

RAYS FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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The Rosicrucian Fellowship aims to make the Christian religion a living factor in the land. It encourages people to remain with their churches as long as they can find spiritual comfort there and gives them at the same time the explanations which creeds may have obscured. To such as have already severed their connections with the church, it offers the Christian teachings from a new viewpoint, so that their essential beauty may be recognized and that they may again be accepted.

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

An Easter Vision

ELLA WHEELER WILCOX

My soul beheld a vision of the Master;	Methought about the Master—all unseeing,
Methought He stood with grieved and ques- tioning eyes	Fought desperate hosts of striking clan with clan;
Where Freedom drove its chariot to disaster And toilers heard unheeding, toilers' cries.	Their primal purpose meant for labor's freeing, Sunk in vindictive hate of man for man.
Where man withheld God's bounties from his neighbor, And fertile fields were sterilized by greed.	Pretentious Wealth in unearned robes of beauty Flung Want a pittance from her bulging purse, While ill paid Toil went on dull rounds of duty, Hell in her heart, and on her lips a curse.
Where Labor's hand was lifted against Labor, And suffering serfs to despots turned when freed.	Then spoke the Christ (so wondrous was my vision!)
Majestic rose tall steeple after steeple; Imperious bells called worshipers to prayer;	Deep, deep, His voice with sorrow's cadence fraught:
But as they passed, the faces of the people Were marred by envy, anger, and despair.	'This world today would be a realm Elysian Had my disciples lived the love I taught.
'Christ the Redeemer of the world has risen, Peace and good will,' so rang the major strain;	Un-Christlike is the Christian creed men fashion, Who kneel to worship and who rise to slay.
But forth from sweat shop, tenement, and prison Wailed minor protests redolent with pain.	Profane pretenders of my holy Passion Ye nail me newly to the cross each day.'

The Esoteric Significance of Easter

And the Inception of the Rosicrucian Philosophy

MAX HEINDEL

A Former Lesson to Students

A GAIN THE EARTH has reached the vernal equinox in its annual circle dance about the sun, and we have Easter. The spiritual ray sent out by the Cosmic Christ each fall to replenish the smoldering vitality of the earth is about to ascend to the Father's Throne. The spiritual activities of fecundation and germination which have been carried on during the winter and spring will be followed by material growth and a ripening process during the

coming summer and autumn under the influence of the indwelling Earth Spirit. The cycle ends at "Harvest Home." Thus the great World Drama is acted and re-enacted from year to year, an eternal contest between life and death; each in turn becoming victor and being vanquished as the cycles roll on.

Nor are this great cyclic influx and efflux confined in their effects to the earth and its flora and fauna. They exercise an equally compelling influence upon mankind, though the great majority are unaware of what impels them to action in one direction or another. The fact remains, nevertheless, independent of their cognition that the same earthy vibration which gaudily adorns bird and beast in the spring is responsible for the human desire to don gay colors and brighter raiment at that season. This is also "the call of the wild," which in summer drives mankind to relaxation amid rural scenes where nature spirits have wrought their magic art in field and forest, in order to recuperate from the strain of artificial conditions in congested cities.

On the other hand, it is the "fall" of the spiritual ray from the sun in autumn which causes resumption of the mental and spiritual activities in winter. The same germinative force which leavens the seed in the earth and prepares it to reproduce its kind in multiple, stirs also the human mind and fosters altruistic activities which make the world better. Did not this great wave of selfless Cosmic Love culminate at Christmas, did it not vibrate peace and goodwill, there would be no holiday feeling in our breasts to engender a desire to make others equally happy; the universal giving of Christmas gifts would be impossible, and we should all suffer loss.

As the Christ walked day by day, hither and yon, over the hills and the valleys of Judea, teaching the multitudes, all were benefited. But He communed most with His disciples, and they, of course, grew apace. The bond of love became closer as time went on, until one day ruthless hands took away the beloved Teacher and put Him to a shameful death. But though He had died after the flesh, He continued to commune with them in spirit for some time. At last, however, He ascended to higher spheres, direct touch with Him was lost, and sadly these men looked into each other's faces as they asked,

"Is this the end?" They had hoped so much, had entertained such high aspirations, and though the verdant glory was as fresh upon the sun kissed landscape as before He went, the earth seemed cold and dreary, and black desolation gnawed at their hearts.

Thus it is also with us who aim to walk after the spirit and to strive with the flesh, though the analogy may not have been previously apparent. When the "fall" of the Christ ray commences in autumn and ushers in the season of spiritual supremacy, we sense it at once and commence to lave our souls in the blessed tide with avidity. We experience a feeling akin to that of the apostles when they walked with Christ, and as the season wears on it becomes easier and easier to commune with Him, face to face as it were. But in the annual course of events Easter and the *Ascension* of the "risen" Christ ray to the Father leave us in the identical position of the Apostles when their beloved Teacher went away. We are desolate and sad; we look upon the world as a dreary waste and cannot comprehend the reason for our loss, which is as natural as the changes of ebb and flood and day and night—phases of the present age of alternating cycles.

There is a danger in this attitude of mind. If it is allowed to grow upon us, we are apt to cease our work in the world and become dreamers, to lose our balance, and to excite just criticism from our fellow men. Such a course of conduct is entirely wrong, for as the earth exerts itself in *material endeavor* to bring forth abundantly in summer after receiving the *spiritual impetus* in winter, so ought we also to exert ourselves to greater purpose in the world's work when it has been our privilege to commune with the spirit. If we do thus we shall be more likely to excite emulation than reproach.

We are wont to think of a miser as one who hoards gold, and such people are generally objects of contempt. But there are people who strive as assiduously to acquire knowledge as the miser struggles to accumulate gold, who will stoop to any subterfuge to obtain their desire, and will as jealously guard their knowledge as the miser guards his hoard. They do not understand that by such a method they are effectually closing the door to greater wisdom. The old Norse theology contained a parable which sym-

bolically elucidates the matter. It held that all who died fighting on the battlefield (the strong souls who fought the good fight unto the end) were carried to Valhalla to be with the gods; while those who died in bed or from disease (the souls who drifted weakly through life) went to the dismal Niflheim. The doughty warriors in Valhalla feasted daily upon the flesh of a boar called Scrimner, which was so constituted that whenever a piece was cut from it the flesh at once grew again, so that it was never consumed no matter how much was carved. Thus it aptly symbolizes "knowledge," for no matter how much of this we give to others, we always retain the original.

There is thus a certain obligation to pass on what we have of knowledge, and "to whom much is given, of him much will be required." Perhaps it may not be out of place to recount an experience which will illustrate the point, for it was the final "test" applied to myself before I was entrusted with the teaching embodied in *The Rosicrucian Cosmo-Conception*. I was, of course, at the time, unaware that I was being weighed. It occurred at a time when I had gone to Europe in search of occult enlightenment. This, however, I failed to obtain from the expected source, and I was in a veritable "slough of despond," ready to return to America. As I sat in my chair ruminating over my disappointment, the feeling that some one else was present came over me, and I looked up and beheld the One who has since become my Teacher. With shame I remember how gruffly I asked him who sent him and what he wanted, for I was thoroughly disgruntled, and I hesitated considerably before accepting his help on the points that had caused me to come to Europe.

During the next few days my new acquaintance appeared in my room a number of times, answering my questions and helping me to solve problems that had previously baffled me, but as my spiritual sight was then poorly developed and not always under control, I felt rather sceptical in the matter. Might it not be hallucination? I discussed the question with a friend. The answers to my queries as given by the apparition were clear, concise, and logical to a high degree. They were strictly to the point and altogether beyond anything I was capable of conceiving, so we concluded that the experience must be real.

A few days later my new friend told me that the Order to which he belonged had a complete solution to the riddle of the universe, much more far-reaching than any publicly known teaching, and that they would impart that teaching to me provided I agreed to keep it as an inviolable secret.

Then I turned on him in anger: "Ah! do I see the cloven hoof at last! No, if you have what you say and if it is good, it is good for the world to know. The Bible expressly forbids us to hide the Light, and I care not to drink at the fountain of wisdom while thousands of souls thirst as I do now for the knowledge which would give them the solution to their problems." My visitor then left and stayed away, and I concluded that he was an emissary from the Black Brothers.

About a month later I decided that I could obtain no greater illumination in Europe and therefore made reservation on a steamer for New York. As travel was heavy, I had to wait a month for a berth.

When I returned to my rooms after having purchased my ticket, there stood my slighted Teacher and he again offered me instruction on condition that I keep it secret. This time my refusal was perhaps more emphatic and indignant than before, but he did not leave. Instead he said, "I am glad to hear you refuse, my brother, and I hope you will always be as zealous in disseminating our teachings without fear or favor as you have been in this refusal. That is the real condition of receiving the teachings."

How directions were then given me to take a certain train at a certain depot and go to a place I had not heard of before, how I there met the Brother in the flesh, was taken to the Temple, and received the main instructions embodied in our literature, are matters of small interest. The point is that had I agreed to keep the instructions secret, I would naturally have been unfit to be a messenger of the Brothers, and they would have had to seek another. Likewise with any of us: if we hoard the spiritual blessings we have received, evil is at our door, so let us imitate the earth at this Easter time. Let us bring forth in the physical world of action, the fruits of the spirit sown in our souls during the past wintry season. So shall we be more abundantly blessed from year to year.

The Planes of Nature in Ancient Tradition

DR. CHARLOTTE STURM

WHEN AN AVERAGE man hears the hackneyed metaphor of being "transported to the seventh heaven," he realizes in a vague way that he is face to face with a Biblical quotation, but not that he is face to face with a literal truth. The Evangelist who spoke of the "seventh heaven" was addressing an audience to whom the fact that there are seven planes in nature was a commonplace of everyday thought, and his statement that he had been transported to the seventh heaven conveyed to them quite literally that his consciousness had transcended all the lower planes and reached the highest, the World of God.

The use of the word "plane" by the occult scientist in his description of nature is but an attempt to convey a spiritual idea in the wholly inadequate terms of physical language. Just as man with his manifold components is not built in tiers with the dense body beneath and the Divine Spirit on top, so nature—and by nature one means everything, the all, both spiritual and physical—is not in any way comparable to a seven-story building, one plane above another in space; yet it is only by using the metaphor of such a superimposition that one can grasp the philosophical conception of the universe. The planes interpenetrate in the macrocosm as in the microcosm, no spatial distance intervening between the highest and the lowest. If one wishes to travel from the physical plane to the Desire World, one must enlarge one's consciousness to include that region, but one need not move. A dog must travel a very long way indeed, consciously, to visit a library and know the meaning of its environment, but he must make that voyage of discovery through, time not space.

There are then in nature seven planes, forming as it were a Jacob's ladder stretching from earth to heaven. At the foot is man; at the top is God. Let us name these seven worlds as they exist, beginning with the lowest:

1. *The Physical Plane*, with its Chemical and Etheric divisions.

This is, in the Cabala, the ASSIAHTIC WORLD, or World of Action. The Hermetists of the later middle ages and the Renaissance placed the

Assiahtic World of the Cabala in the FOUR ELEMENTS, which formed the lowest or central plane of their system of classification.

2. *The Desire World*, or Astral Plane of Paracelsus, or Kamaloka of Eastern Philosophy.

This is the METZIRAHTIC WORLD of the Cabala, placed by the Hermetists in the PLANETARY CHAIN that surrounded the Four Elements.

3. *The Mental World*, the Manasic Plane or Devachan, with its Concrete (rupa-manasic) and Abstract (arupa-manasic) divisions.

(a) The Concrete Division of the Mental World corresponds to the *Briahtic World* of the Cabala, that is the World of Creation, of highest finite intelligence, the Elohistie World.

The Hermetists placed this Briahtic World in the SPHERE OF THE ZODIAC outside the Planetary Chain.

(b) The Abstract Division of the Mental world corresponds to the *Aziluthic World* of the Cabala. The Cabala makes no mention of any higher worlds. (It is interesting in this connection to remember the Rosicrucian teaching that the Ego between incarnations attains to no higher world than the Abstract Mental.) This Aziluthic World was the World of Emanations, the Archetypal World, whose sole inhabitant was Adam Kadman, the Man from the East who became Christ. The Hermetists placed the Aziluthic World in the PRIMUM MOBILE beyond the Sphere of the Zodiac; beyond the Primum Mobile was the God from whom the four worlds of their system emanated. This classification is followed by Dante in the *Divine Comedy*.

4. *The World of Life Spirit*, the Buddhic Plane, or World of Pure Intellect.

5. *The World of Divine Spirit*, or Nirvanic Plane.

6. *The World of Virgin Spirits* or potential Egos, or the Paranirvanic Plane.

7. *The World of God*, or Mahaparanirvanic Plane.

The lowest of these seven planes is inhabited by ourselves, the *animae* of the Cabala. All students of occult science are very familiar with its two main regions and their seven subdivisions. It is this chemico-etheric state of being which we

leave at death to enter the next above, the Desire World, or "astral plane" of the mediaeval alchemists, who gave it that name because the Ego who enters here is subject not only to the influences and conditions of the physical planet on which we live, but to the influences of the world of extra-mundane stars.

Paracelsus says: "The stars compel and coerce the animal man, so that where they lead he must follow." At this point one may conveniently recall that the term "astral body" is not an invention of Madame Blavatsky, but is sanctioned by very ancient usage. Though the word "astral" occurs nowhere in the works of classical writers, and only once in any post-classical literature that has survived, namely in "*The City of God*," where St. Augustine (who, it is interesting to remember was brought up as a follower of Manes) writes of the "Fata Astralis," it was nevertheless current coin among the alchemical philosophers. It is said that Paracelsus invented it. He did not, as we have seen, invent the adjective "astral," but he was probably the first to use it in conjunction with "body." In a Latin treatise entitled "*Kabala Chemica*," by some nameless author, which is to be found in Volume VI of the *Theatrum Chemicum*, there are on page 349 these very definite words: "Hoc corporale et astrale corpus."

The most interesting way in which to picture to one's self the Desire World with its seven subdivisions is to take an individual Ego and follow his adventures after death. At the moment of dissolution when, clad in his etheric body as his densest covering, he slips out of his "sheath of food," he sees in accordance with a perfectly scientific law a complete panorama of the life that is abandoning him. He comes to the end of this "seeing" within a few hours, or in exceptional circumstances a few days. This is the first act of the Ego untrammelled by the flesh, and is a transference of memory pictures from one vehicle to another—from the reflecting ether, now to be returned to the macrocosmic ether which lent it, into the Desire Body which is taking on the etheric functions. Having, as it were, extracted his memory and placed it in safe keeping for later use, the Ego dies out of his "sheath of breaths" as he died out of his "food-sheath," and awakens to a state where physical conditions such as gravity, heat, cold, time, space, and so

on are no more; neither sound nor silence, light nor darkness, exist in the consciousness, yet this new consciousness, infantile as it is, grasps and recognizes certain new conditions, non-physical equivalents of the physical conditions left behind.

