



The  
**ROSICRUCIAN  
MAGAZINE**

FEATURES

*THE SUMMER SOLSTICE*

—A Sacred Solar Festival.  
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*STANDARDS OF VALUE*

—From the Counterfeit to the Real.  
\* \* \*

*CREATIVE EVOLUTION*

—Man's Growing Mental Powers.  
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*THE ORDER OF THE ROSE CROSS*

—Its Early Beginnings.  
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*A MIDSUMMER NIGHT'S DREAM*

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**THE ROSICRUCIAN FELLOWSHIP,**  
*Oceanside, California.*

The  
**ROSICRUCIAN**  
**MAGAZINE**

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# Knowledge That Transforms



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# EDITORIALS

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## The Summer Solstice

**S**AIN'T PAUL tells us that eye hath not seen and ear hath not heard what the Lord hath prepared for them that love Him. The thought is appropriate to a consideration of the summer solstice, the sacred character of which is apprehended as yet by the few only, and into the holy festivities of which a still smaller number are consciously participating. These few are those who, like Saint Paul, have been lifted even to the "Third Heaven" by virtue of the divine affection made manifest within them.

The four seasons represent four important points in the life of the great Earth Spirit. These points are termed astronomically the winter and summer solstices and the spring and autumn equinoxes. In the life of the Christ, the birth parallels the winter solstice; the crucifixion, the autumn equinox; the resurrection, the spring equinox; and the ascension, the summer solstice.

The masses of humanity celebrate the winter solstice as the most sacred season of the year. At Christmas time on Holy Night, all Christendom commemorates the birth of the world's Savior. It is at this season that the Cosmic Christ is born anew each year into the earth, permeating it with His spirit of love and peace.

The summer solstice bears a yet higher meaning. At this time the Christ is born anew each year in His own home world, the Region of Life Spirit, where all is harmony, unity, and life eternal. In this sphere the Christ renews His body of Life Spirit after which He returns again to earth to continue His labors of rejuvenating both the planet itself and all mankind.

The summer solstice is the ascension festival, when the Christ reaches the very throne of the Father, whither He went "to prepare a place" for us, that where He is, we may be also. And to this plane of consciousness it is that the aspirant to Initiation is seeking to follow the Christ. Since only the initiated can do this we have the added statement of the Christ that where He went we cannot come, but that we shall follow Him there later.

The early alchemists knew the mysteries of this season and admonished their disciples to take advantage of its uplifting potencies for bringing the great *White Work* into its lunar perfection. It was at this season too, that the Christ delivered the Sermon on the Mount, the most sublime message ever given to man, and which is destined to become the text book of life in the coming Aquarian Age.

Under the oblique ray of the Sun at the winter solstice the spiritual activity is most powerful for the purification of the masses of mankind. The people are animated by cheerfulness, kindness, and helpfulness,—the season's keynotes. Under the perpendicular ray of the Sun at the time of the summer solstice, physical activity reaches its zenith and all the earth is arrayed in a bridal garment of new beauty. The Christ impulse which is sent forth in its maximum

power from the earth's center at Christmas time reaches its fullest fruition in all the kingdoms of nature by midsummer. The joys of birth at the winter solstice find fulfillment in the carnival of maturity at midsummer.

### Midsummer Festivities

Humanity as a whole knows Midsummer Day as a festival time on the physical plane only. In Europe particularly, it is a day of merrymaking,—a time for song and dance. In this we have the first reflection on the earth plane of the unspeakably resplendent festivities of the celestial Hierarchies on the inner planes in recognition of the return of the glorious Sun Spirit to His heavenly home after another annual sacrifice of His life to the earth and all that is evolving thereon.

Whereas the keynote of the winter solstice is the new birth, that of the summer solstice is transmutation. Out of the darkness of winter the Christ is born; in the light of summer that life is uplifted.

It is at the summer solstice that the Sun reaches its maximum elevation and light dominates the earth. For these reasons the ancient Egyptians chose this time as the beginning of the new year and called it the Year of God, and Porphyry, the Nea-Platonist, tell us that the year of generation of all things or, as it were, the natal hour of the world, was counted from the new moon of the summer solstice.

The summer solstice has been observed with rites of some kind from remote antiquity. Among the pagan Teutons and Scandinavians it was the custom to light beacon fires on hilltops at this season, even as it was to burn Yule-logs at Christmas. Fires were lighted at both the solstitial seasons as symbols of the spiritual fires in man that were fanned into brighter flames at these times.

In Christian times Midsummer Eve became the vigil or feast of the nativity of St. John the Baptist and the custom of kindling fires on hilltops—the fires of St. John—continued for centuries after.

As the race enters into a deeper mystical experience of the vital relationship existing between the life in man and that of the Solar Logos, the cosmic movements of the Christ Spirit as marked by the equinoxes and the solstices will receive universal recognition and call forth the most profound reverence and exaltation of spirit. Midsummer will then be observed as a sacred season, as a festival of life, and as a time for making high election, and the Church, on recovering the ancient wisdom, will once again, even as it did in its earliest days, observe the holy time with ceremonies appropriate to the annual elevation of the Christ to the Father's throne.

Legend has it that dew which has been gathered on Midsummer night from the leaves and petals of St. John's wort, is cure for failing eyesight. The virtue attributed to the atmospheric distillation of this night when taken from the plant named after the forerunner of the Christ, aptly suggests that in like manner the essence of service when appropriated by the soul possesses a similar virtue in that it lifts the veil of sense and opens the inner eye to the heaven-world festivities that are in progress at this sacred season.

Consonant with these facts, it is on the night of the solstices that the ninth of the Lesser Mysteries of the Rose Cross Order which pertain to the etherialization of the earth is celebrated. They are special times for thinning the veils of matter and hastening the processes whereby the spirit may come to know its own and in Oriental phraseology become that which it truly is.

