unless we know it is good; we cannot know whether a thing is good or evil without feeling it; we cannot feel it without coming close to it; we cannot come close to a thing if we do not love it, and we would find ourselves eternally in a vicious circle, never coming nearer to eternal truth, if it were not for the continual influence of the Spiritual Sun of Truth, which throws its rays into the center of the human heart, and attracting it instinctively and unconsciously, transforms the circular movement to a spiral movement, drawing man in this manner

by the "Light of Grace" toward that center in spite of and contrary to his own inclinations.

It has been said that the inclination of man toward evil is stronger than toward good, and this is undoubtedly true, because in the present stage of the evolution of man, his activities and animal tendencies are still very strong, while his more spiritual and elevated principles have not unfolded sufficiently to possess consciousness of themselves and their consequent strength. But while the animal inclinations of man are stronger than his own spiritual powers, the eternal divine light which attracts him to its center is much more powerful, and unless man resists the power of divine love, preferring to be attracted to evil, he will be continually and unconsciously attracted towards the center of love. Therefore man, even though to a certain point the defenseless victim of invisible powers, is nevertheless at the point in which he may make use of reason, becoming in a certain sense a free agent; but until his reason is perfect he cannot be wholly free, and his reason may only become perfect if it vibrates in unison and in harmony with the Divine Reason. *Man, therefore, can be completely free only when obeying the Law.*

There can be only one Supreme Reason, one Supreme Law, one Supreme Wisdom, in other words, ONE GOD, because the word God signifies the culminating point of all powers, whether spiritual or physical that exist in the universe; it signifies the Only Center from which all things, all activities, all attributes, faculties, functions and principles have proceeded, and in which all will finally culminate. Man may only hope to realize his objective while working always in harmony with the universal law, because the theory universally recognized of the survival of the fittest, and the absolute truth that the strong is more powerful than the weak, are just as true in the realm of spirit as in the realm of mechanics. One drop of water cannot by its own strength direct itself contrary to the current in which it exists, and what is man, with all his vanity and pretensions to wisdom, more than a drop in the ocean of universal life?

(To be continued)

An aspiration is a joy forever. To have many of these is to be spiritually rich. —Stevenson.

What the Sage Said

FREDERICK W. PETTIT

HE LIVED FAR from the madding crowd, and to speak with him one had to go thither, for he rarely came down from his aerie yonder above the clouds. It seemed an unending climb, made harder by a faint scratch here and there that did duty as a trail. Foot-sore and weary, at last I came upon him and when I met his gaze, I knew that I was repaid for the strenuousness of the journey.

"So they think to put an end to war through a joint understanding among nations," and his eyes sparkled, "an after-dinner agreement when things look *couleur de rose* and the vision is blurred by the fumes of *bonne chere* mixed with emotional froth!"

"That is what the world hopes," I ventured.

"Go tell the world that it is all an illusion. It thinks to avoid the harvest of that which it has sown. It can't be done."

"But surely," I said, feeling more on solid ground, "If we can eliminate the causes that have made wars in the past, we need have no fear. I mean the ambitions of rulers, financial and armament interests, racial antagonisms, and what not."

"Ever the same," sighed the Sage, "ever the same endeavors to deal with effects, thinking them to be the causes. The world in its conceit imagines that there can be no cause that it is unable to see, touch, smell, hear, or taste. It would be amusing were it not so serious," and his face had an impatient look.

"How would you possibly expect mankind to understand any other set of causes? Down there they like to have both feet on the ground; suggestions that savor of the superphysical generally bring forth a cynical smile," and I looked earnestly at the elder.

"More fools they," came back. "Can they not see that all that goes on here below is merely the picture on the screen? The real thing is up in the operating room, or to put it better, the phenomenal is the picture of the mountain mir-

rowed in the lake—the mountain is the noumenon or cause."

"But what has this to do with the abolition of war?" I ventured. "Are we not wandering into musty metaphysics?"

"If the peoples only knew, they would arouse themselves," he went on. "The fallacy in the old saw about ignorance being bliss and its being folly to be wise falls upon their vision like a London fog. The seeds of war are sown in peace. What are they? The answer is, *Man's Inhumanity to Man*," whereupon the Sage's countenance lighted with the brightness of truth. "The world imagines that peace—permanent peace—can be obtained by simply declaring that there shall be no more war, oblivious to the fact that war is a force, an expression here below of the accumulated unbrotherliness between man, which arriving at saturation point has to manifest just as two electrically charged clouds in meeting cause lightning and thunder."

"Yet there is much kindness among people," I said timidly. "How do you account for the self-effacement one finds, particularly among the humbler classes in all lands?"

"The world is not all bad," he replied, "yet it is far from the Brotherhood of which so much is said in *Lodge* and *Chapel* and which is so little put into effect on the street. Brotherhood is not understood, and until it is in its essence, there can be no permanent peace."

"That sounds discouraging," I managed to say.

"There should be no such word; get knowledge and understanding and all the horrors of life will melt away. It's easy enough and yet so hard, for men cling to the transitory as children to their toys."

"Perhaps if the man in the street could be more convinced than he is now—beyond peradventure—that the future held an abundance of ethereal toys to his liking, he might lessen his hold somewhat on the present ones," I said with sincerity.

“There is no sin in wealth rightly applied. A rich man may be nearer the Kingdom of God than a tramp, but the odds are against him because of his attachment. Where a man’s treasure is, there will his heart be found also. War in one aspect is the diversion of attachment from material possessions to Brotherhood. People imagine that Brotherhood is some kind of an arrangement among men to enable them to get along better together, a sort of man-made regulation and discipline as in the army and navy. Brotherhood is far more than that; it has been tersely put this way: It’s not a case of ‘Be ye as brothers’, but rather, ‘Ye are brothers.’ There’s the keynote to it all. Brotherhood under the Law of the Universe makes a wrong inflicted on one to become a wrong done to all, for the sin and shame of the world are yours and mine and all men’s and we share the responsibility.

“Out of all this emerges the pathetic fact that all the bad thinking—the envy, hatred and malice, and all uncharitableness of the human race—is a titanic force which accumulating down the years arrives at a point where, conditions being favorable, it finds expression. For this ripe situation brings about a stage setting as in July 1914, and war is the result.”

I listened with deep interest to what the Sage had said, but I realized that I could not assimilate it all right then and there; before I could gather together what I wanted to say, he went on:

“This little extract from a small collection of choice pieces of wisdom may change your ideas that peace is necessarily all that is claimed for it:

‘Men only see with their eyes and hear with their ears and touch with their hands. The tumult and horrors and agony of war they can perceive; they have yet to recognize the more deadly horror and destruction of their ‘cancerous’ peace, filled with blasphemy and evil—Satan’s pleasure ground where souls are suffocated in the poisonous gas of luxury and bodily ease and soft comfort.’

Go tell all that I have said and read. There is no darkness but ignorance of the real nature of war. The devil can quote scripture but there is real science and unanswerable logic in this:

‘If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?’

And so in loving we are safe, since in so doing we are holding God by the hand.”

The sun had set in the crimson west and lit up the vast expanse of ocean with glory as the Sage, after seeing to my creature comforts for the night, wished me sweet repose. The dawn on the morrow saw me on my way down the hill, ruminating over all I had heard and wondering if after all the world wanted peace for the sake of the truer brotherhood or whether only that it be not disturbed in its mundane activities, in the accumulation of wealth and the prosecution of gigantic enterprises, in all that stands for that fetish of the day—Civilization. And I arrived back in the world of men with wider vision and an urge for better endeavor from day to day.

THE CONSTITUTION OF MAN IN ANCIENT TRADITION

(Continued from page 410)

been handed down to us, generation by generation, from immemorial antiquity. If one has shown that the Rosicrucian teaching with regard to the principles of man was already ancient wisdom when the spiritual records of long vanished Egypt were written, one has helped to establish this claim.

SERVING

Working in His vineyard,
Pruning with my shears,
Wondering what will be the end,
Serving through the years.
Thinking of a Master
Who came to earth one day,
Sowing many precious seeds,
Teaching me the Way;
Clearing off the rubbish,
That I might have the grain;
Counting all my failures
Nothing less than gain.
Let me ever serve Him,
This my daily prayer,
Leaving all my burdens,
In His loving care.

—Margaret Warburton.

Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

(Continued from February)

The Reasons Why You Don't.

Instead of following the usual procedure and giving ways and means of attaining success in life, let us first set forth some of the reasons for and causes of failure. These various points will then be dissected in the usual manner. Some of the reasons for failure are:

1. A wrong attitude and feeling toward life in general. A wrong purpose or motive, and lack of good will toward your fellows.

2. Lack of a definite goal or objective. Interests, ideals, and ambitions too diversified, causing lack of intense desire for progress along any one line. Intense desire is necessary in order to overcome inherent resistance to endeavor and change.

3. Lack of faith in self.

4. Being bound and held by the psychology of those about you. Being in an atmosphere of pessimism, failure, or semi-failure, and seeing self on that common plane of failure with those about you.

5. Over valuation of the concepts of specific personalities as regards your own possibilities. Certain persons whom you look up to think of you as mediocre John Jones. You think those persons are very wise, and therefore you *must* be mediocre John Jones. This is one of the greatest of human holdbacks, the inability to cut loose from the concepts of the mass and from the concepts of specific personalities.