These new conditions can be but inadequately described as positive and negative, as sympathy and antipathy, or as attraction and repulsion. Such a description is but an attempt as it were to translate into the physical from the spiritual, as one might translate from one sense into another, from sound, for instance, into color. When an individual who "sees sound" says that the vowel "i" is red and the vowel "o" is blue, he means that the sensation produced in him when he hears the sound "i" is comparable to that produced when he sees the color red. * Super-physical experiences produce sensations in the Ego for which physical language has as yet no words, therefore in describing them words must be used that have been evolved to describe sensations produced by their physical equivalents. It is said, for instance, that the Ego passes a "certain length of time" in the various levels of the Desire World, yet in that region time and space are nonexistent, as all may know from the experience of dreams; but a greater or lesser intensity of thought, which may be called the non-physical equivalent of sidereal time, produces in the Ego sensations comparable to those produced in him by the passage of sidereal time in earth life.

The lowest subdivision of the Desire World unfolds itself to the awakening astral consciousness as a mournful land indeed. Well might the Ego cry with Ani the Scribe, as it is recorded in the Egyptian Ritual: "What manner of place is this into which I have come? It hath no water, it hath no air; it is deep, unfathomable; it is black as the blackest night, and men wander helplessly about therein; in it a man may not dwell in any quietness of heart." (*Papyrus of Ani*).

This is the Purgatory of the Church, the Avernus of Virgil, the Amenti of ancient Egypt, and the Underworld or Hades of the Greeks,

* Rimbaud, in a famous sonnet that has founded a school of symbolists in France, sees the color of the vowels thus:

"A noir, E blanc, I rouge, U vert, O bleu."

which they reached through Aornos, the birdless place, the black cavern-mouth over which no bird would fly. Virgil, in Book Six of the Aeneid sees it thus:

“There Grief and Avenging Cares have made their beds; there pale diseases dwell, and sad Age and Fear and ill counseling Famine and loathly Want, shapes terrible to view; and Death and Distress; next, Death’s own brother, Sleep, and the soul’s guilty Joys; and on the threshold opposite, the death bearer, War, and the Furies’ iron cells, and the savage, Strife, her snaky locks entwined with bloody fillets.”

Here the Ego is attacked by influences which theologians have symbolized as devils, and mediaeval alchemists as elementals. Let us suppose that he has been a drunkard. Here he has all the cravings for drink but none of the means for their satisfaction, and until these unsatisfied desires have exhausted themselves, he is held in this lowest purgatorial region. Be it noted that if the means of satisfaction were present, even though unattainable, the desires would never die, and progress would never be achieved. Suppose that here upon some inaccessible mountain peak, there were preserved by magical influence a perfect human body, which was to be the prize of any Ego who could win it. In such circumstances the result would be that no one imprisoned by his own desires would ever gain strength to pass on, for all his energies would be expended to eternity in a vain attempt to reach the body that might be the servant of his lust.

But upon this plane of Cleansing Fire the clogging desires fade out because of the impossibility of their attainment, this fading out being quite a definite process, a shedding from the Desire Body of its grossest matter. When that is purged away, there is nothing left in the man which can respond to the vibrations of his environment; he can function there no longer, is no longer able to receive its impressions in himself. He becomes unconscious of it and so “rises” into the second region where sympathy and antipathy are in equal balance.

In the lowest region antipathy or repulsion is the stronger force. All trafficking with the matter of this region is done by the animal man, who must be conquered by the Ego; the Ego strives ever to check these activities, and the force of

repulsion strives to destroy the forms they have created in astral matter. If these forms persist for some time, it means that the animal will ensouling them is stronger than the cosmic antipathy they have aroused.

The second region, the Region of Impressionability, is more concerned with the activities of Egos in the flesh; it consists, so to speak, of the aggregate of the individual specializations of the Desire World into which incarnate Egos draw the impressions they receive from the world of sense. It is as it were a gate of entrance for forms that are to become active elsewhere and later; but as they pass through here in silence, passively, they arouse neither sympathy nor antipathy. For the discarnate Ego, however, the process of purification continues in this region; he is still in the Land of Cleansing Fire, and must remain here until the death within his Desire Body of such sympathies as said: “I am sorry for my maidservant, but she is overpaid”; or “Sir James is a cad and a scoundrel, but he will tell me what shares to buy.”

The third region has been called the Region of Wishes. Here sympathy outweighs antipathy, which is readily understood if one remembers that desire, despite its disastrous consequences when unchecked by the spirit, is still the great evolutionary factor which has turned the stationary plantlike organism into the mobile animal-like form—“all motion is desire”; and if one remember also that in its rudiments desire is selfish, becoming later altruistic, although eventually a time will come when even altruism will be an evil, as is already the case with patriotism, once so glorious a virtue, now the cause of suffering only.

In this Region of Wishes the Ego is delayed by foolish but innocent desires that have occupied a large portion of his earth life, but the drag is thin and soon breaks.

In the fourth region, which is the region of balance between the three beneath it and the three above, the Ego encounters forces engendered in himself which may be remotely apprehended by giving them such names as interest and indifference. The determining factor of the three preceding planes has been repulsion, as that of the three higher will be attraction, but in this middle fourth interest and indifference sit,

each in one pan of the balance. Let us call these forces incentives to action and let us give them names, as in the Egyptian Ritual even the door-posts of the Underworld and the paving stones of its floor are given concrete names. *2 The right-hand pan of the balance is named "I will," and the left-hand, "I will not." In this region the Ego experiences something that cannot be described as an experience except in so far as it strikes a balance between the things he has done and the things he has left undone. The hieroglyph of this region in the Scriptures is the parallel of the Good Samaritan. The robbed and beaten traveller, whose name was Opportunity, lay on the roadside. The priest of his own race, whose name was "I will not," passed him by, but the Samaritan, the foreigner and enemy, whose name was "I will," or, to translate from the German, "the will to help," bound up his wounds, carried him to an inn, and paid in advance for his maintenance.

Thus from this region of balance in the Desire World come those forces which cause man to do or to refrain from doing, and therefore are the determining superphysical factors of all that we name action, politics, religious propaganda, and so forth. From this middle region come the forces that control our present world period, and inevitably so, for as this region is the region of balance between the upper and the lower triads of the Desire World, so is our age the period of balance between the three ages that have gone and the three that are to come.

We are told that broadly speaking the scenery

*2 "Then shall the two and forty gods say unto me: 'Come now, pass in over the threshold of this door of the Hall of Maati, for thou hast knowledge of us.'

'We will not allow thee to enter in over us,' say the bars of this door, 'unless thou tellest us our names.'

And I reply: 'Tekh-bu-maa is thy name.' (Tongue of the Balance of the Place of Truth.)

The right lintel of this door saith: 'I will not allow thee to pass over me unless thou tellest me my name.'

And I reply: 'Henku-en-fat-maat is thy name.' (Strengtheners of the Support of Maat), etc."

From "The Magical Names in the Hall of Maat," Papyrus of Nu, British Museum.

of the four lower divisions of the Desire World is that of the physical plane, differently perceived. Here a brick wall is as solid as ever, yet one is fully conscious of its further side; a rock offers no resistance to the passage of vision, revealing itself throughout as a whirlpool of energy possessed of astonishing attributes. When the middle region has been passed and the Ego becomes conscious of the First Heaven, the physical background is no longer perceptible, being replaced by surroundings of great beauty created by its inhabitants: "This is the Garden of the Gods that falls Down from their shadowy alabaster halls Terrace by terrace to the enfolding sea."

"It is a land where all is beautiful, rich, tranquil and honest, where fantasy has built and decorated an occidental China, where life is sweet to breathe and happiness married to silence. It is there that one would live, there that one would die. A true country to Cockaigne, I have said, where all is rich, correct, and shining, like a beautiful conscience or a splendid set of silver or a medley of jewels. The treasures of the world flow there as in the house of a laborious man who has well merited the entire world. A singular land, as superior to others as Art is superior to Nature; where Nature is made over again by dream; where she is corrected, embellished, re-fashioned." (Baudelaire, in "The Invitation to the Voyage.")

Dr. Henry More, the Cambridge Platonist, has the following passage in his "Immortality of the Soul": "For the very soil under them shall be transparent, in which they may trace the very roots of the trees of this Superior Paradise with their eyes, and if it may not offend them, see this opaque earth through it, bounding their sight with such a faint white splendor as is discovered in the moon, with that difference of brightness that will arise from the distinction of land and water."

When, to comfort ourselves we imagine scenes of peace and beauty that our destiny has not permitted us to know in our present life, we create them on the upper levels of the Desire World, where we will find them when our consciousness is sufficiently enlarged, even as we meet with our own evil progeny in the lower regions. So does the earnest orthodox churchman achieve the heaven he has desired, and he dwells therein

until that desire has also been satisfied and he hears the call from the mountain tops that draws him into his true home, the Mental World.

The three upper regions of the Desire World provide the scene for the activities of the nascent soul of man. These work themselves out in its matter as the activities of the animal soul express themselves in the matter of the three lower regions. The higher soul powers, as art, altruism, philanthropy and so on, being in harmony with evolutionary progress, arouse cosmic sympathy, which in the upper regions holds unimpeded sway. The lesson to be learned here by the discarnate Ego is the positive one of continuance in good.

In a former article I have attempted to show that the Rosicrucian conception of the constitution of man is also a conception of Egyptian philosophy as contained in the *Book of the Dead*. Can one show that the Rosicrucian teaching regarding the planes of nature is anywhere paralleled in Egyptian philosophy as it has come down to us in its existing records?

In making such an attempt we will not go to the *Book of the Dead*, for by so doing we might have to answer the objection that a tongue so utterly dead is conceivably incapable of correct translation, but to still extant manuscripts, modern in one sense yet in another sense more ancient than any other authentic literature written by those who were still in physical communication with the living tradition of Egypt. We are of course referring to those Greek inquirers who translated the sacred writings of the Egyptians into the Greek tongue. These manuscripts are extant, and the authenticity and antiquity of them are a matter of common knowledge. They have been collected and are known under the name of "*Corpus Hermeticum*," and are mostly the property of the British Museum. *3

We will quote one passage which seems to show that Egyptian philosophy saw nature as consisting of a series of planes through which the discarnate Spirit passed in succession, shedding off in each succeeding plane some burden it had gathered from the world of matter. The words quoted are attributed in the manuscript

*3 Translated by G. R. S. Meade from *British Museum Manuscripts*.

to a being whose name is translated as Man-Shepherd (The Good Shepherd):

"When thy material body is to be dissolved, first thou surrenderest the body by itself to the way of change, and so the form thou hadst doth vanish, and thou surrenderest thy way of life, void of its energy, unto the Daimon. The body's senses next pass back into their sources and resurrect as energies; and passion and desire withdraw into that Nature which is devoid of reason. And thus it is that man doth speed his way thereafter upwards through the Harmony. To the first zone he gives the energy of growth and waning; unto the second, device of evils now de-energized; unto the third, the guile of the desires now de-energized; unto the fourth, his domineering arrogance, also de-energized; unto the fifth, unholy daring and the rashness of audacity, de-energized; unto the sixth, striving for wealth by evil means, deprived of its aggrandizement; and to the seventh zone, ensnaring falsehood, de-energized. And then with all the energizings of the Harmony stripped from him, clothed in his proper power, he cometh to that Nature which belongeth to the eighth, and there with those-that-are hymneth the Father."

The first statement describes the return of the dense body to the chemical world. It is "surrendered by itself unto the work of change." This implies the separation from it of the higher vehicles before it becomes subject to the laws of Nature. The "Rosicrucian Cosmo-Conception," page 61, gives the following account of the process:

"At death the chemical forces of the dense body are no longer held in check by the evolving life; they proceed to restore the matter to its primordial condition."

The second statement describes the return of the etheric body to the etheric world: "And thou surrenderest thy way of life, void of its energy, unto the Daimon. The body's senses next pass back into their sources, and resurrect as energies."

The "way of life," surely the etheric vehicle, is now "void of its energy"—that is, the forces for which we know it to be the conducting medium no longer flow through it; it is "surrendered unto the Daimon." The fate of the "body's

(Continued on page 467)

An Easter Mystery

ARLINE D. CRAMER

IF WE THINK upon the lessons of the Western Wisdom Teachings, surely we shall not fail to see that we stand in evolution just where our most fixed characteristics place us. It is with each and every one the quality of the abstract mind activities that determines how we react to every circumstance.

If self-preservation, the love of comfort, dislike of opposition, self-esteem, self-assertion, self-justification, are motives of our activities instead of the ideal which Christ Jesus set before us, we defer His coming. How few of us really see our own deepest motives! We are content to delude ourselves quite often.

Since we gained objective self-consciousness and identified ourselves as bodies, all of our attention has been focused upon our environment. We have had to cultivate observation, with all our senses alert, to save our bodies from destruction. Meat eating, wine drinking, and the impacts of environment have so intensified self-consciousness in connection with the physical vehicle that we need all the help of the Savior, Christ Jesus, to establish our spiritual consciousness in this world.

The Rosicrucian teachings in elucidation of the many phases of the help Christ Jesus is giving us are wonderfully illuminating. We are taught that Christ Jesus, Lord of the Earth, is its indwelling planetary spirit. His forces rotate the earth upon its axis, and revolve it in its orbit about the sun. We learn that the ebb and flow of His forces cause the phenomena of the seasons and all life, growth, and reproduction of forms. We see that indeed He is the life of all that is living upon earth.

The great mystery of His coming to inaugurate the Christian Dispensation is beautifully explained in the scientific religious history of planetary evolution. Planets go through an involution and an evolution analogous to those of the human being. There are first the periods of formation during which the planet passes from the state of a thought form in the mind of God into the custody of His great ministering spirits. These spirits, called the Seven Spirits before the

Throne in the Bible, work upon the planets to prepare them as evolutionary fields for various life waves of fellow spirits. The form building of a planet belongs to its involutory stage.

The time and condition arrive in which it is necessary for a planetary spirit to become indwelling in order to prevent too rapid crystallization of the planet. This crystallization is caused by the ignorance of the life evolving on it. We as evolving spirits return to earth in a series of rebirths. Each time we manifest on earth we gain added knowledge of natural law as related to physical substance. Each time we increase and improve the expression of the spirit on this plane of consciousness, until at last we shall fulfill the ideal set before us by our Lord, and then go on to greater attainment in godliness.