## Standards of Value

**W**HEN THE United States went off the gold standard a few weeks ago the world paused to ponder its significance. It is still thinking, for the issues are confused.

We have become so entangled in an unnatural, artificial civilization that clear, unbiased thinking on this subject is extremely difficult. We have lost our sense of true values. The counterfeit has passed for the real. We have placed money above man. We have followed false standards.

For this a corrective process is now at work and the world's depression becomes the means for throwing into bold relief certain phases of the monetary problem that centuries of academic instruction in political economy has failed to make understandable to the average individual. It is bringing the masses to a realization that the power of money, for which it has labored and battled, is but a fiction of man's own making, possessing no reality in itself and that its impotence is now manifest in its inability to relieve the present distressing economic situation. It has become clear that the world's want is entirely artificial inasmuch as the needed commodities are present and plentiful but unavailable because our economic system has failed to function.

We suffer from want of a medium of exchange that is founded upon sound values inherent in man himself and not as at present on the fictitious value of metals. Our economic life is paralyzed because our medium of exchange has ceased to circulate. It has been cornered by the few. The gold that was once buried in mines is now stored in vaults and is of no more use in furthering human welfare in the one instance than in the other. Being an artificial medium it is susceptible to artificial and non-productive manipulation with the result that it has become an effective instrument in the restraint of that very trade which it was designed to further.

The foregoing implies no criminal indictment against the individuals who have gained control of our monetary system, but is an arraignment against the system itself. Our "robber dollar" is an impersonal looter. Our system is the creature of the body politic as a whole and all share in the responsibility of its genesis and its continued existence. What the able few have done the less able would also have done with equal avidity and rapacity had their capacities and opportunities been equal to their more worldly successful fellows. The acquisitive, materialistic consciousness has possessed the race and its bitter fruits are with us.

The concentration of the money power in the hands of the few simply reveals more clearly the abuses to which it lends itself and the social evils that can be traced directly to it. It furthermore indicates that any system of exchange that can fail so completely to serve the basic needs of the average citizen, as has our present financial order during this time of crisis, is not only inadequate but positively subversive to the common weal. In the meantime a million or more in our own country alone have, in less than a year's time, organized themselves independently of the present archaic system and reverted to simple barter and home made scrip as a transitional step toward the establishment of a means of exchange that shall be synonymous with social justice.

Through one civilization after another humanity has grappled with the money question without having come to a clear understanding of it. It has not been comprehended clearly even by those whose specialty it has been to operate our financial system, wield its powers, or expound the nature of the working of its economic laws and principles. This lack of understanding has been one important factor in perpetuating a money system long after its usefulness has passed.

The primary reason, however, for its continuance is to be found in the selfishness of man—not just the selfishness of those who at any one time are in possession of the world's gold, but the selfishness of a people wherein the majority are aspiring for just such power which is bestowed upon its possessors. This state of mind and this condition of affairs can not carry over into the new age that is now in the building. Its keynotes are cooperation, brotherhood, and universality. A system subject to minority control for the benefit of a privileged few does not belong to the coming Aquaria, and cosmic law is now seeing to it that it shall not pass therein.

Thousands of years ago the glitter of gold had so enamoured the desires of men that Saint Paul in his day observed it to be the root of all evil. In the centuries that have passed since his day mankind has become increasingly enslaved by mere things. Money, the symbol of possession, has been sought as an end in itself. Counterfeit that it is, its pursuit has called forth but a counterfeit character in man. Now that man's higher nature is coming to the fore, a commercially elevated fiscal system must be evolved to meet his growing needs.

### The Cross of Gold

By profession, it is in God we trust. By practice, it is in gold. We have gilded our God by inserting into His name the letter L, or Lamed, which in Tarot symbolism is represented by the hanged man and in esotericism signifies crucifixion. In other words we have reversed the power of God in the power of gold. The spirit has been crucified on the cross of gold and materialism has darkened the earth.

To continue the figure, the time for mankind's spiritual resurrection out of the tomb of materialism is drawing nigh and the stone of obstructive finance is about to be rolled away. Governments and captains of finance may set guard to prevent the release, but their physical provisions are powerless to cope with the spiritual forces that have been loosed.

A solution to the vexing and now pressing world problems of finance and exchange is offered by Major Onorio Moretti in his recently published volume, *The Financial Gospel*, of which a review appears in this issue. This solution has been worked out in the light of a spiritual philosophy that is capable of discriminating between true and false values and which views the problem from the point of view of humanity's spiritual progression.

### Character Currency

Major Moretti visions the true currency of the future and presents a detailed plan for its graduated adoption. The proposal includes a monetary exchange based on character and a universal bank furnishing the mechanism of exchange. Individuals would be rated as to their quality-quantity abilities in terms of "talents." The talent would then become a standard unit of character value and with it as gauge the economic value of an individual or a nation would be measured. In such a system the economic strength and position of an individual,



community, or nation would rest on actual productive talent or, in other words, on the degree of useful service rendered to society. Such a system would shift the psychological focus of the race from *getting* to *being*. Henceforth the dominant motive in life would not be the acquisition of things but the bestowal of benefits upon the community. We would have a transmuted competition under which individuals and nations would rise in racial estimation and power in proportion to the constructive contributions made to the common good. The world's work would then actually be motivated by the ideal already germinally active in the race mind and which finds terse embodiment in the commercial slogan, "Service above self."

### Cosmic Aspects

A planetary explanation of the monetary trend is given in an article entitled "The Money Question" by J. W. Edwards which appeared in last April's issue of *The National Astrological Journal*.

Attention is called to Neptune as ruler of the masses. When passing through Leo, (1915-1929), ruler of gold, this metal reached the height of its power. Now that Neptune has entered Virgo, the world's attention shifts to Virgo's metal, silver, which comes into added currency favor. Virgo is also the sign of service and it is in accordance with this fact that people are now seriously considering service-backed money.