6. The side pull and the backlash. Having within your own being certain phases which at intervals may pull you with great intensity in some direction other than your selected goal, or which may cause an emotional spree with destructive pains.

7. Failure to keep the Fountain of Ideation clear. Failure to carry into action all constructive ideas which come to you, in order that you may be able to receive new ideas.

8. An infant expects mother to bring him the

bottle, and cries in rage when it is not forthcoming. The human infantile trend which desires shelter and protection, which expects the world to bring ease and success as mother did, and which longs for the easy road, *even in disease if may be*, makes use of subtle psychic mechanisms to delude self and deliberately though unconsciously, hold self back and down.

9. Perhaps you tell your friends and relatives with great vigor and enthusiasm what you are "going to do." Your "easy road" self has simply caused you to release the emotions and energies of ambition through verbal expression instead of through action.

10. Perhaps you explain to others and to self and give many plausible and sound reasons why external conditions are all wrong for real success, or perhaps you place the blame upon other people. The "easy road" self simply projects these "reasons why you can't" into your consciousness. They serve to hold you back from real effort.

11. Perhaps you say, "tomorrow will be a better time than today." The regressive self held you back easily that time.

12. Or perhaps you read or sit in the movies and spin idle phantasms of self in positions of glory and grandeur. And after an hour of it you rest in peace; you have attained success—in impractical phantasy—and another hour, another day have passed.

Point One

In speaking of a wrong attitude toward life in general, one does not necessarily refer to what are commonly called virtues and sins, for on every hand it will be seen that the traits commonly spoken of as virtues have no essential connection with that which is called success.

1. Desires for progress along entirely unpractical and unsocial lines which are purely of a daydreaming nature, cannot bring well rounded development of life.

2. The two prime requirements for true and permanent progress are that you either serve, aid, or advance society in some way, or that you improve, evolve, or perfect your own creative senses.

3. Any activity which gives society advancing knowledge or creative ideation, or which heals the bruises of a struggling race, is beneficent, and all Nature will work for you.

4. Any activity which perfects your own creative faculties is in accord with your purpose in life, and all things will conspire to aid you.

5. For you live, primarily, not for good or evil, but to evolve the senses, faculties, and powers of creative ideation.

6. And if your efforts in life advance society or perfect yourself in creation, you may reap therewith all harvests which man calls good.

7. The desire to get something for nothing is the most prevalent erroneous attitude toward life. It cannot be done; compensation always rules, and exactly what you put forth effort for, you receive.

8. Or, if you receive without labor, the situation is even more pitiful, for greater loss and pain will follow in some manner.

9. Greed, which considers self at the expense of all others, brings its own bitter fruit.

10. It is well to overcome lack of faith and confidence, and it is well also to remember that at the other extreme are delusions of personal grandeur and importance, an exaggerated ego. It attracts its own downfall.

11. Yet there are those unselfish ones who seem to seek to serve society, to aid others, to lift from others all of their care and burdens, and yet though they seek to serve, they fail.

12. If the motive in serving is to have the pleasure therein, they have received their reward. And, unfortunately perhaps, each must work out his own destiny. You may lift the burdens and problems from another only when he or she is utterly down and out. You may aid people to their feet, and then Nature says to them for you, "Now stand upon your own two feet and make and earn your way." If you seek to do that for others which will soften and unfit them for life, you will be unceremoniously removed from their life in order that they may

work it out and receive that which they earn. Teach others to help themselves. A desire to unduly "help" others gives one a gratifying sense of superiority and self-approbation but does no one any good.

A Center of Ideation

In order that these points may more readily crystallize as we proceed, let us digress for the time and consider the fundamental and basic principles of any Center of Ideation.

Select any unit of Nature you may desire—a human hair, an elm seed, a mineral cell, or any other unit, ethereal or concrete.

Imagine within that unit an immeasurably "small" spark of divinity—an actual spark or center complete in itself, an exact duplication of the primordial Center of Creation, an actual center of the same eternal essence which pervades and which is the universe.

This Center of Ideation of which you think may be the electron or the unit or the planet Earth.

Any Center of Ideation commanding any unit of ideation follows the identical basic principles which every other Center of Ideation follows.

Each Center of Ideation is a central commanding spark, an emanation from and duplication of the primordial Fountain of Creation.

Its principles are:

1. It seeks to express *exactly* the idea with which it is imbued and *which it is*.
2. It seeks to protect and sustain its expression or its idea.
3. It seeks to reproduce and recreate its *kind* of ideation.
4. It serves as a part of the unit of a higher commanding Center of Ideation, or serves the needs of a higher Center of Ideation.

You may take these four principles and apply them where you will. Always think of the central spark within each unit.

Recall that this central spark has all power and knowledge to fulfill these four principles as far as its stage in creation allows.

Think of the spark in the elm seed. Apply the four principles.

Now think of the aggregation of Centers of Ideation in the "Subconscious."

Now think of something which you desire to do; stop now; again think of something you desire to do.

You have vibrated into existence a number of Centers of Ideation. You have just created a number of little people who now dwell within you. They seek to:

Express the idea with which created.

To protect and sustain themselves.

To reproduce their kind by vibrating their idea again through their "Creator," your conscious thought.

They serve as part of the little city within you which we have termed the "Subconscious."

Point Two

1. Ambition may be said to have two causal forces, which are but two angles of the same primal force.

2. One of these is the inherent human need for expression—soul expression in creation. The other is the universal human urge to become superior to one's fellows. You might reflect for weeks with profit upon the points which follow and still be learning from them.

3. Regarding the inherent human need for expression: Man lives entirely in the reception and expression of ideas, evolving into the perfected creator. Nature balances all things. Man receives ideas. Man must express ideas or die in pain. Man *must* create in some form. The necessity for expression is a soul need.

4. Regarding the human desire for superiority: This is of the sex or emotional phase of man, the urge to be greatest or most important. Now note: every urge toward superiority *has its root in a former impression of inferiority within*. An impression is received, and a feeling of inferiority results. Centers of Ideation in the psyche or Subconscious are centered in the idea of inferiority. They must express themselves and *create* inferiority elsewhere, either by effort or by infantile means of ridicule and the like.

5. Both the necessity for expression in creation and the urge of superiority are normal human attributes. The soul is here to evolve expression, and the urge for superiority is the motivating force which actuates labor and effort. And the labor and effort are to develop the powers and faculties of creation.

6. We have already said that any ambition

or desire, to be successful, must either serve society or develop the creative faculties of self. Now think deeply on this.

7. The principle of the building of the Subconscious is *Self-Identification* with every human activity upon which the attention is focused.

8. And when you give thought and attention to any human activity, you create desires or Centers of Ideation within yourself, seeking to express that particular idea.

9. Every daydream of your life has created Centers of Ideation seeking corresponding types of expression, until there is a great assemblage, all seeking expression in entirely different directions.

10. Most of these are the fruits of unpractical, egoistic phantasies of personal glory and grandeur. *The great purpose of motion pictures and fiction in man's evolution is to split the black phase of the human psyche in countless directions, and thereby into helplessness.*

11. You might imagine that you had a great army of workers and that you provided each of them each day with a certain amount of rations and supplies. But imagine the vast army divided into countless little groups, that each group had had instructions to do something entirely different from all the rest, that none of them knew or cared what all of the other little groups were working for, and that there was no definite plan that all worked toward. Your army as a whole would produce no great result other than internal quarrels and chaos.

12. Consider that you have a certain amount of steam pressure per day. You allot it among your workers. Each group wants to dominate the machine for its own purpose. Each wants to do a different thing. You created them and told them to do it. With such a scattered army of desires, quarreling among themselves, you cannot have an intensely unified aggregate desire along *any* one line. And without unified desire you cannot have the continuous effort nor the automatic concentration necessary to produce results.

(To be Continued)

A friend is one of life's best blessings. To be a friend is to be lifted a little way towards heaven each day. —Selected

Question Department

Is Rapid Occult Development Possible?

QUESTION:

Suppose a man has been materially inclined for years, has been of the earth earthy, has used tobacco, meat, and liquor, and has had no interest in religious matters. Then he suddenly takes to occult studies and is persuaded by a so-called teacher that he can be developed and initiated into the higher realms in a very short time, is in fact promised by the occultist to be shown a short cut to heaven. Do you think such quick work is possible, and if so could you help one to find this path?

ANSWER:

10th chapter of St. John, first verse:

"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

2nd verse:

"But he that entereth in by the door is the shepherd of the sheep."

This wonderful parable of Christ gives the answer to the above question, for does it not plainly say that there is but one door, one way by which to enter into the heaven worlds, and that there is no short cut? But in this venturesome and precocious age we find many spiritual thieves and robbers. Many are breaking into this sheepfold by some other way. However, there is but one way by which one may legitimately enter and that is the way taught by the Christ, and He tells us that *He is the door* through which the shepherd may enter.

Many students have entered on the path of spiritual endeavor who, at the beginning of their investigations, met with teachers who through exercises developed them to the extent that they were able to contact the lower Desire World. Some have even left their physical bodies and have had wonderful experiences in soul flights, when suddenly their power left them, and they were then most desolate and felt it as a dreadful

loss. They may be likened to the man who has been taken to the top of a beautiful mountain, has been shown the sunrise, and has then been cast into a darkened mine where all is darkness around him and where he is left to grope his way to the light.