As we evolve through repeated rebirths in physical bodies, so the great planetary spirit progresses in manifestation by periods of work within the earth and phases of work while apart from the earth. Just as we by means of the blessings of sleep carry on subjective and subconscious processes which refresh the physical body, so the planetary spirit away from the earth refreshes itself in the glorious harmonies and power of the Father. Each fall at the equinox a globe of spiritual light is seen to approach and envelop the earth, into which it is gradually absorbed. It is focused into a radiant sun image in the center of the earth at Christmas time. During that phase of our Lord's work there is the life impregnation of all seeds, the development of vitamins in them to keep them alive till the season of germination. During that phase of our Lord's work He calls to us within our souls. His call is the awakening of the Life Spirit in us which reflects itself in altruism, and during that part of the year we have Thanksgiving and Christmas.

At the fall equinox our Lord begins the great sacrifice which occurs yearly and which will occur until we have evolved to the power of generating the life principle through our own individual spiritual unfoldment. Until we become

like Him, He must yearly withdraw His sublime spiritual power from His life vehicle and let the evolving life on earth feed upon it, be refreshed in it, and use it for self-expression in germination, and all the glad activities of the spring and summer seasons. He is the joy of it all; He is the warmth of it all; his life is a gift for us all.

Over and over again in our churches we have heard these sublime mystic statements: He was born upon earth at Christmas, He was baptized, and the power of God descended upon Him; He taught on earth; He was crucified by bigotry and ignorance; He died, was buried, and in three days He rose from the dead and ascended into Heaven. We absorbed the beautiful story of the God-Man, Jesus, thinking that was all there was to it. We now know that the great seers who have repeatedly seen the cosmic activities of which Jesus' life is but one phase, have always been the custodians of these truths to be offered to us as we evolve the intellect to understand.

He is risen! How much more it means to you and to me when we realize that the sacrifice upon Golgotha nearly two thousand years ago not only referred to an event in the life of Jesus but was also an analogy of the cosmic drama of the Lord of the Earth.

He is risen! and we who have had the privilege of studying the mystic philosophy of the Rosicrucians are filled with a great awe at the

magnitude of this sacrifice which is yearly made that we may have life more abundantly.

He dies yearly for you and for me. After pouring forth into the earth His life forces, He the denuded spirit, rises to the Father to be refreshed. He rises to the Father who alone fully understands His sacrifice. He rises to the Father and hears the blessing, "This is my beloved Son in whom I am well pleased."

How long shall we remain under the condemnation of non-acceptance of His sacrifice? And this is the condemnation, that Light is come into the world, but men prefer the works of darkness. We shall remain under this condemnation until we individually and collectively demonstrate the Christ as the principle of our daily conduct instead of Barabbas.

A great joy in resurgent life fills all plant, animal, and human beings at Easter. But to the true disciples of Christ there comes with the joy in His loving, willing sacrifice a great sense of responsibility to eat of this bread and drink of this cup of life worthily that they may not be guilty of the death of the Lord till He comes. Therefore let us, if we be awake in Christ, enter the silence and in Communion with Him *bless* with our compassionate love all sinning, sorrowing, suffering, yet divine humanity, in a prayer for health, strength, and regeneration for all in need.

The Great Psychological Discovery Regarding Shell-Shock

W. J. DARROW

MODERN PSYCHOLOGISTS have made an amazing discovery in regard to the nature of shell-shock and its bearing upon the powers and functions of the subconscious mind. During the Great War an immense number of men were incapacitated for action through this strange malady. At the time it was supposed to be solely the result of coming into close proximity to a bursting shell, the concussion having the effect of disorganizing certain elements in the human makeup so as to incapacitate a man for further duty.

This theory is only partially correct. Violent concussion does disarrange temporarily the

ethers in the vital body so as to interfere with its functions, and may produce the symptoms of shell-shock. However, comparatively recent psychological discoveries show that when these symptoms persist over a considerable period of time, they constitute a phenomenon of the subconscious mind, which is brought about in the following manner. When a soldier is put into a place of great danger, for instance when he is about to go "over the top," he is the subject of very intense conflicting emotions. First, there is the instinct of self-preservation, which is the strongest primal instinct that man possesses; opposed to this is the instinct of

duty which urges him forward even though it carries him into places of danger. In the latter case he frequently has an almost uncontrollable impulse to run away, that is, to seek a place of safety. But his pride and the knowledge that he is under the eyes of his officers and the other men hold this impulse in check. The result is that under the intense emotional conditions thus prevailing this strong impulse or desire to seek a place of safety is violently projected from the conscious mind into the subconscious, where it is repressed and not given its normal expression.

The subconscious mind is a popular term for the Ego or the threefold spirit. The Ego or subconscious is all-powerful, but it does not possess the faculty of reason, and it is all-conscious instead of self-conscious; rather perhaps it may be said to reason inductively instead of deductively. The subconscious accepts as absolute truth any suggestion which is given to it by the conscious mind and proceeds to execute or carry into effect that suggestion; moreover it possesses the power to devise the wisest and best means of doing this on any plane, whether the physical, the etheric, the desire, or the mental.

Now to go back to the case in question: when the powerful impulse to run away from danger is projected into the subconscious mind, the latter at once sets about to find the means of carrying it into effect. The conscious mind of the soldier prevents him from seeking safety by physical means; therefore the subconscious must approach the problem from another angle, and the solution which it finds is truly amazing. What does it do? It simply proceeds to strike the soldier blind, hopelessly confuse his mental faculties, or in some other way incapacitate him for action, with the idea that when he is thus incapacitated he will be sent to the rear to a place of safety; thus the intense suggestion which has been given to the subconscious will have been carried out.

Psychologists who have proceeded on the above theory in cases where the symptoms continued beyond a few days or weeks necessary for the readjustment of the ethers, and who have used the same theory to re-educate the subconscious by suggestion or through psycho-analysis and convince it of the fact that danger no longer exists, have succeeded in restoring the soldier to his faculties and removing the effects of the so-called shell-shock. Some of the old-

school doctors are still proceeding on the old theory that shell-shock is produced only by concussion, but they are having very indifferent results in curing it, while those who are proceeding on the newer theory are having phenomenal results.

From the above it will be seen what a tremendous power the subconscious possesses, and also how that power may be utilized for the reconstructing of one's character, life, and environment. These may be made whatever one desires within certain limits if he can succeed in giving the appropriate suggestions to his subconscious mind. This shows the power of thought and the necessity of controlling it. It also shows the power of emotion. This should be given constructive expression—not a destructive repression—or transmuted by turning it to the service of others. The subconscious mind is constantly receiving suggestions unconsciously from the events of ordinary life, but when this process is consciously directed the results will be much more beneficial. It behooves us, then, to make the greatest possible use of this wonderful power so as to achieve the best results possible with our lives.

KINDNESS

GEORGE EDGAR FRYE

Take time to speak a loving word
 Where loving words are seldom heard.
 Take time to do a kindly deed
 Where'er you find a friend in need,
 And these will linger in the mind
 To gather others of their kind
 Till loving words will echo where
 Erstwhile the heart was poor and bare.

While in the heart of needy friend
 The pleasure of the deed will lend
 Its sweetness to the dreary hour,
 And make of life a fairy bower.

Don't keep life's pleasures bottled up,
 Let others from your flagon sup,
 For in the giving you'll find joy,
 The purest gold without alloy!

The rich and poor can learn this art,
 For kindness dwells within the heart.
 It only waits a chance to give
 Its blessing while on earth you live!

In Quest of Wisdom

An Allegory

ETHNE RAYDEN

(Continued from March)

THE FUMES OF THE poisoned ornament round her neck began to affect Beryl strangely. Familiar objects in the courtyard and halls appeared vague and unreal. She seemed to have become a great lady and held her little head haughtily high as she followed Faith, passing Juvenus, who was on guard, without even seeing him. A heavy velvet cloak of the princess lay on a chair, and Beryl seized it, threw it around her, and advanced proudly into the royal presence, passionate, vain, utterly blind to her surroundings. The young Captain of the Guard stared in amazement at his pretty lady love, and all the other tiring maids began to laugh at Beryl's quaint entrance. The princess, a tall, proud woman of middle age who liked the sisters, rose in surprise.

"What ails your sister, Faith? I cannot allow such pranks," she said.

Faith turned, saw Beryl's flushed face and strange manner, and saw also the evil gleam of the gems about her neck. She darted forward just as a mist began to rise before Beryl's eyes, the strong fumes growing too much for her senses. She swayed and fell into Faith's outstretched arms. Faith laid her down and unclasped the necklace; she caught the odor of the drug and hastily threw the chain into a nearby fountain, exclaiming: "It is the necklace, madam; it is poisoned with Illusion."

Beryl was carried to a couch, where she lay for some hours before recovering consciousness; on doing so her shame was quite overwhelming.

That evening the princess called Faith to her just as the girl was ready to go home.

"There are some valuable parchments and some jewelry I wish carried down to the vaults, Faith, and I am asking you to go, as you are my most trusted maid. Here are the keys, which you will leave with Juvenus in the Guard Room."

Faith took the casket, some rolls of parchment, and the two heavy keys. Juvenus, having heard the command of the princess, called a soldier to his place and joined Faith. A daring plan and prank had suddenly entered his mind.

He took the torch, unlocked the heavy door which led down into the huge, seldom used vaults, and then unfastened the second door. He placed the torch in a niche in the wall, and while Faith carefully stowed away the valuables, he turned, quietly locked her in, took the key, and fled up the stone steps, laughing. He re-locked the door at the top of them, threw the keys into the guard room where they would lie unnoticed, and hurried to join Beryl, muttering, "Just for an hour."

Rather pale from her adventure of the morning, Beryl waited at the gates for her sister.

"Oh, Juvenus, a band of robbers have just carried off a girl," she cried nervously. "The town guard have gone after them, but won't you please walk home with us? I am frightened."

The plan just suited Juvenus, and telling her that her sister would follow soon he escorted her the short distance to the cottage, drawing her close to him in the gathering dusk. Whispering of her folly of the morning, Beryl failed to notice that Faith did not follow. It was not until Juvenus had entered the cottage with her, closed the door, and in an excited and forceful manner began to speak and act in a way hitherto unknown to the girl, that she grew uneasy and wondered where her sister was.

"Juvenus, why does not Faith come home?" she cried.

"Faith spoils all my hours with you, so she shall not come back till I have had you to myself awhile," the boy replied. "Faith is quite safe. Listen while I tell you how I love you."

Dazed, Beryl listened. In the woods the pipes of Pan were calling, luring—Pan with the bad curve below the shoulders, the strange hybrid creature which so often causes the Vision of Truth to be blotted out from the eyes of youth.

Beryl heard the sweet piping and caught the madness and the sorrow of it; then suddenly, softly, the words of Intuition came back to her:

"A grave danger the guidance of the Burden-bearer *the Great Ones wait.*"

Juvenus seemed suddenly a stranger with hot, evil eyes, and she sprang to her feet with a great cry. Her initiation had begun, the call to resist temptation, to know right from wrong, the first *conscious* desire to truly *serve the highest*.

—
Scene III.
Darkness.

Caught, helpless, shut away from the world by the trick Juvenus had played upon her, Faith knelt on the cold damp floor of the palace vaults, her hands clasped in an agony of prayer. The torch soon flickered out, and she was in utter darkness, the chill of that sunless place numbing her whole body. Full well she guessed that the young man meant mischief, or worse, to the heedless little Beryl, unguarded and alone.

"Oh God," she prayed, "send all holy angels, all powers of good, to guard Beryl, my sister."

* * * * *

That same evening Innocence, watering the flowers in her master's garden near the gate, watched a solitary horseman riding towards her, a sealed letter in his hand. The horse was white, and the shining armor of the rider gleamed in the afterglow of the sunset. At the gate he dismounted, handed her the letter, and rode away. The girl gazed after him.

"A King's messenger," she murmured, and glancing at the letter saw it was addressed "To the Master of Wisdom." In excitement she ran quickly into the house. The King of the Great White City had surely heard of the fame of the old astrologer, she thought, and desired to see him.

The Master opened the letter and read aloud:

"At the time of the new moon the King will send for the Master of Wisdom, to whom a fresh task will be allotted."

Pompously the old man stroked his beard, much flattered, and told Innocence what papers and instruments he would take with him; the little girl rejoiced that he should be so greatly honored.

As the darkness deepened and the stars shone out, Innocence sat with the King's letter in her hand and wistfully gazed at the far distant gleam of shining towers and twinkling lights where the Great White City stood among the hills.

"Perhaps some day I, too, may enter the City and see our Lord the King," she thought. Then before she retired a sudden desire came to run over and tell Faith of the great honor accorded to her master. Stealing quietly out she crossed the road, the wonderful letter still in her hand, and ran towards the cottage. A cry reached her ears as she drew near—Beryl's voice raised in grief and anger. Unhesitatingly she opened the door and saw the girl trying to free her hands from the harsh grip of the foolish young Captain of the Guard.

At the sight of those pure, deep eyes which gazed at him in sad reproach from the doorway, Juvenus dropped the trembling little hands, turned very white, and hung his head in shame.

For a moment the young man was silent, and then in a low voice, he said:

"I'm utterly ashamed. Beryl, forgive me, dear. I was a brute, wild and crazy I think. I didn't realize what I was doing. Won't you forgive me?"

But Beryl clung to Innocence and gave no answer.

"I'll fetch Faith home. I meant no harm, only I love you so, Beryl. Try to forgive me. I'll do anything in the world to make amends," he pleaded.

Innocence turned her sweet face up to his.

"Go and bring Faith home, Juvenus. The trouble will come right if you will bring her back," she said. With a deep sigh and a long look at Beryl's bowed head Juvenus picked up his helmet, tucked it under his arm as though he longed for the night air to cool and clear his brain, and went out into the dark.

As he neared the great wall which surrounded the palace grounds, a sinister figure rose on the top of it, and as he passed, a huge, heavy rock was dashed upon him. With a shriek of laughter Despair climbed down and disappeared into the night. The young man fell senseless, bleeding from a terrible wound in the head.

And poor Faith still knelt in the cold vault

and prayed, her cries unheard, and no one likely to go near the place, perhaps for many days.

* * * * *

"Beryl, dear, try to forgive Juvenus," whispered little Innocence. "You love him, and he loves you, but he has not learned yet that love always means sacrifice, selfless service. You can teach him all that simply by being true to the ideals you know and hold, by patience and forgiveness, dear."

"It was a cruel trick," sobbed Beryl, "I can't forgive. I just dread the thought of him."

"I believe the world is full of women who feel just like that," said Innocence thoughtfully. "Man's passions and desires have stolen woman's dream and inspiration from her; if they were not immortal, they would have been lost long ago. Woman will not fill her place, her *real* place, till she has helped man to the truth, and she must find this first in herself. We must find the *Lord Within*, Beryl, and when we have lifted up our whole being in love to Him, we can readily show man his work and place in God's plan. 'Seek ye first the Kingdom of God and His righteousness, and all else will be added.'"

"But how can we find Him?" Beryl whispered as she knelt at the knee of Innocence, gazing into the radiant purity of her face.