It is also to be noted in this connection that as we leave the watery sign of Pisces and enter the airy sign of Aquarius we pass from the influences of a denser to a subtler element in nature. The correspondence holds true also on the higher levels of consciousness. Measures of value will change from ponderables to imponderables, from physical substance to spiritual energy. Gold coin will yield to soul worth.

The gold standard is passing. We have desecrated the metal sacred to the Sun. The primitive Indian, when unspoiled by a material civilization's falsities and perversities, and living close to nature and first principles, spurns the white man's tainted gold. What the simple-hearted primitive knows intuitively the race must come to know in reason as well, and like the Indian, turn away from what has become for us the symbol of greed and selfishness, from that which has engendered countless crimes and which has exercised a deteriorating influence on the character, both of those who have possessed it in overabundance and those who have suffered privations for the lack of it. The spiritual perception negatively registered with the primitive must find positive manifestation in the pioneer. Gold, the Sun's metal, must rebecome for us, through redemption by service, what it is to the true-hearted primitive and to the spiritually awakened, a symbol of our Solar Deity, and its divine manifestation within ourselves.

As the gold standard gives way, the bimetallic standard is offered as a temporary palliative. It too will pass. A nobler conception of man's relationship to his fellow man and to God, a clearer realization of the fact that the earth is the Lord's and the fullness thereof, an awakened consciousness which will affirm each man to be his brother's keeper, will bring to birth in days already near a medium of exchange and a system of finance in which power will rest not in the rule of gold but in the golden rule.

The reign of materialism is drawing to a close. King Midas, mighty potentate for millenniums past, abdicates in favor of Lord Aquarius, upon whose brow shines the morning light of a new day of economic equality, social righteousness, and universal helpfulness.

# A Midsummer-Night's Dream

AN ESOTERIC STUDY

BY CORINNE S. DUNKLEE

SHAKESPEARE, the great Initiate, has concealed within each of his dramas some particular occult truth. The general reader sees only the exoteric presentation couched in the language, the manners, and customs of the times. The esotericist finds the occult or deeper meaning concealed within the lines.

In that lovely phantasy called *Midsummer-Night's Dream*, Shakespeare has described the ecstasy of the summer solstice. It is at this season of the year that the nature spirits, under the guidance of the angels, finish their labors—the work of beautifying and embellishing all nature—tinting of leaves, of flower petals, of waving grass, and the soft coloring of butterfly wings. On this midsummer's night, their work finished, they celebrate its completion with a great festival of the fairies at which time they bake and brew their etheric food and hold high carnival continuing all through the hours of this mystic night.

In his *Midsummer-Night's Dream*, Shakespeare has opened for us the portals of the fairy world. Accurately he describes the work of these little nature spirits as observed by those who have eyes to see and ears to hear:

*Over hill, over dale,  
Through bush, through brier,  
Over park, over pale,  
Through flood, through fire,  
I do wander everywhere,  
Swifter than the moon's sphere;  
And I serve the fairy queen,  
To dew her orbs upon the green:  
The cowslips tall her pensioners be;  
In their gold coats spots you see:  
Those be rubies, fairy favours,  
In those freckles live their savours:  
I must go seek some dewdrops here,  
And hang a pearl in every cowslip's ear.  
Farewell . . . . I'll be gone:  
Our queen and all our elves come here anon."*

The duration of the lovely episode occupies four days, the season of the summer solstice. The play begins with the tender utterance of King Theseus to his lovely queen: "Now, fair Hippolyta, our nuptial hour draws on apace."

Four happy days bring in another moon and the festival closes on the fourth night with the fourfold wedding and a great joy dance of the fairies in celebration of these unions.

*Every elf and fairy sprite  
Hop as light as bird from brier:*

*Hand in hand, with fairy grace,  
We will sing, and bless this place.*

In this enchanting tale of the fairy world, for those who are ready to receive it, Shakespeare, the supreme poet-Initiate, has concealed within his sacred mystery play of the seasons, the secret of the mystic marriage which shall one day be the beginning of a new life for whosoever wills to come and partake of the waters of eternal life freely. Shakespeare has outlined this Way in the love idyls of four couples: Theseus and Hippolyta, Hermia and Lysander, Helena and Demetrius, and Oberon and Titania of the fairy kingdom. These four couples symbolically represent the four elements, fire, air, earth, and water. It is a superb poetic version of the esoteric doctrine which declares that "in every individual of every species there are four elements comprising two males and two females; by the proper union we get a dual being, a second marriage, a new individual, 'The Bride of the Lamb.'"

Theseus, King of Athens, Hippolyta, Queen of the Amazons, typify the cosmic principles of will and wisdom, the masculine and feminine, as they manifest throughout all nature.

The great wisdom of this high Initiate is evidenced also by his knowledge of the esoteric meaning of astrology. This beautiful mystery play perfectly depicts the high spiritual interpretation of the mystic sign Cancer, the sign of midsummer-night, and the one sign governed by the moon. Here we find exemplified the work of Oberon and Titania, the nature spirits who deck the earth in its shimmering robes of airy green, trimmed with vari-colored flowers.

The love idyls of Hermia and Lysander, and Helena and Demetrius, signify the pioneers of the human life wave who are endeavoring to blend the etheric principles of fire, air, water, and earth in the new soul body of the Initiate, in which this mystic marriage is consummated. Astrologically this is interpreted by the exaltation of Jupiter in Cancer. In the Jupiter Period this will be the attainment of that day.