When man passes out of his physical body at what is called death, the soul must work its way through the Etheric Region, the Desire World, the World of Thought, and thence into the higher realms (see diagram, "*Cosmo-Conception*," page 54). It is impossible for the soul of man to pass through these various regions unless it has gradually thrown off the coarser matter pertaining to each of the regions below. Now, if the soul has clothed itself during earth life with all the coarse matter which belongs to the lower Desire World, the man may be deluded by an ignorant or perhaps unscrupulous occult teacher who claims to be able to initiate him into the superphysical realms before purification has taken place. He may be a thief and break into the lower Desire World for a time, but unless he has by a pure life of service and prayer purified his vehicles and woven the "*golden wedding garment*," the purified soul body, he cannot sit at the "*wedding feast*" and he will be turned out into outer darkness.

The method of development in accordance with the Rosicrucian Fellowship teachings may be found on page 430 of the "*Cosmo-Conception*," entitled, "The Method of Acquiring First-Hand Knowledge."

LIFE AND THE VERNAL EQUINOX

QUESTION:

Why does all life seem to spring into manifestation about the time of the vernal equinox?

ANSWER:

As stated in the Rosicrucian philosophy, the Christ Spirit, the source of all life, begins to draw into the earth at the time of the fall

equinox about September 21st, and becomes entirely indwelling at Christmas time. Then the earth is permeated with the life principle thus brought to it. This life principle is the fructifying principle which enables plants and vegetation to germinate or sprout. Between Christmas and Easter the Christ Spirit gradually withdraws from the earth, and is entirely liberated from it at the latter period, having supplied the earth with the necessary vitality to carry on its work of germination and plant growth during the spring and summer.

At the time of the vernal equinox the sun crosses the equator into the Northern Hemisphere, and its rays then become more nearly vertical in this hemisphere, thus imparting more of their heat to it. As the growth of plants is dependent upon heat as well as the life principle, we find that at this period of the year we have the two necessary elements present. The result is that nature buds forth in all her various spring activities, and life is in manifestation everywhere.

The preceding is true of the Northern Hemisphere. In the case of the Southern we find an opposite condition. The Christ Spirit has infused its life throughout this hemisphere as well as the Northern at Easter time, but the sun has passed from it to the Northern so that its rays instead of falling nearly perpendicularly upon the land fall obliquely. The result is that although the Southern Hemisphere then has the necessary life principle, it does not have the necessary heat to cause germination and plant growth. Therefore these processes are delayed for six months until the sun returns below the equator, when a portion of the life principle has escaped, thus handicapping the plants in their growth.

On account of the preceding the Northern Hemisphere has a decided advantage as regards its evolution at the present stage of history, but Mr. Heindel has stated that at a future period the rotation of the poles will bring the Southern Hemisphere into the same relative position now occupied by the Northern, and at that time it will have its turn and its evolution will be promoted to a greater degree. Thus in the end both hemispheres will receive the same advantages.

ANIMALS UNDER ANAESTHETICS IN
VIVISECTION

QUESTION:

Is it true that animals which are subjected to vivisection under anaesthetics do not suffer as much as human beings under similar circumstances, and is this a *bona fide* argument tending to justify vivisection?

ANSWER:

It is a decided fallacy that the animals do not suffer as much as human beings under the conditions obtaining in vivisection. The seat of sensation in both animals and human beings is the vital body. When a person is put under the influence of an anaesthetic, it forces the ego, the threefold spirit, out of its vehicle and it then rises to the higher spiritual planes, leaving both the physical and the etheric regions behind, and as a result the spirit does not feel the sensation of pain from an operation. But the animal has no ego or threefold spirit. Therefore its consciousness is focused entirely in the etheric region and the lower planes of the Desire World. As a result it cannot escape from the sensation of pain because its consciousness is not removed from that plane, which is correlated to its vital body, and which as stated above is the seat of sensation.

Not only is the consciousness of pain not dulled by putting the animal under an anaesthetic, but on the contrary it is increased for the reason that the hampering or deadening effect of the physical body is removed, and it feels in an intensified degree the pain caused by the vivisection. The animal under an anaesthetic is unable to express outwardly the signs of pain because its physical body is benumbed by the anaesthetic, but the pain itself is not done away.

These facts as determined by occult investigation dispose very thoroughly of the argument mentioned in the question as favoring vivisection.

Be resolutely and faithfully what you are; be humbly what you aspire to be. Man's noblest gift to man is his sincerity, for it embraces his integrity also.
—Henry D. Thoreau.



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 must not be confused with fortune telling. As the tides are measured by the motion of sun and moon so also are the eventualities of existence 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 make a better man or woman of the soul entrusted to your care.

Therefore, the message of the marching orbs is so important that you cannot afford to remain ignorant thereof.

Amblings of an Amateur in Astrology

MABEL TROTT

(Continued from February)

THE LIVES OF THE friends above mentioned were for the most part just commonplace. So I began a search for lives with something just a little more out of the ordinary. The baby son of this same brother has one of the most remarkable charts that I have yet studied. There is not a square nor an opposition in it nor even a conjunction of two evil planets. Mars and Saturn are the nearest to such, being nine degrees apart and within one and one-half degrees of an exact parallel. The opportunities of this child will undoubtedly be very promising.

Curious to see how the planets were situated in the charts of some extremists of a Christian cult. I found Uranus, Neptune, and Mercury so placed as to indicate "one espousing a queer, narrow, or fanatical religious belief," and Saturn exerting a very strong influence. I also found these people to be more than ordinarily subject to coughs and colds, and often suffering from some disease indicated by Saturn.

Then I studied a poor, little unwanted girl, the fruit of animal passions. Her chart is a pitiful contrast to that of the dear little lad first mentioned. Mercury is retrograde in Scorpio in the fifth house, exactly conjunct the sun, less than two degrees from an exact conjunction of the Moon, and square Neptune in Leo; Mars and Saturn are in the fourth house. Thus she has the turbulent disposition and poor health bestowed by the conjunction of the lights in Scorpio on the cusp of the sixth house, and the deficient mentality of a combust and otherwise afflicted Mercury; last but not least, the home conditions of this poor child make one's heart ache.

A friend was visiting me from another state. While here she received a letter as follows: "Susie, the girl whom you left in charge of your things is packing up the silver and a part of the bedding and taking them to her home. She says you gave them to her."

"Well, I did not!" said my friend. "To put it plainly, she is just stealing that stuff; other-

wise she is one of the best girls I know. She is about to be married, and I suppose she wants my things. Poor girl! but I must stop that." The letters were written that stopped it.

When my friend returned home, I asked her to send me if possible Susie's birth data. She did so. Mars is conjunct Neptune, both retrograde in Gemini, intercepted in the twelfth house, and square Jupiter—the clear mark of the thief in odd, peculiar ways; and through this fault will result sorrow and her undoing.

Is it any wonder the study of astrology grips one more and more? And this is only the beginning.

Part II

For some time now I have not had to ask my friends, rather timidly, if they would mind my studying their horoscopes. It is only when there is some extraordinary case I wish to study that I make a special effort to get the data. My friends have friends who say, "I wonder if she would do my horoscope? I want it so very much." Even my children, who were for a long time scoffers and who even yet sometimes make a joke of it, will inclose a set of birth data in their letters home with a request for a horoscopolical reading for others. "I told them I thought you would do it, for they are friends of mine and they want it very much," thus admitting that in spite of their scoffing they have been telling the other chap about mother's queer study, else how would he know of it?

Self-pity does not always mean self-conceit. I have proven that! A soul may be struggling along through the very valley of humiliation and pity itself without egotism. Then if the lesson is well learned, what seem to be waves of self-pity will suddenly be transmuted into an all-embracing wave of pity for the rest of the afflicted world.

I shall never forget how I felt when after long struggling with the details of reading the different positions and aspects of the planets, the general import of my own life chart impressed itself upon me. At first I was stunned. Then a wave of disbelief came over me. But there was no relief in that, for was not the present and the future proven by the past? Indeed, yes! by at least a half lifetime of the past. Then al-

most like a voice came the words into my mind, "Whom the Lord loveth, He chasteneth," "Well he loves me entirely too much then," I replied to myself. I laid my head on my arms and wept as wave after wave of self-pity surged over me.

Then my emotions began to change. "It's only a part of life, and there is experience there, heaps of it and excitement no end!"

My life was no more bitter than the ordinary one. In fact it had not been nearly so hard as some. I did not know any one of my age with whom I would have exchanged. If that were the case, then really their charts must look worse than mine. If that in turn were so, then they should be wept over on principle, and I wept over them. Life is a sort of a game to be played the best one knows how and laughed over as one goes along. But many times since that first time as I've looked into the souls of my fellow beings through the little round window of the horoscope, I have wept at the burdens laid upon them, and yet the same tears were tears of joy over the courage with which they bore them. In fact, I have learned to love my kind for 'tis a brave world after all! That is why I have written all of this: not to call attention to myself, but to show the way in which I really began to see others.

But going back again. These were the first impressions, the first half glimpses as it were, of the light. Later without a doubt I shall say the same of my present degree of knowledge. The most cruel first impression was that the stars were infallible and the life marked out *must* be lived. I had to learn that the influence was impelling but not always compelling, and as I talk to people now to whom this science is a new revelation, I am very careful to emphasize this that they may not be hurt and discouraged.