"Think of yourself as kneeling at His feet just as you are close beside me now, Beryl. Tell Him you *love* Him and ask Him to open your mind to His indwelling. Then when you go about your work, you will find that He is using your feet and hands, your eyes, your lips, your voice. He is 'nearer than hands and feet,' dear, and He will show you exactly what to do to open the soul of your mate and help him realize the beauty and glory of love and marriage."

A sharp knock on the outer door interrupted the girls' quiet conversation, and Intuition entered hurriedly. In her mysterious night wandering she had found the unconscious Juvenus and had run for help to the nearest dwelling, the cottage he had so recently left.

"Juvenus is badly injured over yonder by the great wall. Together we may be able to get him in here, and we must call the Master of Wisdom," she said.

By their united efforts they dragged the young Captain back into the cottage. Intuition

placed a pillow beneath the wounded head as he lay upon the floor, while Innocence ran for her master.

Beryl crouched beside the boy, her eyes wide with pain.

"Juvenus," she whispered, "I *do* forgive. Only wake up and say where Faith is and we'll forget all this and begin again."

But the closed eyes did not open, and the white lips made no answer; Beryl shivered and hid her face in her hands.

The Master of Wisdom came, raised the patient to a couch, and used all his skill and knowledge but in vain. Juvenus lay as one dead, only the faintest breath showing that life still lingered. The Master looked very grave.

"I fear the youth will die," he muttered. "We must send to the palace and let the Princess know."

"Let us go together," cried Beryl to Innocence. "Maybe we can find Faith."

A great court function prevented the Princess from interviewing the girls herself, and the lady-in-waiting with whom they talked carried a somewhat garbled account of the matter to the Princess, to the effect that Faith or some other girl had been carried off by some of the robbers that infested the streets, and that Juvenus was wounded almost to death in trying to save her and lay in the cottage of the sisters.

The Princess, remembering her commission to Faith, asked for the keys of the vaults, but these, lying in a dusty corner of the guard room, could not be found.

"It would almost appear that Faith must have been seized with the keys still upon her, possibly by some one who knew she had them," said the Princess. "The robbers may mean to attack the vaults. Let the guard be doubled and another detachment be sent to aid the town guard to get poor Faith back."

Her heart was heavy at the possible fate of her favorite tirewoman, and she was restless and ill at ease during the two days that followed. At length the poor abducted girl, nearly dead with terror, was brought back, proving to the Princess that the mystery of Faith's disappearance was yet to be solved.

(To be continued)

Letters from a Rosicrucian

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

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

IV (Continued)

THE SECRET DOCTRINE

IN ORDER TO BE able to obey the Law we need to learn to know it. But where may one hope to learn the difference between pure law and adulterated law except in the study of spiritual and material nature, or in its inner and outer aspects? There exists but *one* Book which the occult student needs and in which he will find the *Secret Doctrine* in its entirety with all the mysteries known only to the Initiates. This is a book which has never suffered falsification nor erroneous translations; it is a book which has never been the object of pious frauds nor absurd interpretations; it is a book which without the least trouble may be obtained by any one anywhere. It is written in a language comprehended by all regardless of nationality. The title of this book is M., signifying, *The Macrocosm and the Microcosm of Nature assembled in one volume.*

In order to be able to read this book correctly it requires not only the eye of the intellect but in addition one must read with the eye of spirit. If its pages are illumined only by the cold light of the moon, by the light of the brain, they will seem dead, and we shall learn only what appears on the surface; but if the divine light of love illumines its pages, radiating force from the center of the heart, they will commence to live, and the seven seals with which its chapters are sealed will be broken, and the veils behind them will be lifted one after another; then we shall know the divine mysteries which the Sanctuary of Nature contains.

Without this divine light of love it is useless to try to penetrate the darkness in which the most profound mysteries exist. Those who study nature with only the external light of the senses will learn no more than the outer husk; in vain will they ask to be taught the mysteries which may only be contemplated with the light of the spirit, because the light of spirit has shone eter-

nally in the darkness but the darkness comprehended it not.

Where can we hope to encounter the light of spirit except within our own souls? Man can never know anything not already existing within himself. He can neither hear nor perceive any external thing; he can only contemplate the images and experience the sensations caused by exterior objects upon his consciousness. Whatever appertains to man, excepting his external form, is an epitome, an image, a counterpart of the universe. Man is the microcosm of nature, and in him is contained, germinally or in a condition of greater or lesser unfoldment, all that nature contains. In him reside God, Christ, and the Holy Spirit. The Trinity is contained within him, and the elements of the mineral, vegetable, animal, and spiritual kingdoms; he contains the heavens, the infernal regions, and purgatory; all will be found within him, because he is the image of God, and God is the cause of everything that exists. Nothing is which is not a manifestation of God, and in one sense either God or the substance of God.

The entire universe and all that it contains are the outer manifestation of that inner cause or power which men call "God." In order to study the external manifestations of that power, we have to study the impressions produced within our own souls. We can know nothing, be it what it may, outside of that existing within ourselves, and for this reason even the study of external nature is not and cannot be more than the study of the self, or in other words the study of the internal sensations which outer causes have set up within us. Man can positively know nothing in any manner whatever, whether by sight, feeling, or other perception beyond what is within himself; all his so-called knowledge concerning external things is mere speculation and supposition or *relative* truth.

If it is impossible for man to know anything regarding outer things except what he sees, feels, and perceives within himself, how is it possible

for him to know anything concerning inner things except as manifestations within himself? All who seek an outer God while denying God in their own hearts will seek Him in vain. All those who profess to worship an unknown king of creation while smothering the newborn king in the cradle of their own hearts worship a mere illusion. If we desire to know God and to know divine wisdom, we must study the activity of the divine principle in the interior of our hearts. We must listen to his voice with the ear of the intelligence and read His words with the light of divine love, because the only God concerning whom man may know anything is his own personal God, one and identical with the God of the universe. In other words, this God is the universal God entering into relation with man, within man himself, and reaching personality by means of the human organism. And this is how God converts himself into man and man is transformed into God. Man changes in this manner to a God when he obtains perfect knowledge of his own divine Ego, or in other words, when God has brought to him the consciousness of his true self.

There cannot, therefore, be divine wisdom without the knowledge of one's own divine self, and he who has found his own divine Ego has become a wise man. No scientific or theological speculations of ours are sufficient to warrant us in presuming to say when a man has found his own divine Ego. If he has found it, he will be in possession of divine powers such as men call "supernatural," but such powers have become almost unknown among humanity. When men find their own divine Egos, they will then need no more preachers nor doctors, no more books nor instructions except from the God within. But the wisdom of our wise men is not from God; it proceeds from books and external and fallible sources.

That consciousness of the Ego which men feel within themselves and which they call "I" or "me" is not the divine Ego; it is the animal or intellectual ego in which their consciousness is centered. In each man there are a great number and variety of these egos. These will all perish and must all disappear before the *divine I*, which is universal and omnipresent, can enter into being in man. Men do not know their own egos, animal and half animal, and the apparition of these would fill them with horror. The main

emotions of many men are those of envy and covetousness, and their main ambitions those of luxury, money, and the like. These are the powers or gods governing men and women to which men bow down, which they embrace and love, and which they consider as their own proper *selves*.

These selves or egos assume in each soul of man a form corresponding to their character, because each character corresponds to or produces a form. But these selves are illusory. They lack life of their own and are nourished from the life principle in man; they live by his will and perish with the life of the body or soon after. That only which is immortal in man, that which has always existed and will always exist, is Divine Spirit, and only those elements of man which are perfect and pure and which have been united with the spirit will continue to live in him or by means of him.

This divine Ego experiences none of the sense of separation which rules our lower selves; it is as universal as space; it establishes no distinction between itself and the self of other human beings; it sees them as itself and recognizes the one self in all other beings; it lives and feels in others but does not die with them, because being already perfect it requires no more transformations. This is the God or Brahm who can only be known to the one who has changed himself to the divine. It is the *Christ* that never may be comprehended by the *Antichrist*, who wears upon his forehead the sign of the *Beast*, which symbolizes intellectualism without Spirituality or knowledge without divine love. This God can only be known through the power of the true faith, which signifies spiritual wisdom, which penetrates even to the burning center of love that exists in one's own heart. This is the center of love, of life, and of light, the source of all powers. In this center are contained all germs and mysteries; it is the fount of divine revelation. If thou findest the light that radiates from this center, thou wilt need no more teaching, for thou wilt have found eternal life and absolute truth.

The great error of our intellectual epoch is the belief of men that they can reach knowledge of the truth by mere intellectual, scientific, philosophic, or theological speculation and solely with the reason. This is entirely false, for although

a knowledge of occult theory should precede its practice, nevertheless if the truth of a thing is not confirmed, experienced, and realized through habitual practice, the mere knowledge of the theory is of no value. Of what profit is it to a man to speak much concerning love and to repeat like a parrot what he hears if he does not feel in his heart the divine power of love? How shall it serve one to converse wisely about wisdom while lacking wisdom? No one can become a good artist, musician, soldier, or politician simply by reading books; power is not obtained by speculation but requires practice. In order to cognize the good we have to think and do good; in order to experience wisdom we have to be wise. A love which finds no expression in action attains no strength; a benevolence existing only in our imagination will remain imaginary until expressed by means of actions. Whenever an action takes place, a reaction is the consequence; therefore habitual practice will make robust our love of the good, and where such a love exists it will surely manifest itself in the form of good actions.

He who does evil because he does not know how to do good is worthy of compassion; but he who knows how to do good and is convinced intellectually that he ought to do thus, but who nevertheless works evil is deserving of condemnation. It is therefore dangerous for men to receive instructions in what refers to the higher life as long as their wills are evil, because after learning to distinguish between the good and the bad their responsibility is so much the greater if they continue in spite of this on the path of evil. These letters would never have been written if it had not been hoped that a few of their readers would not limit themselves to the intellectual comprehension of their contents, but that they would enter the road of practice whose door is the knowledge of the self—which road leads at last to union with God, the first consequence of entering which being the recognition of the principle of the universal brotherhood of humanity.

(To be continued)

To selfishly set aside everything else and to live solely for one's own spiritual advancement is as reprehensible as not to care for the spiritual at all.

—Max Heindel.

When Does the Aquarian Age Begin?

Max Heindel states in the Rosicrucian literature that at the present time the sun by precession is in about ten degrees of Pisces, and therefore that it will require about seven hundred years before it reaches the sign of Aquarius, the rate of progress being 2100 years for a sign of thirty degrees. However, we are beginning to come within orb of influence of Aquarius, which accounts for the present scientific activity and the discovery of many of nature's finer forces and the method of harnessing them.

The actual entrance of the sun by precession into Aquarius will mark the actual beginning of the Aquarian Age. In the writings of certain mystics and in those of various occult societies it is stated that the Aquarian Age has already begun or that it is due to begin within a few years. To settle the controversy regarding this we recently wrote to the United States Naval Observatory, Washington, D. C., and are in receipt of the following letter.

“Dear Sir: In reply to the inquiry contained in your letter of January 27, 1923, you are informed that . . . the present position of the *vernal equinox* is in the constellation Pisces, and is eight or ten degrees from the line separating that constellation from Aquarius, measured along the ecliptic. The sun in its apparent annual revolution reaches the vernal equinox about March 22.

By direction of the Superintendent, U. S. Naval Observatory.

Very truly yours,
W. S. Eichelberger,
Capt. (Math.) U. S. Navy,
Director Nautical Almanac.”

As will be noted, this is a complete confirmation of the statements which Mr. Heindel has made on the subject, and shows conclusively that we shall not actually enter the Aquarian Age for several hundred years. This statement from a source of unquestioned authority should settle the matter definitely.

Ye are my friends if ye do whatsoever I command you. St. John 15:14.

Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

(Continued from March)

Who Selected Your Goal?

A LAD LIVED in the country near a way-side village. His uncle lived in the village and was greatly respected by the family, for he owned the general store and much land. The uncle was also esteemed because he had been in far cities and because he was the village counsellor. One day he approached the boy and said: "James, what are you going to make of yourself? Why do you not study telegraphy? Then some day you might be made the station agent." The lad was thrilled. Uncle Ezra had said that even a goal like that of station agent could be attained. And the lad set forth for his life goal—the job of station agent.

An office boy delivered mail and messages in a great commercial house. The vice president called him from his errands and said to him: "Boy, you have a pleasant smile; you can become a salesman on the road by and by if you try." And the vision remained with the boy through the days that followed. He could become a salesman and travel and live in hotels and see the world. For had not the vice president himself said so? And was not the vice president the Great Man, powerful, wealthy, and wise? And thus a life goal was created.

A bootblack worked at his trade. One morning a great railroad executive came for his shine, and he said, "George, why don't you make something of yourself? You can become a great bank president if you try." And through the day while shining shoes the bootblack brooded over the thought—and at evening when he went to rest he murmured, "I shall become a great bank president." And a life goal was fixed.

Who selected your goal?

What were the limitations of his or her vision?

The Reasons Why You Don't

Point Three

1. A large number are held back from any attainment solely because although they can see in *others* capabilities of all kinds, still when thinking of *self* they are very positive that they

are incapable of accomplishing anything worth while.

2. Lack of faith in self will cause one to drift along and put forth no effort of any kind, for he is convinced beforehand that it is useless.

3. This lack of faith in self may be caused by many and varied complexes or impressions of inferiority—self-held feelings of personal inferiority when self is compared to others. These can be easily and steadily removed only by getting at the causal roots and destroying them. Each type of inferiority complex will be taken up in later numbers and its mechanism cleared up.

4. Previous blunders, mistakes, and failures in life often have a great deal to do with lack of faith in self. The failures in life should never cause one to lose heart. No person can ever be certain that he can build solidly and surely until he or she has made errors and until one or more thorough failures have been experienced.

5. Absence of a sufficiently intense driving force toward, or desire for, accomplishment may be another cause. There is *never* any lack of faith in self if the desire or driving force is strong.

6. It must also be recognized that the human regressive trend, which wishes to take the "easy road," will often disguise itself and succeed in convincing the conscious self that endeavors in life are useless.

7. The first thing for one to do is to take a detached and impersonal mental inventory of self. Determine by logic, common sense, and reason whether or not it is true that you have no possibilities in life.

8. And in doing this, remember that, excluding defectives, there is fundamentally no great intellectual difference between people. All have the same possibilities. One difference between the advanced genius and the plodder lies in the driving force which produces automatic concentration and true results. The only other basic difference is in the plane of vision, one being high and the other being mediocre.

9. Surely you must conclude that with faith

in self, a definite objective, an earnest determination, and an elevated vision you can accomplish what you will.

10. If your reason tells you that you do have capabilities, and yet if you recognize that your own lack of faith in self holds you back, you should proceed deliberately and consciously to build in definite confidence.