The many trials and obstacles of these couples symbolize the difficult work of the great blending which results in the marriage. The change of Lysander's love from Hermia to Helena was only temporary, indicating the blinding of the spiritual vision during the cycle of earthly pilgrimage. Only the proper blending of these four elements can bring

that divine consummation of the immortal marriage, that strange blending which Shakespeare has described as that of

*"Hot ice and wondrous strange snow.  
How shall we find the concord of this discord?"*

The names of the two maidens, Hermia and Helena, symbolizing this transformation, both begin with the mystic letter "H." Throughout all esoteric symbology the letter "H" signifies the spiritual feminine power to be awakened within man. When this power is awake no more does one see through a glass darkly, but face to face; or as Hermia says:

*"Methinks I see these things with parted eye,  
When everything seems double."*

King Theseus and Queen Hippolyta represent the cosmic and spiritual principles of Neptune, the planet of divinity, also exalted in Cancer, the doorway of Initiation.

Midsummer-Night!  
The triumph of

the fairies! Midsummer-Night! The Holy Night of the soul's high revelation unto itself!

*"And the moon, like to a silver bow  
New bent in heaven,  
Shall behold the night of our solemnities."*



## Kismet

BY CLYDE RITCHIE

“**B**UT, my dear sir, you really cannot be serious nor expect us to believe that fantastic statement.” The speaker, Sir John Kenwick, gazed in frank amazement at his friend and then at the other members of the group. “I do not believe a single member of this party will credit it.”

“Oh, I say, John, Jeffries’ story may seem a bit overdrawn, but we all know his love of the truth almost bends him backwards. Come along, Allan, old man, and give us further details.”

Each member of the party had known the others from boyhood and this meeting was to celebrate a reunion of men who had been in all parts of the globe for the past ten years.

Sir John had accumulated his wealth in Africa, and had been given a title in recognition of services in the diplomatic world. He was a bluff sort of man, rather short in stature, and of a ruddy complexion. His clear blue eyes looked at life squarely and fearlessly. There was nothing of the mystic about Sir John. Then there was Eric Whitehead, a London banker, tall and slender. He rarely spoke, but listened carefully to everything said. His success was largely due to his retentive memory from which nothing ever escaped however small or of seeming unimportance. Next to him sat Captain Jan Tanner, an Indian Army officer, true to type, invariably broke, but admired and greatly liked by all of his friends. Then Kenneth Phillips, an easy going young chap who seemed too fatigued at most times to interest himself in anything. His undoubted talent in oils lay dormant for lack of incentive. But it was Kenneth who came to the rescue of Allan Jeffries when he was endeavoring to convince his

friends of a strange experience in India which had changed the whole trend of his life.

Allan Jeffries was the type of man whom men seek as a pipe companion, and most women desire to mother. He was quiet, yet possessed an overpowering magnetism for all who came in contact with him. One found oneself listening to him and believing, regardless of the strangeness of his narration.

Sir John, who was interested in spite of himself, called for refreshments for each, and then suggested that Allan proceed with his story.

“I realize that what I have told to you seems impossible, and yet, with my own eyes, which I have no reason to doubt, I saw the dead brought to life,” Jeffries repeated. “If you will be patient, I will tell you the story and I only ask that you suspend judgment until the end.

“As you are all aware, the Hindoos have for many past centuries delved into the occult. Some of the simpler forms of their powers have been used to interest the traveler fortunate enough to contact them. But as the Hindoos realize our skepticism, the deeper religious rites are guarded from us with jealous care, and it was only by a fluke of fortune that I witnessed the happening of which I speak.

“All through India, there had been talk of a miracle man, one who had done such wonderful things that in that country of constant surprises, he became regarded as a god. You will recollect I was sent by the Government into the interior on a secret mission; when I had completed my work I visited a very dear friend there. Perhaps some of you may remember Rajah Kosalan. He rowed

with me at Oxford. My interest in accepting his hospitality lay not only at the door of our school friendship, but also in his very beautiful daughter.

"If any of you have ever had the privilege of meeting an Indian lady of the high caste, I need not speak of her exquisite, porcelainlike beauty. This girl's beauty was exceptional. Her skin was like old ivory underlaid with wine tints. She was slender as a youth, but the mystery of her curves spelled woman. Her hair, dark as night skies, swept back in soft waves from a deep, clear forehead to be confined at the nape of her slender neck in a loose coil. I think perhaps her greatest beauty lay in her eyes—brown, of unfathomable depths, which reflected lights as pools give back to a night sky the stars. They were wide and slanted up sharply at the outer corner. Her brows were finely drawn and arched like wings above them. Her lips full, and luscious as the meat of a ripe cherry, parted ever so slightly over tiny white teeth. A deep cleft in her chin broke the otherwise perfect line which would have completed the illusion of a heart-shaped face.

"This girl was taller than the average woman, and carried herself with an easy grace, unusual in these days. I could never make up my mind whether she was quick or lazy in her movements, as they were all made without any apparent effort. When I tell you that she was the only child of a widowed father, you will have some idea of how he idolized her. She had had European schooling and was given all the privileges of the occident, but still retained the charm of the East. Perhaps this was due to her native costume which she always wore in the house. Her love of beautiful material was indulged by the Rajah to a prodigal degree. Nothing was too beautiful for his beloved 'love-flower' as he fondly called her.

"She was fastidious to a degree and made many changes in a day. I do not believe in all the time I spent with them

that I ever saw her other than cool and fresh as a water lily—quite an accomplishment in such a hot country. Strangely enough, it was that daintiness of hers which leads to the story I am telling you—the story of her death.

"We had just returned from our morning ride, bringing with us the body of a beautifully marked snake. We had been forced to kill it and had dragged it home, back of the horses. Kista clapped her hands to summon a servant to take the creature to the house. She had made up her mind to have shoes made of the skin. Later she excused herself to me and went to her own apartment which was situated on the ground floor and opened by French doors onto a marble terrace.

"Dwellers of that country know the habits of snakes, and that they travel in pairs; also that one will follow its mate for days. But none of us counted on a screen carelessly being left open.