Then I began to hunt for "hinges" as someone has called the helpful aspects. Also I reviewed my own life story from birth as I had been told it, and then began to juggle with that queer little wheel of mine and try experiments. Needless to say that first spasmodic, fearful sorrow was soon gone, and I was intensely interested in the little roulette game of life that was not a game of chance after all. And I began to find out some very interesting things. I sometimes shed a tear over a life map, but there's a

difference. They are not tears so much of sorrow as of love and desire to help the soul portrayed there on to higher things. I think I know how Christ felt as He wept at the tomb of Lazarus. They were not tears of sorrow but of love, for He knew that He could lift Lazarus up, and He wanted the lifting to be done to the Father's glory.

I always pray for and send especially strong, loving thought forms to my children. Not that I feel they are entitled to more or better thoughts to help them along than any of the rest of the world, but because they were given to me as my particular job, as it were, taking for granted at the same time that the rest of the children in the world, to a great extent at least, were someone else's job.

The study of their birth charts only accentuated this feeling and caused me to labor more faithfully, if possible, to surround them with the best and most loving thought influences, but it did more than that. It prompted a greater effort to extend these influences that they might reach a greater number of people, and more especially those whose horoscopes I had been able to study. It made them seem more my own somehow—more dependent upon me in some way. Wishing to not fail in my responsibilities to them, I exercised the utmost care in striving for higher and still higher standards of living.

The more I studied my own chart, the more wonderful it seemed to grow—the discovery of the "kings." While limited and bound down by a moon, Neptune, and Mercury in ill aspect to one another, yet even Mercury, the most afflicted, received a ray of help; also the variety of ways in which will power may be exercised is something to be indeed grateful for. The first requisite for me has probably been the experiences necessary to cultivate that will power and a spirit of patience, in order that the Mercury influence may be overcome; then without doubt other opportunities will be ushered in by Jupiter in later life.

Being born on the cusp between two signs is not unusual, and so adds variety to life and gives a disposition at least able to appreciate and enjoy that variety. The sun in a third sign broadens, if unafflicted, and gives greater scope

for development. One of the queerest jugglings that can be worked with the horoscopes wheel happened in this wise:

The writer was born at nine o'clock and seemingly lifeless. This hour brought the Ascendant on the cusp between a common and a cardinal sign. Assuming, then, that the stellar influences leave their imprint on the plastic infant body, mine must have partaken of the nature of both these signs, and the positions of the planets at that moment must to a certain extent at least have colored my path of the future. At the earnest solicitation of my mother the nurses began the work of reviving the apparently lifeless child. After nearly an hour or at about ten o'clock there was a gasp and a cry, the first full breath being taken into the lungs, and according to authorities this constitutes birth. A chart erected for this hour brings the tenth degree of the cardinal sign upon the Ascendant, and a number of the planets which were near the cusps of the houses were brought into the houses preceding.

The past must prove the present. It is a fact that during the early part of my life especially, the marks of the common sign predominated on my body. As life advanced my body and features grew more and more like those given by the cardinal sign, though certain marks of the former continue. As to the planetary positions, my life has been checkered and varied enough to make the positions in both charts true indicators of events. And I like to think that the pliability of this wheel of fortune may widen the scope of free will to an almost boundless extent when I have once learned how to rightly exercise it.

A SEED

A wonderful thing is a seed—

The one thing deathless forever;
The one thing changeless, utterly true;
Forever old and forever new,
And fickle and faithless never.

Plant blessings and blessings will bloom;
Plant hate, and hate will grow.

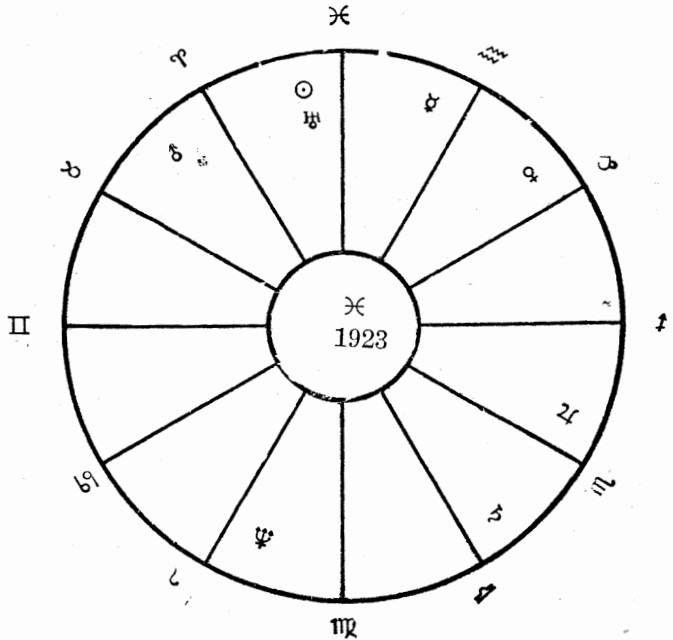
You can sow today; tomorrow shall bring
The blossom that proves what sort of thing
Is the seed, the seed you sow.

—Wirt Sikes.

The Children of Pisces, 1923

Born between February 20th and March 21st, inclusive.

EDITOR'S NOTE.—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign in which the Sun is at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what a person is like, for if these characteristics were his only ones, there would only be twelve kinds of people in the world. We shall improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign in which they are during that month. This will give an accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscope cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month *after* June, 1917. The price of back numbers is 25c each.



The children of Pisces are naturally of a most sensitive and retiring nature, wanting to draw away from people, and finding it very difficult to express themselves. As a result they are very much misunderstood. Their better side is often hidden from their friends and relatives, and they are also easily influenced by their environment.

Pisces being a double-bodied sign with two rulers, Neptune and Jupiter, naturally we look for two distinct types of Pisces children, the one most in evidence being determined by the sign which is rising at the hour of birth and the general position of the planets.

The children born this year while the Sun is passing through this mystical and occult twelfth house sign will be supersensitive and very intuitional, for we find the mystical and advanced planet Uranus in Pisces in trine aspect to Jupiter, one of the rulers of this sign. This last named planet is in the occult and watery sign of Scorpio. The trine aspect between these two planets will be effective during all the month. The position and the aspect of these two planets will give these timid Piscean children a love and desire for advanced religious teachings, especially with the

occult planet Neptune in the heart sign of Leo, and this planet being sextile to the planet Saturn during the entire month. The practical and balancing influence of Saturn combined with the benevolence of Jupiter will give them a sane and a clear outlook on the deeper mysteries of life, and there will be little danger of their misuse.

We find, however, a very powerful and subtle configuration which if the parents do not guard against it, might lead these children into a very selfish, materialistic, cruel, and destructive path: Mars, the planet of dynamic energy, when used rightly may bring about wonders, but when afflicted as in this case in its own home, the fiery sign of Aries, its influence may become a real danger to the child as well to those associated with it. These Piscean children should be led and watched closely, for Mars is afflicted by the opposition of Saturn, the planet of obstruction, which is most powerfully situated in the sign of its exaltation and also in its own decanate, nineteen degrees of Libra, where its obstructive influence may be used most destructively and also cause one to become cruel and unfeeling. If the child is allowed to drift and respond to the ad-

(Continued on page 431)

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting and printing, the calculation and reading of each horoscope requires much of the editor's time. *Please note that we do not promise anyone a reading to get him to subscribe.* We give these readings to help parents in training their children, to help young people find their places in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your good fortune; if it does not, you may be sure your application has been given its chance among others.

We Do Not Cast Horoscopes

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the inconvenience of returning their money. Please do not make us this extra work. We cast horoscopes only for this department of the magazine and in connection with our Healing Department. We do not read horoscopes for money, for we consider this a prostitution of the divine science.

EDITOR'S NOTE:—If complete data (full name, sex, birthplace, year, month, day, hour and minute—if known) is not sent the reading cannot be made.

VEIKO ANTHONY K.

Born May 24, 1916. 4:20 A. M.
Long. 88 W., Lat. 42 N.

Cusps of the Houses:

10th house, Aquarius 6; 11th house, Pisces 3;
12th house, Aries 13; Ascendant, Taurus 29-50;
2nd house, Gemini 24; 3rd house, Cancer 15.

Positions of the Planets:

Sun 2-53 Gemini; Mercury 19-15 Gemini;
Venus 13-44 Cancer; Saturn 14-3 Cancer; Nep-
tune 0-23 Leo; Mars 27-59 Leo; Uranus 19-42
Aquarius; Moon 5-33 Pisces; Jupiter 23-48
Aries.

This boy has the fixed and tenacious sign of Taurus rising, which gives him great determination, and he will not be easily turned aside from the course which he lays out for himself. This sign, however, is ruled by Venus, which planet therefore becomes in one sense the ruler of the horoscope. Venus is the planet of love and attraction, and therefore these qualities will diffuse themselves over the entire life to a certain degree. This rulership of Venus will tend to mitigate the stubbornness and brusqueness which Taurus would otherwise show.