11. The first step toward this end should lie in the continuous use of Autosuggestion, endlessly giving to self strong, positive commands of assurance. The principles of Autosuggestion are sound and practical and begin to show results immediately.

12. You certainly can do whatever you may wish to do. You possess all potential possibilities. Use them.

Your Mountain Peak

Let us imagine that you are on a summer vacation in the hills, and that you have decided to accomplish the feat of climbing one of the higher peaks. Naturally the first thing you would do would be to select your peak. You would decide to reach the top of some particular mountain. It might seem impossible that you could ever reach the summit, but at least you could try.

Imagine yourself at its base, the great peak towering above you. With hope and true determination you set forth. Only one thought is uppermost in your mind. Your goal is the summit. The only thing that is clear before you is the summit.

You cannot see the trail over which you must travel. True, you see that others have blazed a trail, the same kind of a trail that leads to any mountain top, but you have never traveled it. For only a few yards you can see the path ahead, and then it is lost to view behind the rocks and shrubs. Yet you have begun, and in your mind is the goal, the summit.

You hesitate--it seems so inaccessible; you wonder how you will be able to reach it. And here many a faint heart stops in despair because he cannot see a broad, paved highway leading to his goal.

But you go on and on, and ever you find that the way is always open just a few feet ahead, and when you have walked on you find that it is still open a few yards further.

Yet the sun is warm, and the climb is hard. After a time you think of those who are idling in the playgrounds down in the valleys, and you wonder whether it were not best to go back and play in the fields of sense, leaving the mountain climbing to others. And a little voice whispers to you, saying: "When you have reached the peak, what have you gained?" And again you wonder. Then you pass a group of friends who have come a little way to play and rest among the foothills. They call to you to join them, and one whispers: "Come and play with me today." But you see the peak beyond. Another speaks: "Abide here; do you not see that this is the chosen goal of attainment?" Another cries: "Foolish one, you travel alone; you cannot reach the summit."

But the urge forces you on, and you know it to be true that you must travel alone henceforth.

The trail often leads *down* the mountain side, but always again leads upward toward the summit. A gravel slide and you find yourself far below your last attainment, torn and bruised upon the rocks. You turn for one to soothe and comfort you, and no one is near, for you have traveled alone. You rise and through seeming ages make your way on and up again. A storm breaks, the elements beset you in wild fury, the clouds encompass you in a wilderness. And you despair and seek to turn back but find that the storm has broken the trail. You cannot turn back, the way is closed.

Only over the peak and down the other side is the way open. You lose your courage, you weary, you cease to struggle, but another voice whispers: "Courage! you are never down until you give up." So you struggle on and on until at last the clouds begin to clear away, and you see the sunlight on beyond.

You have reached the summit!

And you have learned one of the first great lessons:

That if you will select your goal, then fix your mind unwaveringly upon it, the way will always open up before you foot by foot. But you will also have learned that you cannot loiter too much in the playgrounds nor idle in shady nooks o'erlong.

(To be continued)

Question Department

The Difference Between Theosophy and The Rosicrucian Philosophy

QUESTION:

What is the difference between Theosophy and the Rosicrucian Philosophy?

ANSWER:

We may begin by stating the points of similarity between the two philosophies, and then the differences will be more apparent. The groundwork of both is identical, namely, the information given regarding the sevenfold constitution of man, the various inner planes of nature, and the laws which govern on these superphysical planes; also the Laws of Rebirth and Consequence, the latter being spoken of in Theosophy as the Law of Karma.

The principal differences between the two philosophies are three in number.

First, The Status of Christ:

Theosophy states that Christ was merely a great teacher who came to earth to establish a new religion and to give a new impetus to the religious development of the race. The Rosicrucian Philosophy affirms that Christ is the second aspect of Deity, the same as does the orthodox Church. It also affirms that Christ was in a very real sense the Savior of the World for the reason that humanity had gone as far as it was able to go alone and was at the point of retrogression at the time that He came. Christ came to earth and became its indwelling Planetary Spirit, thereby becoming able to help humanity from within instead of from without. By so doing He has purified the psychic atmosphere of the earth and made it possible for humanity to obtain purer desire stuff from which its desire bodies are built. Also, the emanations of the Christ from the center of the earth, radiating outward through plant, animal, and man constitute the "inner urge" to higher endeavor, which is the chief factor at the present time in impelling man onward in his evolution.

The doctrines of Theosophy are primarily of Eastern origin, taken from Eastern philosophies

which antedate the birth of Christ; they include no teaching on the historical Christ beyond that stated above, although they do contain teachings regarding the Cosmic Christ, which is the life principle in nature and which has been in evidence since the beginning of time.

Second, The Soul Body:

In the Rosicrucian Philosophy it is taught that the Soul Body consists of the two higher ethers of the vital or etheric body, which are augmented and separated from the two lower ethers by a life of altruism and service. These two higher ethers then constitute the vehicle in which the Ego functions when out of the physical body either in sleep, or consciously as in the case of the more advanced. This is the vehicle in which the real occultist takes his soul flights when investigating the superphysical worlds.

Theosophy speaks of the vital or etheric body merely as the "*Etheric Double*" or pattern body upon which is built the physical, and that in addition it only serves as the medium of ingress and distribution for the life forces.

Third, the Forgiveness of Sins:

The Rosicrucian Philosophy teaches that the forgiveness of sins through the instrumentality of the Christ as taught in the orthodox Christian religion is an actual fact. This may be brought about through true repentance and reform, which clear the seed atom in the heart of the records of past evil actions. When this seed atom is thus cleared, the pictures of those actions are dissolved and are not present after we pass out of the physical body in death to bring us suffering in the Purgatorial Region. Such forgiveness of sins, however, does not do away with the necessity of making restitution to individuals whom we have wronged. This restitution may be made direct to the individual in question, or when this is impossible, it may be made to him indirectly through service to others, that is, service to the universe.

Christ is the chief factor in making possible for us the forgiveness of sins through the fact that He gives us the inner urge and desire toward repentance and reform, and also makes these processes easier through having furnished us with purer desire stuff for our desire bodies, as stated in the earlier part of this article. This help from Christ is given at the expense of much suffering to Him through the fact of His being confined in the cramping environment of the earth as indwelling Earth Spirit. Thus the Vicarious Atonement of Christ is an actual fact, although its *modus operandi* is quite different from that described in church doctrine.

The most important phase of the doctrine of forgiveness of sins taught by the Rosicrucian Philosophy is that involved in the method of *Nightly Retrospection* of the events of the day. By an examination of the actions of the day in reverse order after retiring, together with a feeling of intense sorrow for such as are evil, the record of the latter is expunged from the seed atom and will not be there to judge us after death. Thus forgiveness of sins becomes an actual fact day by day.

Theosophy teaches that repentance eradicates the subconscious records of sin, but it does not acknowledge the instrumentality of Christ in making the process practically possible.

From the above it will be seen that, although the groundwork of the two philosophies is the same, there are vital differences in the superstructure, which we believe to be of the utmost importance to a correct understanding of the scheme of the universe. We also believe that a correct understanding is a great help in enabling one to progress in his evolution, although it is not essential in the earlier stages.

Theosophy has been the pioneer in the occult field and has a most important mission. However, we believe that the Rosicrucian Philosophy is the *Western Wisdom Teaching* for Western people, and that it is particularly adapted to their needs.

VACCINATION

QUESTION:

Is vaccination legitimate and desirable?

ANSWER:

It is not. Vaccination, although possessing some merit in theory, actually results in poisoning the body and making it more difficult for

the Ego to control it. Also it frequently results in the fatality which it is designed to avoid. Moreover it is a matter of frequent observation that disease and sickness of various sorts in an exaggerated form result from vaccination, conditions which are worse by far than the disease it was supposed to prevent.

Nature's method of immunizing the body from disease is by the solar vibrations which have entered through the spleen and which are radiated from the surface of the body. These radiations expel bacteria from the body and prevent their getting a foothold. When food of the proper kind is taken and overeating is not indulged in, also when other well-known means of promoting health such as exercise, fresh air, etc., are provided, these solar emanations are present in normal quantity and are perfectly capable of expelling all disease germs. Nature's method is always to be preferred to man's artificial methods. Although vaccination has apparently done much in the past to reduce certain epidemics, still we believe that the race has passed the point where it can be used to advantage even if such a point ever existed.

CAPITAL PUNISHMENT

QUESTION:

What is the chief objection to capital punishment?

ANSWER:

When a person is liberated from his physical body and enters the Desire World, there is no change whatever in his nature or disposition. If these were on the side of good before, they are still on the side of good, and if they were evil before, they are still evil. The murderer who has been liberated into the Desire World through capital punishment still possesses the same desires to do evil which he possessed on earth. Moreover he is in a position to gratify his predilections in this respect to a greater degree than he was while on earth, because he is able to influence the minds of others to commit the crimes which he would himself do if he were able; in addition he cannot be found out. Therefore he is very likely to follow his bent in this respect, and the result is frequently a wave of crime caused through the influencing of weak mentalities by those who have been executed.



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.

A Railway Accident Astrologically Considered

RICHARD GORDON HALLETT

URANUS IS AT present in the sign Pisces and will be situated therein for a number of years. Mars was in 1921 in the sign Virgo, which is opposite to Pisces in the zodiac.

Among other towns and localities Virgo rules Paris, a fact not only stated in astrological textbooks written several centuries ago, but verifiable through actual observation by anyone who will take the trouble to compare current events with positions of the planets at the moment they occur. When an astrologer lives in a city of the importance of Paris where accidents are likely to happen more frequently than in smaller places on account of its number of inhabitants, of its intense living, and of its busy thoroughfares, he is in a position to follow more closely than others the bearing of the stars on such matters as accidents.

While Mars opposed Uranus, a number of explosions, fires, shocks, and accidents threw consternation into the great French metropolis. Two

occurrences will ever be remembered by the Paris folk because of their severe character: The immense blaze of the new Magasin du Printemps on September 28, 1921, and the terrible fire on October 5, 1921, when one train ran into another under the Tunnel des Batigrolles just outside Saint Lazare Station.

The question may well be asked by the thoughtful student: "If Uranus produces shocks and Mars fires and explosions, why doesn't the opposition of these two planets cause havoc on a larger scale?" This depends on the nature of the radical horoscopes pertaining to everybody and everything within any given area.

The horoscopes of those involved in accidents, whenever the necessary data are available, should be progressed and the transitory positions of the stars in space compared therewith. Transits strengthen or weaken the effects signified by the progressed planets and cusps, but do not of themselves precipitate marked events. In the

case of the *Magasin du Printemps*, which was a great store containing mostly cloth and clothing, it would therefore be necessary to possess the data of its building to be able to judge how the transiting stars conduced to kindle a fire of such great magnitude, the loss in goods amounting to approximately twelve million dollars. The cause of the fire was attributed to a disturbance of the electric current (Uranus) employed for lighting the store.

The matter is somewhat different in regard to big railway companies. Their activities being of a variable nature, each journey undertaken by one of its trains is in itself a complete accomplishment. When a particular journey is made under very bad afflictions, these must be felt, if at all, within a somewhat brief space of time and before the train reaches its destination. Yes, if at all, indeed! Railway companies could often avert danger by better organization, unless a bit of ripe destiny-decree differently.

A map erected for the time a train actually starts will be the radical figure presiding over that particular journey. The company's radix, if it were known, would probably only show a small affliction in case of mishap to a small part of its rolling stock.

In connection with the terrible railway accident inside the Batigrolles tunnel on October 5th, 1921, I collected exact information regarding the two trains which met with such unexpected misfortune. The charts point emphatically to danger as will be seen presently.

After converting summer time to true local time in Paris for the moment when the trains started on their journey, the particulars leading up to the accident may be thus stated:

(1) At 5.01 p. m. a passenger train left the Gare St. Lazare in the direction of Marby. A few minutes later this same train while issuing from the tunnel suddenly stopped before it had entirely entered the open. The stoppage was due to the rupture (Mars) of the compressed air line (Uranus) controlling the brakes (Saturn), which resulted in the latter being kept tightly applied to the wheels.

(2) Another train departed from the above station with passengers for Versailles at 5:16 p. m. The signals being clear, this train passed through the same tunnel, running into the rear

of the first one, which normally ought to have been well up the line in the direction of Marby. A tremendous shock (Uranus) ensued, causing an explosion (Mars) of the gas (Uranus) used for lighting the compartments. Eighteen cars of the second conveyance and six of the first were completely destroyed by fire.

The wonders of the heavens as reflected upon earth are illustrated in the horoscopes of both trains which I subjoin.

(*Train No. 1*).

Cusps of the Houses:

10th house, 29 Sagittarius; 11th house, 18 Capricorn; 12th house, 13 Aquarius; Ascendant 27:38 Pisces (Aries intercepted); 2nd house, 15 Taurus; 3rd house, 10 Gemini.

Positions of the Planets:

Neptune 15:26 Leo; Mars 10:12 Virgo; Venus 11:35 Virgo; Saturn 29:45 Virgo; Jupiter 2:7 Libra; Sun 11:54 Libra; Mercury 7:03 Scorpio; Moon 5:47 Sagittarius; Uranus 6:22, retrograde, Pisces.

(*Train No. 2*).

Cusps of the Houses:

10th house, 3 Capricorn; 11th house, 22 Capricorn; 12th house, 18 Aquarius, Pisces intercepted; Ascendant 7:6 Aries; 2nd house, 20 Taurus; 3rd house, 14 Gemini.

Positions of the Planets:

Practically the same as Train No. 1. The moon has a longitude of 5:50 Sagittarius.

In horary astrology the first figure would not be considered radical, that is, appropriate for judgment owing to the last degrees of Pisces rising and the position of Saturn in the seventh house, which beclouds the interpreter's mind. It should be remembered, however, that the horoscope rests on exact information and is therefore similar to that of the time of birth used in genethliac astrology. Had this horoscope been the result of a query or founded on the time of reception of a letter or the hearing of news, it would not have been safe to attempt a reading from it.

At the moment train No. 1 left Saint Lazare, the last degrees of the Fishes were on the Ascendant. The sixth degree of that sign was taken up by Uranus situated in the twelfth house, which with Pisces has reference to limitations, restrictions, subjections. Aries intercepted is con-

cerned with things belonging to the first house, but is kept dormant to some extent owing to its interception. This sign is not yet a prominent agent although tinging the eastern cusp; its part is to be enacted presently. Very evil influences are centered in the first house standing for the body of the train. The lords of the first house are Mars, Neptune, and Jupiter. Neptune is in sextile aspect with sun, intercepted in the seventh house in Libra. The sun, the great symbol of life, is in the sign of its fall, consequently in distress, but without having a direct influence upon the oriental horizon. Mars and Venus conjoined are opposed to Uranus, and are projecting their rays evilly into Pisces without, however, touching the 27th degree on the cusp.