"Suddenly we in the garden, heard the piercing shriek of a woman in abject terror, and rushed to Kista's room in time to see a huge snake oozing out over the door sill. I flew to the girl who had thrown herself upon a couch. Her great eyes pleaded with me for the relief her lips refused to utter. Her first cry had been in horror of woman's natural enemy. After that she uttered no complaint.

"We did everything in our power, but medical science was of no use. Her father was beside himself with grief, when one of the servants suggested calling the Miracle Man, and he agreed.

"That day was a nightmare. Kista died, and for a time I thought her father would break under the strain. At last, after two day's search, the servant returned with the holy man. Remember, she had been dead for two days, and I who loved her, thought it all hopeless.

"The Miracle Man glanced at her and then addressed himself to her father, asking him if he would be ready to abide by any consequences if she returned. I

trembled at the hidden meaning of his words, but the distracted father had but one thought—the life of his child.

“I asked the man what he meant, and as he turned to me, his eyes burned into mine as though he would read the secrets of my heart. Then with a smile of infinite sadness, he said, ‘My son, you will lose her either way, but if you so desire it, I will bring her back. Think carefully, for she will follow me, to do the work I command.’

“Knowing Kista’s love of the world and everything therein, this I could not accept, so I answered, ‘Bring her back. We will chance that.’

“He smiled again in such a commiserating way, then dismissed the weeping servants. He asked the father and myself to stand one at her head, the other at her feet. He commanded also that each hold a basin of clear water. This, he said, prevented evil spirits from taking possession when her spirit was about to again take up its abode in the body.

“He stood at her left side with his finger tips spread lightly across her heart. He was silent for what seemed an eternity. Then there was a low rumbling which apparently came from his feet, gradually swelling until I felt his body was incapable of holding the sound. It rolled out and over the still form, growing in volume, until the room vibrated with the intensity of its power. I was spellbound, unable to move hand or foot. I noticed the water in the bowl which I was holding become agitated as though stirred by hidden forces. A greater power drew my eyes to the couch, and I watched fascinated—while a faint tinge of pink stole into Kista’s pale cheeks, watched the gentle fluttering which unclosed the eyes I had never hoped to see again, heard her faint sigh as she relaxed as if awaking from her usual sleep, heard the father’s tearing sobs of relief, and the Miracle Man’s command for our composure.

“I dropped to my knees and uttered a prayer of gratitude and attempted to gather her to my heart. The bitterness I experienced in the next few moments would fill a life time. Her eyes which had hitherto held only dreams of our love when they rested on mine, now gave me looks wholly lacking in sentiment. Love was there, yes, but that of spirit for spirit. How could that hope to satisfy the hungry desire of a man of flesh and blood? Her eyes wandered past me, as if in search of someone, lingering for a moment upon her father, they finally came to rest upon the Miracle Man. Infinite peace dwelt within them. Slowly she raised herself, and lifting her left hand, touched her heart, her eyes and forehead, and murmured, ‘Master.’

“Later we remonstrated with her, but nothing was equal to her determination to follow him. She was no longer the gay, laughter-loving Kista, but a spirit confined to earth by the selfish desires of those who loved her.

“After her return, she seemed endowed with powers beyond those of a mortal. Kista’s cures by touch were legion and her life became devoted to the carrying out the directions of the miracle worker. Her father was only too glad to have her on the same plane as himself, so became reconciled to her work, but I left shortly after.

“You think that another will take her place; but that is impossible. We have belonged to each other for many lives. No other can ever change my need of her. She is mine now and forever. This is just a little time out of eternity. The reason for our separation is hidden from me, but I have accepted it.”

Allan stopped speaking, his voice husky and choked with the depth of his feeling. The rest of the company remained silent, each lost in deep thought.

A burning ember dropped from the grate, sputtered and died upon the hearth. Someone murmured, “Kismet.”

# The Order of the Rose Cross

BY NORA B. GIEBLER

TOWARD the middle of the 13th century, long before America was discovered, and at a time when all Europe groaned under the tyrannical power of monarchism and churchianity—a little band of advanced thinkers founded the society that we know today as the Order of the Rose Cross.

The founder of the little society, who assumed the symbolic name of Christian Rose Cross, was the son of a noble family, and had received his education in one of the convents, or monasteries, which at that time were the chief seats of learning in all of Europe. At a very early age the youth had practically outstripped his instructors and was ready for further knowledge along subjects that were not forthcoming from the brothers in the monastery. Having heard of certain famous schools of mysterious lore in the Orient, the young student departed one day, silently and without formal leave for the far countries of India, Persia, Egypt, and finally Rome. He spent many months in each of these countries, seeking out the wisest teachers as guides in his search for the hidden wisdom of all the past ages. No labor was too hard, no sacrifice too great for this earnest young man.

He accumulated a vast store of occult information. Coupled with this knowledge was the deep mysticism of his nature, all that is highest and best of the Christian teachings and ideals.

From the records that have come down to us we must infer that Christian Rose Cross had gone to the heights of the Christian teachings and was familiar with the "Mysteries" of the Piscean

Age, so that he was really entitled to be called a "Christian Mystic," with all the rights and merits that the title implies. He had received the initiations of the Christian Mysteries, and now he was the one chosen to plant the seed for the age to follow, more than a thousand years in the future. Wonderful is the system and order that prevails in the unseen government that rules evolution and progress in the world!

When he returned from his travels to his native land, Christian Rose Cross began to look about for companions to aid him in the work of founding his new society. Out of the monastery where he had received his early education came three young men who cast their lot with him and accepted him as their leader. The names of these three have not been revealed, but they were all deep students of the arts and sciences, chief of which was alchemy and the science of healing disease. Alchemy, the science of the chemicals of the earth and its vegetation and animal life, was the forerunner of our present Chemistry. The alchemists of the 13th century, blended, tested,



or separated the raw elements of nature and named them according to their characteristics. They fused the crude ores and discovered and invented new uses for them. But their chief self-imposed charge was to find the healing agents of the plant and mineral kingdoms. Their mission was to heal the sick and preach the new gospel of self-development through Service.