The Sun is placed in the intellectual sign of Gemini and in the first house, which tends to give aptitude and a liking for intellectual pursuits in the form of reading and speaking. It also gives deftness in the use of the hands. The Sun is in sextile aspect to Neptune the latter being placed in the house of the lower mind, which brings out its better qualities. Neptune is the planet of inspiration derived from sensing the

finer worlds, and therefore the native will very likely be able to sense the conditions which obtain in the superphysical realms to some degree even if this does not extend to the degree of clairvoyance. The square of the Sun to the Moon indicates a lack of harmony between the personality and the individuality, the latter being the real inner character.

The square of Mars to the Sun gives a great deal of energy, much of which will be directed into unprofitable channels, for such an excess of it will be used as to frequently defeat its own object. This boy should be taught to look before he leaps in all cases and consider carefully every possible course of action before deciding which he is to follow. This aspect indicates friction with men and those in authority, but this tendency can be overcome if it is recognized as existing and a watch is put on the passions and emotions. It tends to give a quick temper, and this should be carefully watched.

A very good mentality is shown in this horoscope by the sextile of Jupiter to Mercury and by the trine of Mercury to Uranus, Mercury being in the first house. The former aspect gives educational facilities and the ability to learn easily, also breadth of vision. The latter aspect brings out the inventive faculties and will enable the boy to get into touch with thought currents from which he may derive inspiration for new inventions of various sorts. Mars trine Jupiter gives a degree of executive ability and the faculty for conducting business successfully. This is reinforced by the sextile of Uranus in the tenth house to Jupiter, which brings the beneficence of Jupiter and the inspirational inventiveness of Uranus into harmonious relations with each other. This tends to give a philanthropic turn of mind but leads to philanthropy which believes

in helping others to help themselves. It believes in introducing methods which will do away with the causes of poverty and disease and therefore do away with the necessity of relieving these conditions.

Venus is in conjunction with Saturn which is not particularly good from the social standpoint because it tends to make a person selfish as regards social pleasures and activities. This can be transmuted by realizing the weakness and by helping others to be happy instead of devoting all his efforts to obtaining happiness for himself.

Jupiter in the twelfth house so well aspected by Uranus, Mercury, and Mars indicates decided ability for institutional work in caring for the afflicted, and much success therefrom. Uranus in the tenth house indicates a profession having to do with the finer forces of nature such as electricity, also marked success in such a profession.

VOCATIONAL

EDWIN L.

Born July 3rd, 1900. 3:55 P. M.
 Long. 122 West, Lat. 48 North.

Cusps of the Houses:

10th house, Virgo 6; 11th house, Libra 7; 12th house, Scorpio 1; Ascendant, Scorpio 19-34; 2nd house, Sagittarius 20; 3rd house, Capricorn 27, Aquarius intercepted.

Positions of the Planets:

Jupiter 1-55, retrograde, Sagittarius; Uranus 9-13, retrograde, Sagittarius; Saturn 0-58, retrograde, Capricorn; Mars 4-42 Gemini; Neptune 27-19 Gemini; Sun 11-31 Cancer; Venus 18-32, retrograde, Cancer; Mercury 7-33 Leo; Moon 0-28 Libra.

This young man has the martial sign of Scorpio rising, with Mars, its ruler, placed in the seventh house, governing partnerships and the public. Therefore it is evident that a vocation which would bring the native into contact with the public would tend to make him most successful, and he would probably be more successful in partnership than when working by himself, although the excess energy of Mars is likely to bring some friction both with the partner and with the public. Mars is favorably aspected by the Moon and Mercury, which shows that the mentality is

particularly well adapted for success in either of the fields noted above. The sextile of Mars and Mercury gives a keen, forceful mind, and the good aspect between Mars and the Moon gives a strong, constructive, imagination through which the native will be enabled to perceive business possibilities for success wherever they may exist. However, Mars has the opposition of Jupiter which tends to over-optimism and extravagance. These tendencies will have to be carefully watched or the result will be over-expansion in business and possible collapse.

The ruler of the sixth house, which governs employment and employers, is Venus, which is placed in the eighth house. This would indicate that legacies in some form either of business or good will may form a feature in the business life. It is quite possible that the native might fall heir to some business in which he would be successful through the good will and social qualities imparted by Venus.

The profession is ordinarily indicated by the tenth house, which in this case is ruled by Mercury. This would indicate a mental profession of some sort. Virgo, the sign on the cusp of this house, is the sign of discrimination, and it imparts this power to the native, also good judgment. Lawyers are frequently given by this sign. Mercury in Leo in the ninth house, sextile to Mars and the Moon, indicates decided aptitude for law and probable success in it.

We find the Moon posited in the tenth house in the latter degrees of it. Therefore it will have a certain influence on the profession. The Moon is a changeable, vacillating planet, and placed in this position would indicate indecision and changeability relative to the profession. These tendencies can be overcome, however, if the native recognizes their presence and uses his will to not give in when they are in evidence. The Moon rules women, and therefore a profession which brings the native into contact with women in some capacity will very likely be followed. Saturn, the planet of obstruction, is square the Moon, and therefore the relations with women will be fraught with obstructions of various sorts which, however, the native can overcome by tact and diplomacy and giving up the determination to have his own way in all respects. This aspect

(Continued on page 435)

Studies in The Rosicrucian Cosmo Conception

The Desire World

KITTIE S. COWEN

(Continued from February)

In the affections, emotions, and desires there is a lower and a higher phase of manifestation. The lower phase results immediately from the simple gratification of any of the senses. The higher phase is based upon idealism, knowledge, and thought.

The Desire World differs from the Physical and Etheric Regions in that a different set of laws is in operation there as determined by the rate of vibration prevailing.

The Physical (or Chemical) Region is the realm of form.

The Etheric Region is the home of the forces carrying on the life activities in these forms, enabling them to exist and move and propagate. The vital or etheric body is moist and aqueous (watery).

The Desire World is the home of forces that quicken the dense body and impel it to move. The Desire World is ever changing light and color in a rarified fluidic state, glittering in flashes and emitting sparks. The invisible dynamic power of the invisible world is stored here ready for use in the desire body. The Desire World pulsates through the vital bodies of man, animal, and plant and the dense body of the mineral. The animals and man have individual desire bodies, which enable them to experience desire, emotion, passion, affection or wishes.

Desire Stuff:

Desire stuff is a rarified fluidic substance of ever changing light and color, in which the forces of animal and man intermingle with the forces of innumerable hierarchies of spiritual beings which do not appear in the physical world (Nat-

ure spirits and angels do appear here.) Archangels (group spirits), the so-called dead, and the Lucifer Spirits, who are particularly active in the dry and fiery desire body, work here, and all of our desires, wishes, emotions, affections, and passions are formed of the substance of the desire world.

Were it not for the incentive supplied by the cosmic forces (Archangels, the so-called dead, and the Lucifer Spirits) active in the Desire World, playing through every fibre of the vitalized body, urging action in this direction or that, there would be no experience and no moral growth.

In the lower regions of the Desire World the whole body of each being can be seen, but in the higher regions only the head seems to remain. In the Desire World we find the archangels very active. Their densest body, though differing from ours in shape (theirs being usually globe shaped) and being made of desire stuff, is used by them as a vehicle of consciousness in the same manner that we use our body. They are expert manipulators of forces in the Desire World (the forces that move all the world to action), and work with mankind industrially and politically as arbiters of the destiny of the people and of nations. They are the race and national spirits, uniting whole nations by patriotism or love of home and country. They are responsible for the rise and fall of nations. They give war or peace, victory or defeat, as it serves the best interests of the people that they rule. They are of varying grades of intelligence, not all being fitted to govern nations or tribes. Some are not fitted to rule human beings at all, and from these are

taken the group spirits that govern the evolution of animals. The more highly evolved a country is, the more highly evolved is the race spirit that controls it, and the same is true relative to the group spirits and the animals under their control. The archangels through their work with animals and man are evolving to a higher status. It is the work of the race spirit archangels that is responsible for all racial likenesses, such as light and dark hair and skin. (Ex: light, Scandinavians; dark, Italians). However, the more advanced a nation becomes, the wider diversity there is in type. This is due to the individualized Ego expressing its own individuality in form, features, and characteristics.

The animal group spirits have a human body and an animal head, and actually do live in the Desire World. They may be spoken to and are much more intelligent than the average human being. The group spirits work upon animals through their desire bodies, calling up pictures which give to the animals certain feelings and a suggestion as to what they must do.

In the lower regions of the Desire World there is the same diversity of tongues as on earth, and the so-called dead of one nation find it impossible to converse with those who have lived in another country while on earth. But in the higher regions the difference in languages gives place to a universal mode of expression which absolutely prevents misunderstanding of meaning. There each thought takes a definite form and color perceptible to all, and this thought symbol emits a certain tone which is not a word, but which conveys its meaning to the one to whom it is addressed, no matter what language he spoke on earth. Here form and sound blend.

In the Desire World nothing is opaque, and all is light. There is one continuous day. The spirit, freed from the physical body, does not need sleep, and consciousness is unbroken. Desire substance is not subject to expansion or contraction, heat or cold; hence summer and winter are nonexistent. The only method of gauging time is through *astrology* by noting the position of the stars and particularly the precession of the equinoxes. It is unnecessary to take nourishment in the Desire World, for the desire body needs no food. However, many people are not aware of this fact, and therefore in the lower

regions of the Desire World they sometimes go through all the motions of ordinary housekeeping.