The matter is quite different when we consider Jupiter and Saturn in conjunction and opposite to the Ascendant. The natural tendencies of Saturn are obstructive, but Jupiter is an expansive planet. The forces of Jupiter are nevertheless subjected to Saturn's clammy hand of obstruction. Both stars were therefore potent factors in blocking the train. A fact worth noticing is the concordance existing between the last of Pisces rising and the end of the train left in darkness inside the tunnel.

The disposition of the stars and the zodiac in the second horoscope will be found characteristic. Aries was rising when train No. 2 quitted the station. The figure at once assumes a more positive, active, inflammable stamp. The Ram, previously held in abeyance, stands out boldly when resting on the cusp of the first house. Moreover, by being thus posited the ruler of this sign, Mars, becomes the prime physical governor over the whole row of cars speeding along to disaster. The first train was soon overtaken in the murky passage. A violent concussion ensued, followed by an explosion of gas which fed a fierce fire spreading rapidly from one car to another. It was a dreadful affair. The sun and Jupiter now directly oppose the Ascendant of the second train. Saturn, who might by his opposition have put a damper on the destructive element, holds himself aloof from the rising cusp, allowing the opposition of Jupiter freer access to the flames. The indicators of train No. 2 point clearly to more fire than those of No. 1, as Aries, Mars, and the sun stand out conspicuously.

Good aspects luckily assisted to prevent this accident from becoming an utter catastrophe. Mars is ruler of the eighth house, but Mercury is in the sign on the cusp, these planets being in sextile aspect and in mutual reception in Virgo and Scorpio. Effective measures were therefore taken by active workers (Venus sextile Mercury) against the death dealing forces. Ingenious measures were soon put into operation (Uranus trine Mercury) such as the immediate pulling of the second train from the tunnel by means of the first one in order to extinguish the fire, which could not be approached inside the tunnel owing to the heat. This step favored temporarily the opposing forces, causing numerous deaths through crushing; it was, however, deemed expedient in the interest of all concerned. The casualties amounted to about twenty-eight killed and one hundred and fifty seriously injured.

As regards the outward causes of the accident, there was much talk at the time of erratic signal handling. There "should have been" signals at the entrance of the tunnel to prevent the second train entering until the first train was out. In this connection the moon offers her testimony, as she rules railway employees. From the house of death she is in square with Mars, Venus, and Uranus, planets of rashness, negligence, and impulse respectively. Although the moon casts a sextile to the Sun and Jupiter, also a trine to the Ascendant of No. 2, this is nullified by Mars and Venus, planets of evil omen towards the orb of night.

I said that many accidents could be avoided by proper organization. When in future years astrology is more universally practiced, people will be wiser and fewer accidents of this nature will occur on that account alone. But even now if some one were assigned to set up a map prior to inaugurating any important move, the indications shown therein would serve as a guide to avoid trouble. In regard to both trains, a special word of caution to the railway employees might have made a great difference; at least precautionary measures might have been put into operation, the rest being left in the hands of Him who decides the final issue.

Our minds are at best feeble instruments for conceiving the vastness and grandeur of this science of the stars. It is only after having com-

puted many figures and seen the concordance between every particular of terrestrial happenings with celestial movements and positions that a thrill of wonder seizes a person. He is a changed being ever afterwards. He no longer belongs to the earth alone.

One now begins to perceive the complicated network of things everywhere; the significance of the word "God" looms up most mightily before the spirit; one glimpses something concerning the workings of the cosmos and finds them far superior to anything previously deemed possible.

Consider that the above described accident required the grouping of many people on a precise date and hour in agreement with the Law of Consequence, which reached maturity in the life of each person proportionate to the nature of the affliction which, severe or slight, was visited upon him; that the cars conveying the passengers required to be struck in such a way that the results would dovetail with the bad aspects of each traveler; that the scheduled particulars in the time tables computed by the railway administration did not escape the notice of the *Great Beings* assigned to fulfill the designs of God. All this rests on a plan so extraordinarily intricate as to be beyond man's capacity to fully comprehend and still less to direct.

The idea of punishment or revenge should not be imputed to Deity when great bodies of people meet with severe trials. Whether we know it or not, a benevolent purpose lies at the root of external manifestations. Max Heindel expresses this truth very beautifully: "In the Father's Kingdom there is no evil. What appears so is only good in the making. When a lapidary is cutting a precious stone, he applies part after part of the rough gem to the grindstone, and at each application we may hear the loud screeching, as if of pain, from the stone. By degrees, however, as a consequence of the harsh grinding process, it will acquire a beautifully polished surface with numerous facets capable of receiving, reflecting, and refracting the brilliant sunlight.

"God and His Ministers, the Seven Planetary Spirits, are the Lapidaries, man being a diamond in the rough.

"Similarly, flowers yield their full scent only after having been crushed."

THE PLANES OF NATURE IN ANCIENT TRADITION

(Continued from page 450)

senses" is interesting; we hope it is not straining a point to see in it the return of the light ether to its source, the macrocosmic etheric body, whence it resurrects to be built into the etheric vehicles of the future.

After this we are taken on to the Desire World: "And passion and desire withdraw into that Nature which is devoid of reason"—Surely the lower subdivisions of the astral plane.

"And thus it is that man doth speed his way thereafter upwards through the harmony." . . .

He passes through seven zones "thereafter," the first, where he surrenders his "energy of growth and waning," being obviously the etheric, so that "thereafter" may be taken to mean "after death"; then come six that appear to correspond to the lower astral Regions, inasmuch as he gives back to them such attributes as are constituted from lower astral matter; then finally he reaches the eighth zone, where he takes his place with "those-that-are" and "hymneth the Father." One would like to regard this eighth zone as the Mental World, because not till then is man "clothed in his proper power." The correspondence to the Rosicrucian teaching is not absolute, but it is startlingly close.

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.

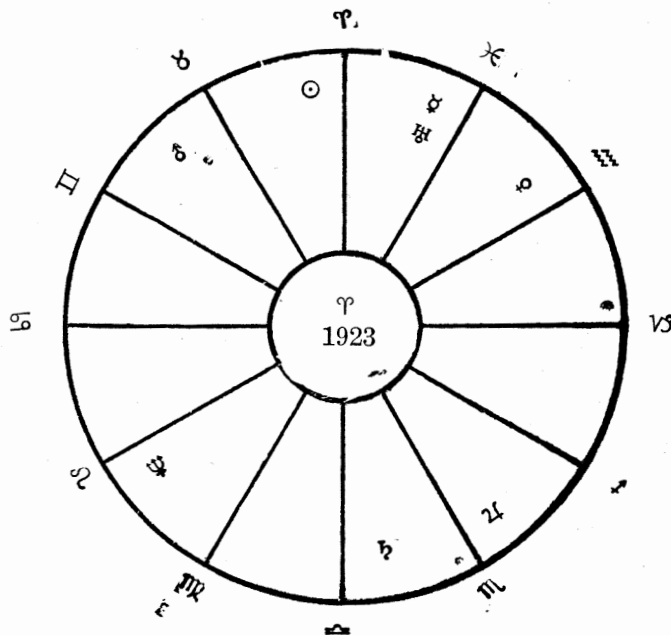
If you wish to be admitted to any of these courses, address,

The Rosicrucian Fellowship,
Oceanside, California.

The Children of Aries, 1923

Born between March 22nd and April 20th, 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 Aries, born while the Sun is passing through the fiery and cardinal sign which has rule over the head and brain of man, are naturally of a light-hearted, hopeful, and impulsive nature, quick in action and speech; also quick to anger, but easily repentant and forgiving. They never hold resentment. Their great love of action when restricted often causes them to become restless, irritable, and unhappy. Aries being a movable sign, they must have change of scene and of work to keep up their interest. They express their opinions very freely, and speak much too quickly and before thinking. Consequently, they often excite the anger of others.

Especially will this trait be prominent in the children born this year while the Sun is passing through the sign of Aries. Their impulsive and fiery temperament will be accentuated by Mars in the fixed sign of Taurus. When in this sign Mars is apt to express his worst traits. The cruel and stubborn tendencies of Taurus are also more prominent then, and the impulse of Mars in this sign is more pronounced. With Uranus and Mercury in mundane sextile to Mars, if this impulse can be directed into constructive channels, the Aries children may become perfect dynamos

for good. But should the parents neglect their duty and permit this energy to develop along destructive lines, these children will bring much suffering upon themselves as well as those who may be connected with them in the home, for the above aspects will cause them to be very cruel through their natural tendency to express themselves too freely.

There may also be a tendency to evade the truth, which is shown by Jupiter retrograde in Scorpio, in mundane opposition to Mars and square to Venus and Neptune, all in fixed signs. The guardians of these children should teach them to keep their promises at all times and adhere strictly to the truth.

Neptune, Saturn, and Jupiter all retrograding have a tendency to obstruct and hold back the ambitions. With the Sun in Aries and Mars in Taurus in mundane sextile to Mercury and Uranus, these children will have great ambitions but will only express them spasmodically; the retrograde planets show latent talents which must be forced out and developed. Therefore, the guardians of these children have a great responsibility. They will, in a measure, be re-

(Continued on page 472)

Your Child's Horoscope

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

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

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

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

JAMES HOWARD N.

Born July 27, 1921.

8:45 P. M.

Long. 84 W., Lat. 43 N.

Cusps of the Houses:

10th house, Sagittarius 23; 11th house, Capricorn 13; 12th house, Aquarius 8; Ascendant, Pisces 16-9, Aries intercepted; 2nd house, Taurus 3; 3rd house, Gemini 2.

Positions of the Planets:

Moon 4-43 Taurus; Venus 20-41 Gmini; Mercury 15-0 Cancer; Mars 25-54 Cancer; Sun 4-28 Leo; Neptune 13-9 Leo; Jupiter 17-46 Virgo; Saturn 21-39 Virgo; Uranus 8-54, retrograde, Pisces.

In this horoscope we find the Sun, the giver of life and vitality, placed in the fiery, impulsive sign of Leo in conjunction with Neptune and Mars and square to the Moon. The individuality is expressed by the sign which contains the Sun, and therefore the qualities of Leo will be more prominent in the character than those of any other sign. Leo is the sign of authority, and therefore when this child grows up he will feel or sense the inner power which is the basis of authority. The conjunction of the Sun with Neptune in the sixth house will incline him to be inspirational or psychic and bring him ideas from the inner realms.

The sign Pisces on the Ascendant is a negative, psychic sign, which tends to give the native a dreamy, vacillating turn of mind, but this can be overcome by determined effort in not yielding to such tendencies. Pisces gives a compassionate trend to the mind and a disposition to help others in trouble, since Pisces is the 12th house sign, having rule over sorrow and trouble. When

rising it gives sympathy for people in these conditions and also a desire to alleviate their suffering.

The conjunction of Mars with the Sun will give a great deal of energy and vitality. It will also tend to give a degree of executive ability and a faculty for handling men. The square between the Moon and Sun indicates a lack of harmony between the personality and the individuality—that is, the personality will endeavor to express itself in a direction contrary to the real nature of the child or man. The Moon has a trine to Uranus, the inspirational, inventive, and altruistic planet, and since the Moon governs the imagination, this indicates that the mind in its imaginative activities will run along the lines of invention and also of altruism.

We find that this child will have a particularly good mentality for the reason that Mercury, the planet of reason, is strongly and favorably aspected by the three major planets, Jupiter, Saturn, and Uranus. This is an exceedingly good configuration. The sextile of Jupiter to Mercury will give educational facilities, broaden the mind, and give vision to it. Also it will enable the boy to acquire knowledge easily. The sextile of Saturn gives depth and analytical power of mind, which will very likely express itself along mathematical lines. The trine of Uranus to Mercury will bring out the inventive and inspirational qualities of the mind, and bring James into contact with the thought currents of the higher worlds in such a manner that he will be able to draw from them new ideas for practical application in the physical world.

In the social life we find that he will not be so

fortunate, for Venus, the planet of attraction and love, also the planet which governs all social intercourse, placed in the house of the lower mind, has the square of Jupiter and of Saturn. The former aspect is an aspect of excess between two benefic planets. This gives such an excess of good things that the result is satiety and a condition in which these things become burdensome. This aspect tends to ostentatiousness and love of display.

The square of Saturn to Venus is an aspect of selfishness in the love relations, and is an aspect which defeats its own objects. Saturn is the planet of obstruction, and this aspect means that obstacles will be placed in the way of the native to prevent him from realizing his social ambitions and obtaining social pleasure and enjoyment therefrom. The cultivation of unselfishness in social matters, the striving to make others happy, will be the means by which this aspect may be transmuted and become inoperative. Therefore the parents should endeavor to cultivate this trait in the character of the child.

Mars sextile Saturn gives the power of sustained effort and is a very valuable asset. Jupiter, the ruler of the horoscope, is in conjunction with Saturn, the planet of limitation which will prevent the former from exerting to the full the benefic influence of which it is capable. Saturn conjunction Jupiter is also an aspect of selfishness which, however, can be transmuted and overcome by cultivating the opposite quality.

VOCATIONAL

THOMAS W.

Born March 17, 1906. 4:30 A. M.

Long. 122 W., Lat. 48 N.

Cusps of the Houses:

10th house, Sagittarius 2; 11th house, Sagittarius 21; 12th house, Capricorn 10; Ascendant Aquarius 5-3, Pisces intercepted; 2nd house, Aries 0; 3rd house, Taurus 7.

Positions of the Planets:

Moon 26-18 Sagittarius; Mars 0-3 Taurus; Saturn 7-55 Pisces; Neptune 7-36 Cancer; Venus 3-41 Aries; Mercury 14-21 Aries; Sun 26-00 Pisces; Uranus 8-11 Capricorn; Jupiter 1-8 Gemini.

The chart of this young man shows the humanitarian and advanced sign of Aquarius to be rising, with the ruler Uranus placed practically on the cusp of the twelfth house. The twelfth

house is the house of limitation, which does not allow the planets placed therein to express themselves to their fullest capacity; therefore we should expect that the natural inventiveness and advanced ideas of the life ruler, Uranus, would not find full expression in the life, or rather that they would be expressed in a quiet way.

Saturn, the co-ruler of the rising sign, is placed in the first house, which is a very strong position, indicating that the Saturnian tendencies will be to the fore to a considerable extent. These tendencies are those of concentration, caution, faithfulness, persistence; also Saturn exerts an obstructive influence upon the affairs of life, and this element will be in evidence to a certain extent. It is offset quite largely by the fact that the Sun, the giver of life and vitality and indicating the chief ambitions and aims of the life, is also placed in the first house, which gives a great deal of initiative, energy, and ambition. It also indicates a capacity for occupying positions of authority.