After a period of intensive study and experiment the four charter members of the Order of the Rose Cross felt the urge

to go out into the world to heal and to teach, and last but not least, to learn the sciences of other countries. This determination led the Head of the Order to admit four new members, who were given instructions and tested as to their faith, integrity, and strength. No weakling could have gone through the days of arduous labor and the stern discipline these Brothers imposed upon themselves.

In course of time five of the Brothers were sent away to foreign countries. Some time later two more left. This left Christian Rose Cross alone at the little centre he had founded, though in time five more members were admitted to the society.

These early members became the first physicians. They used simple remedies of herbs and roots as medicine. Orderliness, system, simplicity, and Service were their watchwords, and they preached the gospel of cleanliness and progress. All these Brothers were masters in some branch of learning other than alchemy. They were well versed in such subjects as astronomy, philosophy, religion, and other sciences. They were the "wise men" of their day.

Before their departure for strange lands the Brothers devised six simple rules for their conduct and guidance. These rules ran something like this:

- 1.—To make no claim for honors nor credit, but to heal the sick without charge.
- 2.—To wear no distinctive uniform, but to dress in the fashion of the country in which they lived.
- 3.—To meet once a year at headquarters, if at all possible. Otherwise to write at length the results of the year's work.
- 4.—To prepare a successor to carry on the work which each one established in his chosen territory.
- 5.—To use the letters RC as their seal or mark of recognition.
- 6.—To keep the existence of the Society a secret for a period of at least a hundred years.

The above is not an exact quotation from any of the sources of information about the Brothers of the Rose Cross, but a simplified version of the six rules.

These rules, faithfully kept, were at once a protection and safeguard. To claim no recognition for past achievements nor glory, but to plod steadily on in humble service, taking what was offered them in return for their service, but making no demands. Perhaps a refreshing drink of water was not offered them, not even thought of, after their labor of love. No matter. They went on in their silent, quiet way, doing the task at hand, teaching, and pursuing their studies from day to day.

The second rule resulted in their being inconspicuous and readily accepted as citizens of the country in which they found themselves. They were even then building into their consciousness the great virtue of "adaptability," which is today one of the chief tenets of the Rosicrucian Fellowship.

The yearly meeting at headquarters was for the purpose of bringing home the results of their work and experiments in their adopted countries, and to exchange information with one another regarding any new science or art that had been discovered or invented for the betterment of mankind. The joy of meeting their beloved Head, and of being able to confer together fully repaid them for long and tiresome journeys.

To train a successor to carry on the work of the society was a wise provision for the future, and insured the progress and growth of the movement. The number of apt pupils was small. Many were drawn into the society who only made little headway, then perhaps left it and decried it because they could not understand the teachings. The bad repute under which alchemy rested for so many centuries was undoubtedly due to just such unworthy pupils. But here and there one was found who delighted his teacher, who lived to carry on the work.

The letters which are used today by physicians when writing a prescription,



and which have become so familiar that little attention is paid to them, is the survival of the old identification symbol RC of the early Brothers of the Rose Cross.

The last rule, to keep secret the existence of the society, was rigidly adhered to, otherwise more information would have been handed down to us about the early days of the organization. And right here seems to be the place to mention that all the stories, the myths, the legends, the superstitions that have appeared in print concerning the Rosicrucians and their work, are merely symbolical, and were designed to hide the truth under the cloak of fiction—as Christ Jesus hid the deeper truths of his teachings in simple parables for those who could not understand them readily in any other form.

In the meantime Christian Rose Cross remained at headquarters in Germany, teaching, healing the sick, and living a life of devotion to the line of service he had chosen.

Little is actually known of his activities after the Brothers left him to travel in foreign countries. That they met and conferred together, and shared their discoveries with one another, goes without saying. The Head of the Order himself became known as a man of magic, and his disciples participated to a great extent in his reputation.

A mystery is only a mystery to him who will allow it to remain so. To the inquiring mind Truth reveals itself. Christ Jesus, Buddha, and all the other great Teachers urged their followers to seek for the truth. To the simple all things are simple. A story, a parable, if taken at face value only, is only a form of entertainment. But if it is analyzed it may contain a lesson on the mysteries of God and of nature that only the wise may comprehend. The simple law of Rebirth, which is readily accepted by all students of occultism, is still very much of a mystery to the non-occultist. Hence the term "Mystery Schools" that have been applied to all organizations

giving out knowledge that is not generally accepted by the non-occultist.

The founding of the Order of the Rose Cross took place when the Sun had traveled about half way through the sign Pisces. It was at the midpoint of the Piscean Age that the first necessary steps were taken toward the establishment of a nucleus, or centre, from which to train a band of pioneer workers for the coming Aquarian Age, more than a thousand years in the future.

The seed was planted, the fire was lighted. The legends and myths concerning the ever-burning lamps of the Rosicrucians remind us that the fire has never died. It may have been banked for a season or two, so that it seemed stifled for want of air—and air is analogous of the mental world—but though there was little "thought" given to the movement for long periods of time, the fire burned!

Christian Rose Cross was an embodiment of the great Master who will be the "Anointed One," of the Aquarian Age. He himself came to plant the seed of his future kingdom, in the darkest night of the dark ages—the middle of the Piscean Age. An age lasts approximately 2600 years. In years, or centuries, this gives us a hint of the way and of the length of time it takes to establish a new order of things upon the earth. When the Piscean Age was only half over, the Aquarian reign was already being founded!

History tells us that during the middle ages the church had full sway and rose to its maximum power. Pisces, the sign of sorrow and renunciation and sacrifice, reached to a nadir of darkness at this middle period. This nadir of darkness is symbolical of the fall of Mercury—the principle of thought.