After the Lucifer Spirits showed the human life wave how it was possible to use the creative force indiscriminately and at any time, the majority of humanity began an almost entirely unchecked use of it. As a consequence of the hardening power of desire, "coats of skin" soon enveloped them and separated them from one another. Those who practiced least restraint upon their desires and their gratification through the misuse of the sex force crystallized their bodies more rapidly than the others, degenerated, and became apes. Their size also dwindled as they approached the line where in time the species must become extinct. They are the special wards of the Lucifer Spirits.

(To be continued)

THE CHILDREN OF PISCES, 1923.

(Continued from page 427)

verse influence of these two planets, it may meet with material and spiritual failure in life and the twelfth house tendencies of self-undoing be actually expressed.

The children born between the 20th of February and the 12th of March will be more inclined toward intellectual studies than those born later, for during that time Mercury, the planet of reason, is in the intellectual sign of Aquarius, but after the 13th of March when this planet passes into the sign of Pisces, there will be less desire for mental work, for the Piscean as a rule is mentally lazy—his intuitions are often the cause of his not making the effort to acquire knowledge.

As to vocations, it is difficult to place them in any one particular branch of work, for with the planets scattered all over the zodiac they will be versatile and very changeable and will find it hard to make a choice. Also they will have difficulty in keeping to any one thing long enough to make a success of it; but they will have the natural faculty for doing any kind of work. Mars in Aries, Mercury in Aquarius, and Saturn in Libra, will give executive ability, and these children when grown would make good managers for others.

Children's Department

Anniiki and Sakko

MARY-ABBY PROCTOR

LITTLE ANNIKI was a baby and slept most of the time during the long, hard voyage over the choppy waters of the North Sea and the angry wind-tossed waves of the Atlantic; but her parents and brother Kustii, even little sister Luohi, remembered too well those icy winds and roaring, tearing billows that swept over the topmost parts of the small merchant steamer that was taking them to their new home—the home with Uncle Lokka in that far-away country, America.

The Paannanen family arrived in the early spring, and by autumn when every one was busy from morning till night harvesting the crops, baby Anniiki was able to toddle about indoors and out.

Even Mother and ten year old Luohi were out in the fields all day long; oftentimes Anniiki had her bottle of milk and a nap under a shady tree among the workmen. She was free to wander from the house to the fields as she chose, and did so many times a day.

In her wanderings the baby was invariably followed by Sakko (which is a Finnish word for dwarf), the most disreputable looking, shabby, timid, half wild yellow kitten that ever was seen. But Sakko loved Anniiki, and she dearly loved him.

Sakko with all his savage, spitting, scratching ways was patience and tolerance itself with the baby girl, and permitted her to handle him very roughly.

Though the cat and the child wandered here and there all day long, always at night they were on hand for supper, which the tired mother prepared for the big family of workers.

Summer passed, the days grew short, the nights cold and frosty after the heavy fall rains. Still there was much to do to get ready for the winter and Mother and Luohi were not in the house except at mealtimes.

One raw, cloudy day when Mother came home

early in the afternoon to prepare supper, she did not see baby about. Finally, as it grew dark she called, but Anniiki neither came nor responded to the call.

Mother grew anxious; she looked all about the house, the barn and sheds, the gardens—no little flaxen haired, blue-eyed girl was to be found. Her search became more and more frantic until she was fairly crazed with fear.

Their old farm was situated in a most isolated section of the township; it was bordered by dense woods which on one side extended on and on towards Canada for miles and miles.

Mother could endure it no longer; she called to the men to come and help find baby. They scattered in all directions. Big brother Kustii jumped on the gray horse's back and rode as fast as the poor, tired old nag could go to their nearest neighbors, the Lonrot family, to get lanterns and more searchers.

The men hunted all through the night, but when morning came not a trace of Anniiki had been found. Not a ray of hope could the wan and wearied men bring to that distracted mother.

Meanwhile the town authorities had been notified, and a posse of men and boy scouts were sent to carry on a more systematic search.

Another night of agony set in, the men hunting faithfully. Of course no one expected to find the child alive. She could not have possibly survived the exposure to cold and rain and hunger. Besides, as little Luohi whispered to Kustii, there was Ahti, the long-armed man, who always wandered about in the dark to grab little children and carry them off to Kalevala!

Even the men repeated the rumors of wild animals which had been seen in the thick, dark woods. No wonder Mother's heart almost ceased to beat, and Father, so ill from fatigue and worry, fell in his tracks.

The second night, long, cold, and frosty drew to a close. With the first faint gleams of dawn

came shouts and sound of horns. Every one knew what this meant—but what had been found? What could it be but the worst? The sounds came nearer and nearer. The mother forced herself to look through the window.

There they came, that band of faithful searchers headed by Uncle Lokka, who tenderly bore in his arms the still little form of baby Anniiki. Miraculous as it may seem, she was alive! At least she breathed very, very faintly.

Along with Uncle Lokka came that little yellow cat. Keeping so close to his feet he barely missed stepping on it, the scrubby dwarf seemed to have lost its fear of man and thought only of its little comrade.

A strange story Uncle Lokka had to tell. During the short period of rest he took in the night he had a dream. A silver, flute-like voice told him to go to the swamp across the road back of the barn and search—a place where it was so improbable as to seem impossible that the child might be found.

However, the wonderful voice rang in his ears, the vivid dream remained with him. Finally Uncle Lokka decided to go as the voice directed, alone, by himself, speaking of his intentions to no one.

Looking about he found—nothing, as he expected; he started to turn and go back when his eye caught something white. As he picked his way over the frozen hillocks, he fancied he saw something that was neither stick nor stone. He threw a small branch toward the object. In response came a most mournful and prolonged “me-ow.” “Sakko, for all the world!” he muttered.

Uncle Lokka hastened forward. As he approached in the dim light he saw under a low spruce tree the form of Anniiki, and spread out over it, doing its little best to protect and shelter its baby mistress, was Sakko!

Lokka could not drive the cat away. It clung to the child and spit at him even while it seemed to beg for help. Roughly dislodging Sakko, Lokka took the unconscious child in his arms, and with the cat actually clinging to his trousers made his way to the road, gave the signal “found,” and started for the house.

A physician was sent for and everything done to bring the child back to life. Not until the

physician had worked long and skillfully did the blue eyes open.

Even with frostbitten hands and feet, exhaustion from cold and hunger, the doctor said, “The child will be all right in a few days.” He claimed that the warmth from the cat’s body had served to keep the breath of life in the baby. In other words, Sakko, the little stunted, yellow cat had saved Anniiki’s life!

And what about Sakko? For the first time in his life he had a saucer of cream—real cream—all he wanted, all he could eat. And Uncle Lokka said that never again should he be kicked from under the warm kitchen stove; that as long as he lived he should have the best of care. So, Sakko, forgetting his fear, his wild, savage ways, grew sleek and fat, happy and beloved.

Anniiki, Luohi, and Kustii all believe that Wipungen, the Keeper-of-Wisdom, the One who holds all secrets of animals, flower and plant not only told Uncle Lokka in the dream where to find the baby, but whispered to Sakko telling him just how to keep her warm and protect her during those many awful hours. Moreover, the children and Uncle Lokka agreed that the brave, little yellow cat should no longer be called Sakko, the stunted and dwarfed, but Piru, the Hero.

LITTLE BROTHERS

CORA COCHRANE GRAVES

We must not hurt the birdies
 Because, Joe, don't you see
 That they are God's own creatures,
 The same as you and I.

We must be kind to wrens and larks,
 And robins and all others,
 For mamma says it's really true—
 They are our little brothers.

And all the horses, cows, and dogs,
 And all the wild beasts, too,
 For kindness and protection
 Look up to me and you.

Then let us be so good to all—
 As kind as gentle mothers,
 For mamma says it's really true—
 They are our little brothers.

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, (our younger brothers,) for food, and as 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 in extreme cases we sometimes advise the use of material means to accelerate recovery and bring relief to the patient.

We endeavor at all times to live up to the golden rule, "Do unto others as you would that others should do unto you." We do not criticise, granting to others the right to heal with whatever method they may accomplish the greatest good, for we believe that there is good in all and that no school has the right to dictate to another. God alone is the judge, and the results are the witnesses.

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

The Bloodless Sportsman

SAM WALTER FOSS

I go gunning, but take no gun;
I fish without a pole;
And I bag good game and catch such fish
As suits a sportsman's soul;
For the choicest game that the forest holds,
And the best fish of the brook,
Are never brought down by a rifle shot,
And are never caught by a hook.

I bob for fish by the forest brook,
I hunt for game in the trees,
For bigger birds than wing the air
Or fish that swim the seas.
A rodless Walton of the brooks

A bloodless sportsman, I—
I hunt for the thoughts that throng the woods,
The dreams that haunt the sky.

The woods were made for the hunters of dreams,
The brooks for the fishers of songs;
To the hunters who hunt for the gunless game
The streams and the woods belong.

There are thoughts that moan from the soul of
the pine,
And thoughts in a flower bell curled;
And the thoughts that are blown with the scent
of the fern
Are as new and as old as the world.