The Sun is in conjunction with Venus and sextile to Jupiter, the two benefics, which is most fortunate. The sextile to Jupiter is the "open sesame" to success in all affairs of life. Jupiter is placed practically on the cusp of the fourth house, which rules the home and the ending of all matters; therefore the home will be harmonious and the influences which obtain in it will tend to bring general success.

Mars is trine the Moon, which gives force to the imagination and turns it into constructive channels, thus adding a most important element to the mind.

Venus sextile to Jupiter indicates harmony between the two benefics, and is a most fortunate aspect. Venus is placed in the second house, the house of freedom, and this freedom is achieved through the financial independence given by the attractive power of Venus here.

Jupiter is square Saturn, which indicates that the beneficence of Jupiter is handicapped in its expression by the over-cautiousness and fearfulness of Saturn, also by the desire to provide for self to the exclusion of others. This tendency should be carefully watched and broken up, or it will lead to a crystallization that would be most unpleasant.

Neptune, the mystery planet, is practically on
(Continued on page 474)

Studies

in

The Rosicrucian Cosmo Conception

The Desire World

KITTIE SKIDMORE COWEN

(Continued from March)

ONCE ALL mankind stood at the point where the scientists believe the missing link to have been. Those who are now apes degenerated from that point, while the human family evolved to its present stage of development. The Lucifer Spirits revel in intensity of feeling and evolve by it. The nature of an emotion does not matter with them as much as the intensity of it. Therefore they stir the human passions of the lower nature, which are more intense than feelings of joy and love in our present stage of evolution, and thereby incite violent quarrels, disputes, etc., which lead to war and bloodshed.

The spirits of the mineral life wave, having no separate desire body of their own, get their desire incentive from the planetary desire body of the earth, which incentive causes them to work and form crystals under the guidance of the higher creative Hierarchies. Their next urge will be towards growth and the reproduction of species.

The spirits of the plant life wave also have no separate desire bodies, and so like those of the mineral kingdom get their desire incentive from the desire body of the earth. Their next step in evolution will be towards motion, caused by a desire to run away from danger and save their forms from appropriation for food, shelter, and other uses by the higher evolved kingdoms.

In the Desire World the thoughts and fancies of people during life build the actual forms which they see in their imagination. It is characteristic of desire stuff that it is readily molded

by thought and will, and all the fantastic forms created by people go about ensouled by elementals, enduring as long as the thought or desire which created them endures. For instance, at Christmas time Santa Claus actually lives and rides around in his sleigh. There are all sorts and varieties of him, and he remains in vigorous health for a month or more until the desires of the children who created him cease to flow in that direction. Then he fades away until he is created again the next year. The New Jerusalem with its pearly gates and sea of glass and all the other pious and moral fancies of the church people is there also. Purgatory has its thought form devil, with horns and cloven hoof, created by the thoughts of the people. But in the upper part of the Desire World is found only that which is good and desirable in human aspiration. Here students revel in libraries and are able to pursue their studies in a much more effective way than while confined to the dense body. To desire a book is to have it at once. The artist paints in living fiery colors, and the sculptor shapes with great facility the plastic material of the desire world.

In purgatory and the First Heaven the Ego functions in the desire body. In purgatory the evil habits and acts of life produce suffering, which is transmuted into Right Feeling in the First Heaven. The good in the past life is extracted in the First Heaven, and when the Ego enters the Second Heaven, it broods over the good in such a way as to transmute it into Right Thought. Just after death when the Ego withdraws from the vital body, there is a period of

unconsciousness before it awakens in the Desire World. There is also an interval between the withdrawal from the desire body in the first Heaven and the awakening in the Second Heaven. But this time there is no unconsciousness. Every faculty is keenly alert in a state of hyperconsciousness as the spirit passes through this interval which is called the GREAT SILENCE. Here, no matter how evil the Ego's past life has been or what he has believed to be true or not true, that state of mind has vanished and he knows he is divine.

THE PITUITARY BODY

From the time that the thymus gland atrophies under normal conditions, Uranus, the octave of Venus and ruler of the pituitary body, takes charge of the functions of growth and assimilation. All things, food included, radiate from themselves continuously small particles which give an index of the thing from whence they emanated, its quality included. When we lift food to the mouth, a number of these invisible particles enter the nose and by excitation of the olfactory nerve (nerves of smell) convey to us a knowledge of whether the food we are about to partake of is suitable for this purpose or not, the sense of smell warning us to discard such foods as have a noxious odor. Besides those particles which attract us to or repel us from food by their action on the olfactory tract through the sense of smell, there are etheric particles which penetrate the sphenoid bone, impinge upon the pituitary body, and start the Uranian alchemy by which a secretion is formed and injected into the blood. The pituitary body also promotes assimilation through the chemical ether, thus affecting the normal growth and well-being of the body throughout life. Sometimes this Uranian influence of the pituitary is eccentric and therefore responsible for strange and abnormal physical growths which produce the unfortunate freaks of nature we occasionally meet.

When disembodied spirits wish to influence those who are still enmeshed in the mortal coil, it is necessary for them to have a vehicle of sufficient density to impinge upon the brain centers, and under certain circumstances upon the co-ordinating mechanism of the cerebellum.

Given such a vehicle, these spirits can and do impress their victims physically, morally, or mentally according to their (the disembodied spirits') disposition. When one burns incense in a room, the smoke and the odor which are seen and sensed are materials of such density that they may be made use of by certain classes of spirits who are attuned to the vibratory rate of the incense which is being burned. When a reputable occultist, who has evolved the spiritual sight and is able to see the various entities in the invisible world, has compounded an incense which he finds to offer a vehicle only for spirits of a helpful nature who incline to raise the vibration of those who breathe the incense, it may be an aid during periods of prayer to raise the consciousness of the devotee to a union with the Divine. But if, on the other hand the incense has been compounded by some one ignorant of occultism, perhaps by one who has a selfish end in view, then it is a vehicle for spirits of a similar nature, who clothe themselves in the smoke and odor, enter the bodies of those who are present when the incense is being burned, and may incite them to acts of sensualism. The Chinese punk sticks are a good example of this variety.

It is also possible that when such practices have been indulged in for some time, the obsessing spirits may obtain such control over their victims that they incite them to frenzy, causing them to exhibit the symptoms of epilepsy, frothing at the mouth, etc., or they may interfere with the bodily movements in a manner similar to that exhibited in the so-called St. Vitus dance. Therefore, the practice of burning incense is very dangerous and ought to be strenuously discouraged.

(To be continued)

THE CHILDREN OF ARIES, 1923

(Continued from page 468)

responsible for the future development of these latent talents.

The vocation chosen should be one of action, giving much change of scene. With Venus in Aquarius and Mars in Taurus, these children would make good salesmen or promoters in lines where new and original ideas are necessary, for they must always have mental action.

Children's Department

Bird Songs

MARY-ABBY PROCTOR

I love to hear my Daddy tell
 Of days, when just a boy
 On Gran'pa's farm, in vale and dell,
 The biggest kind o' joy!
 He knew the song of ev'ry bird
 That flew o'er dale and hill.
 At morn and even's glow he heard
 Whip-poor-will!
 Whip-poor-will!

The great-big, sunny apple tree,
 With low and crooked limb,
 The home of bird and buzzing bee,
 A source of joy to him.
 At night, when dark, and all alone,
 He shivered through and through,
 When owls would cry—aye, fairly moan
 Whoo—whoo!
 Whoo—whoo!

The noisy call of old "Jim-crow"—
 Stealing poor farmer's corn.
 That rogue! Too well "Jim" grew to know
 The "scarecrow" all forlorn;

He knew the farmer's gun so well,
 And so "prepared for war,"
 He gave the warning like a bell—
 C a aw—caw, C a w—caw!
 C a aw—caw, C a w—caw!

The bird that Daddy loved the best,
 So cheery and so busy,
 For babies—in safe hidden nest—
 (He'd make you fairly dizzy
 As he snapped on swift flying wing
 A fly-birdlings' delight!)
 Then merrily, cheerily sing—
 Whistling Bob-White!
 Bob-White!

I'd love to be a farmer's lad;
 To hear the crows caw-caw;
 The whip-poor-wills, so sweet and sad;
 The owls, "whoo-who," "what-for."
 To feel that life's just glad and free;
 To know the world 's all right.
 And then to hear him call to me—
 Cheery Bob-White!
 Bob-White!

God Loves Us

TANYA LEHRER

ELIZABETH STOOD at the window, watching the world outside. She was yet too little to go to school, but her mother had told her that she could make the world outside the windowpane her schoolroom, and her understanding of right and wrong, as her mother had taught her, could be her teacher. So she let her mind and heart work busily that morning while she stood watching the world outside, until the old man with the long gray beard who might have spoken pleasantly to the little boy instead of whipping him had gone, and the little boy, with whom Elizabeth had wept in sympathy, had

forgotten his troubles and was skipping down the street again as if glad to be alive.

Suddenly Elizabeth saw the wind become angry and begin to scold, fret, and cruelly wave with all its might the branches of the trees on the side of the street, for winter was coming on. The world was becoming darker and darker as if night were approaching and the sky put on a drearier look and began changing its pretty, deep blue dress for one of dark gray. Then Elizabeth saw heavy drops come down and beat upon the pavement, the trees, the houses across the street, and on her own windowpane, becom-

ing larger and larger and coming thicker and faster.

She heaved a sigh and went away from the window. The world outside was crying and almost making her cry, too. It seemed so lonely and dreary. She curled up in an armchair and soon fell fast asleep.

Then she had a dream. She thought a fairy came to visit her.

"Oh, fairy, I am so glad to see you. Have you any tales to tell me this morning? Do tell me why the world outside the window is crying so today?"

"Oh, that's a pretty tale and one that will teach many little girls a lesson," said the fairy. "I'll tell you why. The world is crying because the sun is hiding away from it. The world thinks the sun does not like it any more. But the sun is really nearer the earth when winter comes. Some day the world outside will learn this, and it won't cry any more; it will always know that the sun is near, and it will always be cheery, smiling, and a pleasant, sunny place to live in; the water from the rain will be changed to something even lighter than air which will be called ether, and the whole world, the room, and everything in it will be changed to ether."

Then the fairy disappeared, and little Elizabeth opened her eyes and saw her own sweet mother kneeling before her, and felt her mother's arms lifting her up.

"Oh, mother, I had a wonderful dream," she began quickly. "I thought a fairy came and told me that the world outside the windowpane is crying because it thinks the sun is hiding; but the sun is not hiding at all for it is really nearest to the earth in winter. I wish I could tell it that the sun is nearest when it seems farthest away and it gets so cold. Then, maybe it would stop crying."

"What a good dream!" said her mother. She paused for awhile with a sad look on her face. "Yes, Elizabeth, and the sun is the visible sign of our heavenly Father. When we are all happy and everything is pleasant, we know that God loves us, but when we want things which we cannot get and when we suffer, we think that our heavenly Father has forgotten all about us. That is not so. When we suffer, our heavenly Father is loving us even more than before because He is trying to teach us lessons through that suffer-

ing. God loves us all the time, always, and deprives us of pleasures and certain things we want so that we may become better and less selfish. But we cry like the world outside because we think God has forgotten us. Let us remember, come what may, that God loves us, is always near us, and only wants us to learn lessons for our own good that we may become better children of His big family!"

"God always loves everybody," said little Elizabeth with a wise nod. "He is always with us. Let's tell the world outside the windowpane all about it!"

THOMAS W—VOCATIONAL

(Continued from page 470)

the cusp of the sixth house, which would indicate that this boy may have an opportunity to serve humanity through the medium of some occupation which comes under the influence of Neptune. A practical application of the principles of occultism and helping to spread the knowledge of those principles would be one method by which this tendency might be realized.

Jupiter is the ruler of the profession, placed on the cusp of the fourth house, which would indicate that Thomas would be more successful at home than abroad, and he will very likely take up some line of work which would permit him to stay near his birth place. This line of work will very likely be of an intellectual or mental nature, inasmuch as Jupiter is placed in the intellectual sign of Gemini.

The ruler of the sixth house, employment and employers, is the Moon. This is situated in Sagittarius in the eleventh house. This would indicate that friends will always come to the rescue when the matter of employment is under consideration, and that positions of various sorts will be obtained through the medium of friends which, however, may not be of a permanent character. The Moon placed in Sagittarius indicates that the employment may be in connection with the law or financial operations such as banking and the like.

Mercury is placed in the second house and square to Uranus, which indicates an erratic tendency in the speech which will react unfavorably on the financial prospects if uncurbed; therefore a watch should be put upon the speech to see that it does not follow this tendency.

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.

Color Therapy and Sunlight

LEO BLANCO

MANY STUDIES have been specially directed towards a rational solution of the relation of colors to chemical changes in the human body. In the Jan. 1922 number of *Science and Invention* you may note a wonderful article on page 821— "*Denizens of the Ether*," by Harold F. Richards. It is quite startling to find that electro-magnetic vibrations of "living light," constitute all the *real life there is*—all else is transitory. The spiritual element within man being of this element—or of the fourth dimension, fire—is real and indestructible.

The article reads in part as follows:

"The fact is, however, that if we exclude sound and the corpuscles shot from radio-active bodies, we can say that ALL radiations consist of electro-magnetic impulses in the ether, are of exactly the same nature, travel at the same speed, and differ only in wave length. Everyone is familiar with the colors seen when white light is spread out into the rainbow spectrum by use of a prism or diffraction grating, and knows that these colors are due simply to the sorting out of the different wave lengths contained in the white beam. We fall into the habit of considering this range of wave lengths as the complete spectrum, yet the diagram graphically suggests how small a part of the whole electro-magnetic spectrum is due to visible rays, and how comprehensive a series of experiments is required for its complete examination.

"There is a school of medicine which has arisen—not yet fully accepted by the orthodox members of the profession—which practices what is called variously, color-healing, chromo-therapy, spectro-chemistry, etc. One of its leading practitioners in New York explains its technique as follows: The solid parts of a human body are composed of approximately 9.1 per cent hydrogen; 13.4 per cent carbon; 2.5 per cent nitrogen and 72 per cent oxygen, which make up 97 per cent of the total. About 1 per cent more is calcium, and another 1 per cent phosphorus, while the remaining one per cent contains a minute proportion of all other elements. We know that all growth whether vegetable, animal, or man is but the evolution of elements energized by the radiant energy given off over waves of light. Radiant energy is the source of all energy, and every element absorbs and emanates this energy. Nothing could grow without it. This fact is obvious and positive. But few people link food, medicine, or anything else they take into their system directly with the sun. Tell the average person that he drinks radiant energy and breathes it, and he will laugh at you. Yet this is precisely what he does. He eats cereals, fruits, vegetables and meat, drinks water or milk, and breathes gases, all of which are composed of elements energized and brought into activity by radiant energy, causing the action and reaction we term life.