When the renaissance, or rebirth began, the church began gradually to lose its power—the Aquarian "baby" society was beginning to walk. This was about the 15th century. Soon after that the infant society began to talk—through

*(Continued on page 282)*

## Creative Evolution

BY ANNELLA SMITH

THE Western Wisdom School was founded for the purpose of giving to the world a reasonable, logical, scientific, and also spiritual teaching that would meet the needs of the western people. The multitude are slowly moving to the place where they require a definite explanation of the phenomena of life as it applies to man both individually and collectively.

In the past humanity was led mainly through spiritual teachings; but in the twentieth century the vanguard of the human life wave has become highly intellectual, and therefore skeptical of everything that cannot be explained from the standpoint of the five senses. This is absolutely in line with the teaching that has been received through the Western Wisdom School. Man is here for the purpose of learning the lesson of creatorship, and so the earth plane is a school of experience wherein he may obtain to this great goal which is his destiny.

Creative evolution requires a long, long period of training and preparation. For aeons of time humanity has been slowly evolving through the preparatory stages to the place where it can start its early experiments in creatorship. It is beginning to evolve those creative faculties through which it will rise to higher and higher planes of being.

How did man come to possess the ability to create? Looking around we find that man is the only earth creature who is capable of creating, and only a portion of the human family is so doing at the present time; but it is our destiny in totality to become self-conscious creators. Through occult philosophy we learn that the spirit or ego in each human being is a divine spark that came forth from the great Architect of the

universe at the dawn of creation, and that each of these divine sparks possesses the potentiality of Godlike creatorship. This is mankind's divine heritage; however, as these attributes of creatorship are at the present time only potential, they will through definite experience and action be made dynamic.

It is interesting to trace the development of the creative faculty in the human family. Science has discovered that among the most primitive peoples found on the earth ability to create or improve the conditions under which they live is very limited. To quote Professor G. Elliot Smith in his interesting book, entitled *Human History*: "Neither in Africa nor in Melanesia can any significant element of culture be attributed to negro invention. Many of them, like the African pygmies and the Indonesian and Papuan pygmies, seem to be almost wholly devoid of any culture. As regards the other negroes in Africa who for more than forty centuries have been in contact with the pioneers of civilization, the few arts and crafts that are scattered sporadically through the vast continent are all alien in origin. No more striking testimony is needed to emphasize the lack of enterprise and initiative in the negro race."

In this up-to-date scientific testimony we find the corroboration of occult teaching—that the first manifestation of the human family that could be called a race were the Lemurian people, or the negroid people, as they are called today. The mentality of that period was very infantile, and therefore incapable of creative invention. Down through time the later races have supplied these people with whatever arts and culture they have added to their primitive civilization.

Looking back in prehistory we find that in the last twenty thousand years we have the evidence of a slow but steady progression in creative development. It worked through the phases of Aurignacian industry with its flint workers. Then came the Cro-Magnons, a superior race, of highly intelligent men, who brought about a great improvement in the technique of the flint work, and also exhibited artistic development which is evidenced by the skillful way in which they depicted the animals that lived in the forests around them. These pictures they left for us on the walls of their cave dwellings. Then came the Solutrean phases, with the finer work on the implements, and this was followed by the Magdalenian phase of culture, which marked the culmination of the skill and achievement of man before agriculture. Then came the first dawn of agriculture, together with pottery making, stone grinding, and metal work; also spinning and weaving. This was accompanied by the definite establishment of racial and national civilizations, and here we come to the period of recorded history. In this we can follow, quite definitely, the work of the evolution of the creative faculties. The increasing needs of life, or the wider expression of life, let us say, necessitated new inventions and better types of the things that man used to fill the daily needs of existence. Every department of human life that manifests in architecture, art, or cultural expression, social relationships, economic intercourse, warfare, exploration, agriculture, domestic needs, education, sanitation, government, and civic administration and religion, provided an avenue through which the creative mind of man could work and form and shape material substance to meet his needs. This creative desire grew by leaps and bounds because the desires and wants of man gave an incentive to the mind to bring into being that which would satisfy these longings.

With the coming of the nineteenth century man had reached the place

where his mental and creative instincts were reaching out into every avenue of natural life, and he started to work with the forms that he saw around him, to find out the manner and method of their functioning with the purpose of seeing if he could take a hand in working with the methods of nature and perhaps improve upon them. Also, he longed and dared to control the powers and forces of nature and bend them to his will. This is as it should be, for we stated in the beginning of this article that the Western Wisdom Teaching gives the clear, scientific explanation of man's nature and the reason and purpose of his being here on this earth plane.

Through the study of the fossil remains of the human family we have the indubitable record of the fact that the human brain has evolved in size; also, increased in ability to function. The brain is the instrument through which the divine spark externalizes the ideas that are the expression of the epigenesis of the spirit. It will be interesting to glance at a little of the creative work that has been accomplished through the unfolding of creative power.

In the big cities we see the mighty skyscrapers towering far into the air. They seem to embody the longing of the spirit to reach up and up, ever higher and higher, to heights unknown, but longed for. Then come the marvels of electricity and the mighty works that have been accomplished through harnessing of this great elemental force. For millions of years it has lain static in the atmosphere, waiting for the day when man would dare to harness it and use it to serve the needs of human life. Also, he took water, another great element, and by uniting it with fire, made it accomplish mighty deeds. Now he seeks to master the great air spaces and through aviation, radio, and wireless, space is being annihilated. He is not content with these achievements; he turns his attention to the other kingdoms of nature. He has taken various members of the animal kingdom and through association and

the use of his intelligence and wit, has made them conform to his wishes. Also, he has worked with the nature forces and by judicious selection and crossing has developed and improved the forms and species of the domesticated animals, so that they are invaluable in human life.