Man's Inhumanity to Animals

MRS MAX HEINDEL

THE UNITED STATES Bureau of Fisheries reports that during the summer of 1922 the natives employed by the Government slew 30,000 seals in the Pribilof Islands off Alaska alone, and statistics show that to date over 600,000 seal furs have been brought to America from the northern Pacific. This does not include the millions of skins that have been taken to other countries. This record does not take into consideration the baby seals which must

die of starvation through having been robbed of their mothers.

People who have visited the seal rookeries, report that the distress and the crying of these little creatures which are left to starve are heart-rending. They have not yet learned to swim and are unable to feed themselves, for the seal like the human infant is very helpless and much dependent upon its mother. On account of the amount of fat and blubber which surround its tiny body

and from which the hungry cells of its body can feed, its agony is prolonged, sometimes from fifteen to twenty days before death releases it. Agents have reported that they have counted as many as twelve thousand dead baby seals strewn along the beach of a seal rookery.

The cruelty of the methods of slaughter is barbaric. A large body of men numbering into the hundreds gets among the seals, which are often driven together by forming a ring of men around them, each with a heavy club which has an iron hook at the end. Slowly this ring of men closes in on the huddled and frightened seals. The object of clubbing and stunning them is to preserve the skin from a break. The skin brings a higher price when free from holes which would naturally be the result if firearms were used. As soon as the group of seals is stunned, these brutes in human form forthwith begin to skin the animals, which may come to life before the butcher is half through. This poor younger brother whom God has placed in man's keeping is then skinned alive! Often the brute nature of this murderer causes him to throw the skinned, live animal into the salt sea.

Another most barbarous traffic is carried on in foetal seal skins, which are highly prized by the vain and selfish woman whose complexion is softened and beauty enhanced by this silky hide. But if this same woman could stand by and see the half dead and skinned mother seal ripped open and her unborn baby torn from her—yes, and the skin stripped from this unborn baby while life is still present—she would surely not wear it for her adornment.

Does the tender little mother who has placed her beloved baby in the sheltered cradle while she dons her beautiful sealskin coat to attend the club, realize what suffering she has been indirectly responsible for? Can she with her mother love not feel the pangs and hear the cries of that tiny baby seal which has been left to starve or the suffering of the little foetal life which was torn from its mother's womb?

The women's clubs are making every effort to solve the problems of life and how to better human conditions, to reach and help the people in the slums to live better. They are doing a noble work, but oh, why can they not wake up and understand that in God's eyes their good work

in one direction is undone in another, that while they as brave women are fighting for the betterment of the race, they are wearing the furs and feathers for their own adornment which have cost the life of perhaps many tiny animals and beautiful plumaged birds. Perhaps unconsciously such a woman while fighting for the emancipation of her sex and the elimination of suffering in the lives of infants may be wearing a seal-skin coat, an ermine or beaver collar, a bird of paradise plume, or the breast of a partridge or dove. While she is making her plea she may be wearing that which has caused untold suffering to many animals—has perhaps left little baby seals or ermine or mink to starve because of the trapping of the mother. Oh, mothers, will you never awake to the truth? Did not Christ say, "Inasmuch as ye have done it to the least of these, ye have done it unto me?"

EDWIN L—VOCATIONAL

(Continued from page 429)

will also reduce the financial returns since Saturn is in the second house. The square of Neptune to the Moon gives a dreamy, idealistic, inspirational turn to the mind, which is very apt to make the native impractical and not desirous of entering into active business. The good aspects of Mars, however, should overcome this tendency. The good aspects between Mercury and the Moon will balance the mind and give it power to throw off undesirable subjective conditions.

Taurus on the cusp of the sixth house has a certain bearing on the employment which this native will engage in and on the occupations or vocations in which he will act as employer or employee. Taurus is an earthy sign having to do with the cultivation of the soil, and therefore farming or ranching might very easily be engaged in and also quite successfully. This is particularly true since Venus, the ruler of this sign, is in conjunction with the Sun, which gives vitality to the vibration of Venus.

Jupiter in Sagittarius in the first house in conjunction with Uranus will give a broad-minded, benevolent disposition which will be the "open sesame" to success in all departments of life.

Vegetarian Menus

—BREAKFAST—

Stewed Prunes
Corn Muffins with Honey
One Soft Boiled Egg
Cereal Coffee or Milk

—DINNER—

Spinach Soup
Kohlrabi
Entire Wheat Bread Milk

—SUPPER—

Bread and Apple Loaf
Dandelion Salad
Nut Sandwiches
Corn Muffins. Milk

Recipes

Corn Muffins

To one and one-half cups of yellow corn meal and one-half cup of white flour add three teaspoons of baking powder, one teaspoon salt, and two tablespoons of sugar. Work into the dry ingredients two tablespoons of butter, one and one-quarter cups of milk. Add one well beaten egg. Bake in oiled muffin pans for twenty-five minutes.

Spinach Soup

Wash and chop fine sufficient spinach to fill two cups. Rub into same two tablespoons of peanut butter and one egg. Fry one grated onion and one tablespoon of butter in the bottom of the soup kettle, adding quart of skimmed milk or water. When hot, add the spinach and allow to boil for ten minutes. Season with salt and paprika.

Hominy Loaf

Use one quart can of hominy, one sliced onion, three stalks celery, one cup olives, one-half cup nut meats (walnuts), two eggs, one-half cup cracker crumbs, and a sprig of parsley.

Drain hominy, then add celery, olives, nuts and parsley and grind through vegetable grinder. Fry the onion in oil and add to above ingredients. Then add eggs and cracker crumbs, first putting through vegetable grinder several times. Season with salt and paprika. Form into loaf and bake one-half hour. Serve with tomato sauce.

Kohlrabi

Peel and slice kohlrabi into enough water so that it can steam and boil until tender. Season with salt, adding two tablespoons of butter. Serve while hot.

French Dressing

Use one tablespoon salt, one-half cup olive oil, two tablespoons of onion juice, the juice of one lemon, and one-half teaspoonful of sugar. Dis-

solve the salt and sugar in the lemon juice, then slowly add the olive oil to it. Mix the olive oil drop by drop with the lemon juice until thoroughly combined.

Bread and Apple Loaf

Line the bottom of an oiled baking dish with slices of stale bread, then a thick layer of peeled and sliced cooking apples. Sprinkle with sugar and cinnamon. Then add another layer of bread.

Beat two eggs into one-half cup of sugar and two tablespoons of butter. Mix with one pint of scalded milk. Pour same over bread loaf in sufficient quantity to cover the top. Bake for three-quarters of an hour. Serve cold with fruit sauce.

Nut Sandwiches

Use thinly sliced rye bread. Spread with butter and sprinkle with ground English walnuts. Serve in the form of sandwiches.

Dandelion Salad

Wash tender, bleached dandelion. Slice very fine and serve with French dressing.

CORRESPONDENCE COURSES IN ASTROLOGY AND THE ROSICRUCIAN PHILOSOPHY

Astrology: To us astrology is a phase of religion. We teach it to others on condition that they will not prostitute it for gain. There are two courses in astrology, the Junior and the Senior.

Rosicrucian Philosophy: We have a *Preliminary Course* in this of twelve lessons, using the *Cosmo-Conception* as text book. The completion of this course admits the student to the *Regular Student Course*. This includes a monthly lesson and letter by Mrs. Max Heindel devoted to a study of the practical aspects of the Philosophy.

If you wish to be admitted to any of these courses, address,

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

Casper, Wyo., Sept. 8, 1922.

Rosierucian Fellowship,

Dear Friends:

When I consider the condition I was in when I asked you for help and the change it has made in me, it seems almost a miracle. My days are very busy helping others as well as ourselves.

Thanking you for showing me God's way and giving me health to do the work my birth vibration calls me to do, I am,

Gratefully yours,

MRS. E. C. L.

Newark, N. J., April 10.

Dear Friends:

I am feeling very well. I thank you and the "Invisible Helpers" for the help you have given me to gain my health and strength, and may our Heavenly Father bless you all.

Your sincere friend,

MRS. M. E. K.

San Francisco, Calif., Dec. 18, 1922.

Dear Friends:

This is to inform you that all my ailments have left me entirely. Nothing but a little scab is left on my left temple and which is now almost ready to drop off. The swelling disappeared entirely. Mere words cannot express my deep appreciation, and I hope and pray to be privileged to serve others. You may discontinue the treatment now, and with love believe me,

Gratefully yours,

D. M.

Dear Friends:

Just a few lines regarding Mrs. S. Am very glad to say, yesterday I found her quite a lot better; she was much brighter in spirits, and tells me since taking the treatments she feels very much better, spiritually, morally and physically. It gives me encouragement to proceed with my little efforts and I feel greatly blessed to be able, with God's help, to be of a little service to a fellow creature.

Let us pray the day is not far off when the teachings of the Rosierucian Philosophy will be

more widespread, that others may reap the benefits of the truths of God's natural laws.

.. MRS. W. C.

HEALING DATES

February 5—11—19—26

March 4—11—18—25

April 1— 7—14—22—28

Healing meetings are held in the Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the zodiac. The hour of service is about 6:30 P. M.

If you would like to join in this work, sit down quietly when the clock *in your place of residence* points to the given hour, 6:30 P. M., meditate on health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief. At the same time visualize the Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

Notice

We would urgently request that our students and patients write plainly at the top of their lessons and weekly reports the name of the department to which they are sent and the number of the lesson, as for example:

Preliminary Cosmo Course—Lesson No. 6.