“Furthermore, tell him that he eats, breathes, and drinks color, and he will laugh at you again. But explain to him that in eating, say, spinach, he is eating a substance composed of iron, oxygen and other elements which absorb a preponderance of radiant energy waves recognized as green by the human eye, and you will begin to command his attention.

“If he is versed in the science of “spectroscopy,” he will learn that every element—hydrogen, carbon, nitrogen, oxygen, iron, copper, or what not absorbs and emanates various divisions of this radiant energy: for instance, hydrogen-red; carbon-yellow; nitrogen-green; oxygen-blue; copper-orange.

“And inasmuch as the human body is but a composition of these elements the same as anything else, he will be interested to know what particular waves of radiant energy he is composed of, how these are kept in proper rythmical order and balance, what radio-absorptive and radio-emanative powers these elements possess when acted upon by the sun’s light, and how diseases can be detected and dissipated by focusing certain color waves on certain areas of the body. Health means the normal balance of radiant energy divisions. When these become unbalanced, we have disease.

“It is then necessary to bring these vibrations back into normal relation with each other—so much vibration of the red wave length, so much of the blue, green, scarlet, and so on. That is the whole secret of Color Therapy. One wave length after another is focused upon the patient. By certain signs known to the practitioner, he can tell when the proper color has been found to neutralize the disease, or tone up the affected part.

“By an extended series of experiments a color pharmacopoeia has been worked out.

“Up to the present more than two hundred color waves have been worked out, and with these two hundred waves and a chromatic reflector about 2500 different colors or combinations can be made.”

The article then refers to dresses of certain colors that have been found injurious when worn by sensitive children.

It is enough for us to know that to prevent sickness in children we must allow them to have

sun baths, whether rich or poor. The sun shines on both alike. Children are injured by too much housing and too many clothes. When sick, it should be prescribed to strip the child, and give him a real sun bath in a sun parlor—or with a screen around him, right out in God’s sunlight.

The human body has its own chromatic scale, and will absorb exactly the correct length of light wave to correct any diseased condition.

It is high time that a warning were sounded to the white race that its own white skin is a badge of weakness. The colored skin proves that other races of men have lived in the sun’s rays until their color has changed to protect them from the penetrating short solar ray, which if unlimited would certainly kill.

We must lose our false modesty and allow innocent children to return to nature. We must deck them with beautiful and vari-colored thin clothing and sandals.

When we have studied out the proper arrangement of colors for dress that correspond with the chemical elements contained within the human body, we need not worry further about the chromatic scale. The sunlight will attend to the rest without any application of artificial light.

Children as a rule should not wear any solid colors, especially dark green, but rather thin rainbow tinted clothing that corresponds to the natural spectrum. The solid colors may be worn for special treatments, to supply a lack of carbon, oxygen, hydrogen, etc. Yellow is not good for a tubercular child, as it deflects the yellow ray, or carbon—the very element required for oxygenation; but a mixture of other colors that blend with yellow is good. A pale child, needing hydrogen or iron, should not wear red as it deflects the red ray, the very ray it needs. But stripes of red and white that merge into pink will be beneficial. Wear the colors in stripes that will blend with the chemical color needed to be absorbed.

Do the work that’s nearest,
Though it’s dull at whites,
Helping, when we meet them,
Lame dogs over stiles.

—Charles Kingsley.

Vegetarian Menus

—BREAKFAST—

Fresh Strawberries served with Honey
Boiled Entire Wheat.
Poached Egg on Toast
Cereal Coffee or Milk.

—DINNER—

Tomato Bouillon
Vegetarian Chop Suey
Buttered Beets
Rye Bread. Milk

—SUPPER—

Sponge Cake
Ecclesia Easter Salad.
Cream Cheese and Pimento Sandwiches
Milk

Recipes

Boiled Entire Wheat

Wash and soak over night in hot water one pint of entire wheat. Boil on slow fire for two hours. Season with salt and one tablespoon of butter. This may be warmed for breakfast the next morning, or used for puddings by mixing with egg, milk, and sugar and baking for twenty minutes. This entire wheat may also be used in the same manner as boiled rice.

Tomato Bouillon

Grind through vegetable grinder two each of carrots and turnips, also one-half head cabbage, one cup of chopped celery, and two grated onions. Brown the above in two tablespoons of oil in bottom of stew pan, add one quart of water, and boil for one-half hour. Strain, using the liquid only. The pulp may be saved for the next day's soup. To the liquid add one cup of strained canned tomatoes, one bay leaf, and one teaspoon of salt. Boil for twenty minutes and serve with croutons.

Vegetarian Chop Suey

Fry in two tablespoons of oil one cup of finely chopped onions until browned, adding one cup of boiled celery and mushrooms. Season with salt and paprika; cover and allow to simmer for ten minutes. Fill bottom of oiled baking pan with boiled rice sprinkled with a layer of ground nut meats. Pour the above over the rice and bake in hot oven for ten minutes.

Cottage Cheese and Pimento Sandwiches

Mix one cup of cream cheese with one-half cup of canned pimento and three pitted ripe olives. Mash and work together with spoon; spread between slices of buttered bread.

Ecclesia Easter Salad

Line the plate with lettuce leaves, fill the bottom of the plate with raw carrots ground fine with a few nuts. In the center of the yellow carrot area make a cross with finely ground raw

white turnips. Form a wreath of red roses with finely ground raw beets. Serve with mayonnaise dressing.

BREAD CRUMBS

Keep a basket or clean flour sack hanging in the pantry into which drop all left-over bread, corn bread, biscuits, or gems, which have become too dry to serve. When dry, grind all together through a vegetable grinder, put into a baking pan and brown in the oven. Keep in tight cans until ready to use. To grind these crumbs more than once will turn them into a substance almost as fine as flour and they are always ready to use for brown gravies, the thickening of soups, and the like.

These crumbs when mixed with milk and an egg and fried in oil will make excellent hot cakes.

Croquettes made of left-over vegetables or sliced eggplant may be rolled in crumbs and fried or baked.

Alternate layers of sliced apples and bread crumbs with sugar, cinnamon, and milk, when baked, make delicious puddings served with fruit sauce.

Bread crumbs may be used in place of cracker crumbs for braised tomatoes, potatoes, and corn.

Biscuits and entire wheat bread may be improved by using bread crumbs, mixed with the flour.

A vegetable loaf may be thickened with crumbs. The practical and economical house-keeper will never waste a single slice of bread.

RE-1911 STUDENTS' LESSONS

Will the person who recently wrote us that he could furnish us with some of these, kindly communicate with us again, as his letter has been lost.

The Rosy Cross Healing Circle

Surrey, England, Feb. 6, 1923.

My Dear Friends:

My general health continues to improve, for which I am thankful. My ailments have not all entirely disappeared, but I treat them as though they had.

I am very grateful for my eyesight being restored, and all signs of cataract are disappearing from both my eyes. Words fail me to express my gratitude for this.

I look forward to the dates of our Healing Prayer at Mount Ecclesia, and shall continue to join with you during the year, but as I am so much better and am almost well now, I think that after next week perhaps I may discontinue my weekly letter.

With my kindest regards and best thanks to the Invisible Helpers and you all for the spiritual help you have given me,

I remain,
Yours very gratefully,
H. M. S.

Lakewood, New York, Feb. 18, 1923.

Dear Friends:

It is certain that I am an improved person as far as health goes since I wrote you a month or more ago, and in all ways I can see change.

I feel indeed grateful to you, but words express feebly my joy at this changed condition.

Gratefully yours,
J. B. D.

Walthamston, London, Eng., October 9, 1922.

Dear Friends:

I am very grateful and thankful to be able to report to you that my ulcer has healed, and I am not even using a bandage on that leg. It really is wonderful and only proves the wonders and greatness of the Invisible Helpers. The other leg is now trying to break open in one place just near the ankle, but I am trying my hardest not to let it.

I have heard of two other people who suffer the same as I, and I have lent one my little dieting book so as to start her on the right road, and the other one I have spoken to in person, and advised him to the best of my ability.

I shall continue to write you each week because although that ulcer is healed, I know my system and blood still want clearing, as already mentioned to you, my complaint being of long standing. I know it will take some time to thoroughly cleanse myself, but I am still persevering.

I know I have rather a bad way of expressing myself, but I do hope you understand how truly grateful I am for all your help. I trust that as I progress with my lessons, I shall be able to enter in and understand things better than I do now.

Once again thanking you,
Yours very sincerely,

M. B. B.

Calgary, Alberta, Canada.

Dear Fellowship Friends:

This is my weekly letter. I feel so well! It is such a joy to be alive and to feel really alive. My back makes steady progress; one of the holes is now healed, and I don't know just when it healed!

I feel how blessed I am in being made whole again. I try to be more worthy of so much love. My heart goes out in gratitude and thanks to the unseen Healers and Helpers.

Sincerely,

H. G.

HEALING DATES

March 4—11—18—25
April 1— 7—14—22—28
May 4—11—19—26

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.

Echoes From Mt. Ecclesia

With Other Eyes

R. T. OAKLEY

WE OFTEN HEAR it said "Chivalry is no more; it is a thing of the past," and at times it appears so. There are no brave knights waging battle against awesome dragons in the defense of fair ladies; these are all forgotten. Yet, if we will watch a little closer, we shall discover that they are all here only their outward appearance has changed with time.

Our problems are often solved by the advice of our friends, who show us how to overcome the difficulties as they appear to them. They, so to speak, lend us their eyes, and so we come to see things "with other eyes."

From the higher worlds comes floating down to us a record of the beautiful legend of the "Knights of the Holy Grail," which dates back to the days when the Knights of King Arthur actually lived. These knights first learned great spiritual truths at the court and in the castle of the king, but the learning was not sufficient: they had to put this knowledge into practice, and so they were sent forth into the world to demonstrate the truth of their learning. Thus we find them performing deeds of chivalry, speaking only the truth, maintaining the right, helping the poor, performing acts of gallantry to the ladies, practicing courtesy and kindness always, and upholding honor and the cause of God. Vows to do these things are taken by all true knights.

After putting their knowledge to the service of others in the world, the knights returned to the court for higher instruction, which was given them according to their deeds, and then once more they were sent forth; this was the manner in which they advanced in the school of life. The Knights of the Round Table have ceased to be, but the great fundamental truths which were exemplified in their deeds still exist and are as potent as ever.

There are still a wonderful castle and a beautiful court occupied by brave knights and fair ladies, situated under California's blue sky on a hill commanding a grand view of mountains and ocean. True, there are no walls to scale, no moat nor drawbridge to cross, no massive spiked gate to force; everything is open and all are free to enter, for over the entrance is a notice which reads, "Visitors Welcome."

"Strange!" you say, "I don't understand."

The explanation is simple when "with other eyes," with extended vision, we see that it is not things themselves, forms, but the life in those forms that persists. So our Mt. Ecclesia is the castle and the court, and our workers and students are the knights and ladies of the past.

Now it will be clear to those who have seen so many come to Headquarters for awhile and then leave that some of them are the Knights of the Round Table of old, and some are even Knights of the Holy Grail who have come to be instructed. These must then go back to the world to rescue fair maidens, their younger sisters (for all humanity are brothers and sisters,) and slay the dragon of self. It is simply history repeating itself, whether the actors are conscious of it or not.

How misfortune comes to some knights, how they are rescued and strengthened by others, how noble deeds are wrought, how evil and temptation are overcome, are tales of the present as of old. The knight is hard to understand, the most mysterious of all the pieces of the chess-board and in the game of life.

These are the facts that came to me "through other eyes" regarding the knight with the Blue Shield on which are placed the White Cross and the Seven Red Roses—the Knight of Mt. Ecclesia.

Healing Nights

MARGARET THORPE

When the moon enters a Cardinal Sign of the zodiac, it is the most favorable time for the prayers of the faithful to be said for the healing of the sick. As I meditated one night, there came to my inner sight a beautiful vision of those prayers which go up from all corners of the earth and focus at the Healing Temple at Mt. Ecclesia. I saw the dome of the temple as the shining center of a vast circle. The circumference of this circle contained points in all the near and far corners of the earth. To this shining dome there streamed from that circumference, many, many radii—too numerous for me to grasp the number. These radii were all like shining bars of sunlight as they sped like living things across the dark earth to that magnetic center. Every radius was golden in color, and streamed with more or less steady vibration according to the sender's power of concentration and his spiritual ability.

As I watched the constant outpourings of golden light through these numerous radii, the center glowed more strongly, and radiations of divine splendor entirely covered the temple and even shone far, far beyond—an unspeakably holy sight! Almost all of these radii seemed strong and powerful pulsings, coming with a positive spiritual force drawn from the Cosmic Reservoir by each devoted aspirant. There were, however, some feeble little rays like threads of gleaming silk, but they, also, reached the central dome.

Could it be that I or maybe you were sending only feeble little flames to keep the Great Light burning, or could it be that I or even you forgot the healing night entirely and so did not even send a feeble thread of light?

In the vision I saw all radii reaching the center at Mt. Ecclesia. Therefore, no one, however new a seeker, can afford to fail to send his prayers for healing at the stated times. They will surely reach their destination! Keep that date faithfully even if you have to use the timeworn device of tying a string around your finger to make you remember it. From repeated faithfulness it will soon come about that the Inner Voice will tell you the healing day, and no string around your finger will be needed. It will tell

you early in the morning that this is the day for healing prayers; it will remind you later in the day that the time is almost at hand. Train your inner ear and you will hear this voice, faintly at first and then unmistakably as time goes on. No one can afford to miss a healing prayer night, for his own sake and for the sake of those who suffer; for it blesses him who gives and him who receives. The mighty work of healing is kept strong by your constant prayers. Beware of being a missing radius or a weak one!

NO MORE "AQUARIA"

We have discontinued publication of the pamphlet, "Aquaria," and will not be able to fill further orders for same.

ROSICRUCIAN EMBLEMS FOR SALE

One of our members at Headquarters has made a number of Rosicrucian Emblems on heavy card, 13 in. by 16 in. painted in blue and gold with raised cross and silk roses. These emblems are used in healing concentration.

Price \$2.00 Postpaid.

Wanted at Mt. Ecclesia

A machinist-chauffeur who is able to keep cars in repair as well as run them. Must also be able to do electrical and plumbing work.

This is an opportunity for one of our students to come to Headquarters. Applications will also be considered from those who are not students.

We also have a position open for a competent stenographer for dictation and clerical work, preferably one familiar with our philosophy.

Address—The Rosicrucian Fellowship,
Oceanside, California.

Temple Photographs

Mounted photographs of the Ecclesia or Healing Temple, 10 in. by 13 in., may be obtained from us at \$1.00 each, postpaid.

The profit from the sale of these photographs goes to the building fund for our future Health School.

This is a good opportunity to obtain one of these attractive photographs and also help to make possible the new work.