Supplementary Cosmo Course—Lesson No. 22.

Junior Astrology Course—Lesson No. 18. ..

Senior Astrology Course—Lesson No. 11.

The Healing Department.

Observation of the above will save our office workers much valuable time, and thus decidedly help us in giving our philosophy to the world.

Wanted

Copies of the November and December 1922 issues of the "Rays." We will pay 20c each for them.

We would also like to obtain copies of Mr. Heindel's students' lessons for the year 1911. We will pay 25c each for a limited number of these.

Echoes From Mt. Ecclesia

An Address in the Pro-Ecclesia

IDA H. SPANGLE

LIFE RUNS IN CYCLES, and by our divisions of time we measure the march of events. The dawn of a new year has traditionally been accepted as the time for new resolutions; and though we believe that man should always keep himself in hand so that at critical moments in his spiritual development his forces will not fail him, instead of waiting for divisions of time that have no bearing on his development, we will not quarrel with the custom if it leads to a certain measure of satisfactory progress.

At this time it would be well for us to look back over our lives in order to see how far we have gone forward on the path of unfoldment. To many of us it appears that our real and active progress took its beginning at the time when we became actively associated with the Rosicrucian Fellowship. Now if we take that as our starting point, let us go back over the intervening period and see how much progress we have made. We should consider not only how many opportunities we have wasted, how many calls to rise to a higher level we have allowed to fall on deaf ears, or how often we have stumbled when we should have stood steadfast, waiting upon the spirit to uphold us, which would be a negative retrospection, showing only the dark side of things that would not carry us very far; but we should also see to our achievements and recognize what we have accomplished and what we may have gained, so that we may be encouraged by the progress we have made and be inspired by it to greater and more persistent efforts in the future.

Let us look back on past events from the point of view of service and scrutinize all events from that standpoint. Where we have served well, let us be encouraged to the extent in which our service has been acceptable and fruitful of good results, so that by repetition we may accomplish

still more during the year into which we have just entered.

If a certain line of thought has inspired us and led us into paths of action that were beneficial to ourselves and to others, let us continue to follow this line of thought and play upon it so that we may lay ourselves still more open to its influence and still greater benefits may accrue from it, in proportion to the determination with which we stick to it.

Again, we may have made a discovery as to some of our powers for service that will enable us more efficiently to perform our share of this great work. This is a great realization and leads to a large amount of satisfaction. We have, so to speak, "found ourselves" along these lines, and have realized what part we are best fitted for. Let us joyfully follow the path that has thus opened before us, and make use of all the opportunities that present themselves from time to time. Let us make the best possible use of the instruments at our disposal, determined that they shall be purified, improved, and strengthened so that they may better and more readily carry on their various functions.

Now what is the purpose for which we are here? We are here for *service!* Service to humanity so that humanity may be helped to progress and reach up to the great ideal set by the great souls we call the Elder Brothers; so that each one of us may find himself; so that we may realize our oneness with the great, universal spirit. Such is the larger side of Service.

From the smaller side, the side that is more familiar to us, service is the doing of everything that makes life easier and more pleasant for those with whom we come into daily contact. No matter in what department our work may be, we are bound up in our relations with one another, and we can either make things pleasant for

others and so help them to lead harmonious lives, or we can disregard their comforts, needs and wants, thus placing obstacles in their path. We cannot stand neutral; we either help or hinder.

Any place where people are gathered who have high ideals which they are trying to realize is charged with strong influences which often cause high tension. Thought forms of these ideals fill the place, and they react on all who are within their range—favorably if the person is in tune with them, unfavorably if he is otherwise. These thought forms create a center of force from which they radiate their influence. Therefore let us cultivate thoughts of reverence, of devotion, and of the highest ideals, together with a feeling of pleasant comradeship. In this way we shall charge the atmosphere about us with forces in accordance with the ideals of our great philosophy, and we shall make Mt. Ecclesia a center from which will radiate only the purest and the best: Encouragement, Unity, Harmony, Peace, and Brotherhood; and it will thus become an inspiration to all who come in touch with it.

Wherever creative activity prevails there should always be joy. We should be truly thankful for the health and strength given us which promote activity. If we would stop and count our blessings every day, we should find that we have great cause for joy. Let us be joyful, for joy is the song of life; joy is harmony, and harmony is the result of concordant movement.

We all have the seed of genius in our natures, and as it unfolds it will show us more and more the joy of living, the joy of service, the joy of brotherhood; these in turn will inspire and enlighten us and give us endurance. When we have come to our evolutionary journey's end, we shall find ourselves supermen, the higher self standing alone in possession of a conscious mechanism that is in perfect harmony with its guiding principle.

Our main purpose in life is the developing of the God within, the hastening of our evolution so that we may ultimately stand at the pinnacle of human achievement and have at our disposal all the love, wisdom, and power that is present in the universe. This is the reason of our existence and the hope that is drawing us onward. When

we have purified the body and have so developed our senses that they are perfectly open to influences from above, we shall stand released in all glory, beauty, and power for good to be used for the elevation of humanity.

Let us endeavor to bring into our surroundings a directing and guiding influences for good; to be a constructive force, striving to help and to promote happiness and good will. Let us resolve to cultivate a feeling of good comradeship and unite to work toward harmonious conditions, striving to the best of our ability to develop our powers and faculties. By doing the little things faithfully we shall become enabled to carry out the greater work and to meet the higher duties of life. Let us not shun the small things while we wait for great things to be given us to do. Our Elder Brothers know full well the strength of our shoulders. It is the little things that test us out, and in proportion to the fidelity with which we discharge our lighter duties, will heavier and more important duties be intrusted to us.

Let us hope, work, and pray that the day may not be far distant when we shall have a greater Mt. Ecclesia for the promotion of the great cause we represent, filled with students from all over the world. The privilege and opportunity are ours. By putting our shoulders to the wheel and laboring with all our might, serving with every faculty God has given us, we shall rear up such a structure, dedicated to God and to Humanity, and which will be known throughout the world for its good work.

Truly, no greater tribute could we pay to the memory of our beloved Leader than to faithfully and lovingly carry on the work which he began, to which he dedicated all his strength and energy, and for which he sacrificed his physical life. May this year's work loom up large in years to come, a monument on our path of progress, and may we all realize the hopes and aspirations that are leading us onward and upward. Let the keyword be SERVICE—Service to God and to Humanity.

OUR FUTURE HEALTH SCHOOL

We feel that our friends in the world are as interested in the School of Health which is to be erected at Headquarters at some time in the near future as are the workers here. Many of the

former are in a position to help us with their advice. We, who are away from the cities and so busily engaged in the work of feeding, guiding, and teaching the thousands of hungry souls who are looking to Headquarters for spiritual food, have no opportunity to visit the hospitals, sanitariums, and health resorts to get ideas of the latest and most practical forms of construction.

We do not want to call our building a sanitarium, which is always associated with sickness and suffering, but we want this to be a *school of health* where people will come not only to be healed but to be taught how to live so that they may keep well. In this school we hope to use all the latest nature methods such as colored light, sun, Turkish, salt glow, and open air baths. We wish to begin our plans now so as to be enabled to carry a mental picture of this building, such as we had before the building of the Temple. This mental picture will gradually develop and enable us to improve upon the plans until the time when we shall be financially able to erect the building.

We feel that the work which is to be done by the Fellowship in the line of healing will be unique. The body will receive the proper adjustments, the diet will be scientific, the patients' minds will be guided into constructive thinking, and the soul will be given spiritual food as well.

If our friends in the world who have some

knowledge of sanitarium work and of the latest health school methods along natural lines will submit drawings and give suggestions, they will be very welcome. We hope to erect a fifty room building with the possibility of enlargement as necessity requires.

"*RAYS*" EXPIRATION NOTICE

We would call subscribers' attention to the fact that the printed figures on the magazine wrapper show the date of the last number which is due to be sent on their present subscription. For instance, the figures 4-23 mean that the subscription expires with the 4th number of 1923, that is, April 1923. Consult this record and renew your subscription early enough so as to avoid missing any of the numbers.

Coming Improvements in the 'Rays'

We again call attention to the changes in this Magazine which will appear in the May issue, consisting in an increase of size, a new cover design, and the addition of an Editorial Department in which current events will be discussed from the Rosicrucian angle.

These changes will make the magazine much more valuable and attractive. Be sure to renew your subscription. Also there is an opportunity to turn a friend's mind into this line of thought by giving him a year's subscription.

NEW EDITION OF THE Cosmo-Conception and Message of the Stars WITH NEW INDEXES

The 8th Edition of "*The Rosicrucian Cosmo-Conception*" is just off the press with a new and exhaustive index, by the aid of which any subject treated may be quickly located for reference.

The 5th Edition of "*The Message of the Stars*" was completed a short time ago and is now on sale. A new and very comprehensive index has been added to this book which greatly increases its value.

Students of the Rosicrucian Philosophy and astrology cannot afford to be without the advantages for reference and study conferred by these new indexes.

Give your old editions to a friend and send for the new ones.

Cosmo-Conception \$2.00 Postfree.

The Message of the Stars \$3.50 Postfree.

THE ROSICRUCIAN FELLOWSHIP,
OCEANSIDE, CALIFORNIA.