The possibilities of the work that can be done with the plant kingdom is staggering in its magnitude. Let us quote from a book by Dr. C. C. Hurst, of the University of Cambridge, England, called *The Mechanism of Creative Evolution*: "It is evident, that as a result of these discoveries, a critical period in human history has arrived. Man, if he chooses, can, here and now, take a hand in creative evolution by creating new species of living organisms and replacing natural selection by human selection. For a thousand millions years natural selection, as one of the processes of creative evolution, has dominated life, and for ten million years it has dominated the human mind, obsessing man with the idea of an overruling fate.

Scientific research has brought freedom to man, and the future trend of creative evolution, including man's own destiny, depends entirely on his response to the new knowledge and on his intelligent application of these discoveries in the near and distant future."

From all centers of scientific research comes the same message: the discovery of ways and means whereby man can manipulate the forms and species to serve the necessities of human life in a higher and better way. Space will not permit at the present time to give instances of this work, but in a later issue we will give another article that will definitely correlate concrete instances to the occult teaching of the spiritual laws that govern this particular work. The forces of nature are not blind laws, but great spiritual intelligences working to help the life that is manifesting in all forms. Man as an evolving creator must learn the spiritual side of concrete facts, and this is the purpose of the Western Wisdom Teaching.

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## The Reason

BY VIOLA MAY BURCH

*God walks amid, upon, between  
Each island universe,  
And is not seen.*

*God talks with, by and to  
Each atom particle . . .,  
The sand or you.*

*And though he is not heard,  
His presence is approved  
By every dreaming stone and rising bird.*

*God walks and talks, we say,  
Because with words we veil  
The Absolute from undeveloped clay.*

# Shakespeare or Bacon?

BY ELLEN CONROY MCCAFFERY, A. M.

## PART II

**B**ACON'S chart sums up to Mutable-Air, hence the mentality is supreme, adapting itself to new conditions and theories. In Shakespeare's chart the planets sum up to Cardinal-Water, showing that emotion has to be expressed, for in Cardinal signs the expression or activity is predominant. So of the two summaries, the emotional one would be the better for the man who must be a dramatist.

Bacon has seven planets in masculine or positive signs and only two in feminine or negative, hence he would definitely go out to seek new ideas, while Shakespeare with five in negative signs and four in positive would lean to receptivity. Since a poet needs receptivity more than a scientist, again the count is toward Shakespeare as the poet.

Let us compare the Moon in each chart. Bacon's Sun is elevated over the Moon, making the Moon void, of course. The Sun is extremely well aspected, hence the individuality is extremely powerful, while the Moon or personality is not so important. In a poet's chart the Moon is a very important factor for in it are stored all the emotional qualities. Shakespeare has the Moon conjunct the Sun, hence all that comes to the Sun is immediately and easily reflected down into the consciousness and flows forth into the world.

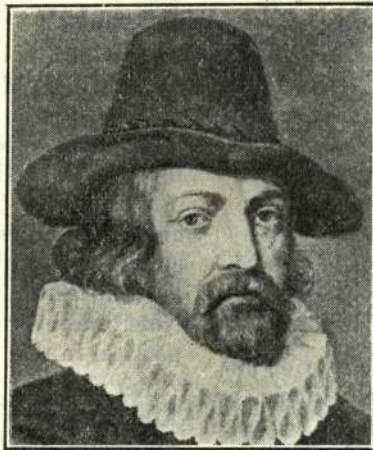
Bacon's Moon is in Aries, hence he

lived in the mental and brain world, the world of observation and intellect. Shakespeare's Moon is in Taurus, hence he would live in the world of feeling and emotion, which gain is a poet's birth-right.

We saw in Shakespeare's chart that Venus was the focus of the whole life. Let us consider Venus in Bacon's chart. It is in Pisces which will give love of poetry by sign. The Moon or the personality, however, is in no position to give it expression. Mars, representing the energy one puts into life, is also adverse to Venus, so are Saturn, Neptune,

and the Midheaven. Venus is, in fact, the most afflicted of all Bacon's planets. The square of Saturn is too ponderous to write such a poem as:

*"Where the bee sucks  
there lurk I.  
In a cowslip's bell I  
lie."*



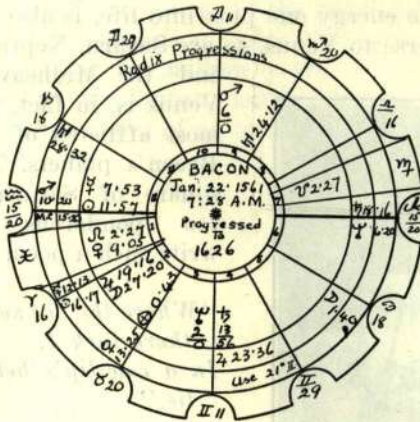
FRANCIS BACON

Neptune with Saturn in Gemini, the sign of writing, is too heavy to express itself in the pastoral plays. It would incline to mystical and heavy treatises on peculiar subjects. Venus in Bacon's chart has absolutely no link with this profession.

Let us study the general configuration of Bacon's chart. He has two planets in Aquarius, the Sun and Mercury. These are trine to Neptune and Saturn in Gemini. Halfway between this important trine are the Moon and Jupiter, forming a sextile to the four planets,

hence we have no less than six planets in good aspect, denoting a powerful and highly developed Ego.

The focus in the chart would seem to be Jupiter, posited in this midway point (not the Moon for she is void). When we examine Jupiter, we find that it aspects every other planet in the chart except Venus, hence Jupiter and its expressions are the important factors in Bacon's chart just as Venus and her aspects were in Shakespeare's. The many aspects show that the man would use his ideational mind on every subject, so Bacon would interest himself in all that relates to philosophy, and the laws of the universe. Jupiter in Aries indicates interest in scientific investigation and the appreciation of scientific laws and generalizations.



Jupiter governs the profession of law, and with its own sign, Sagittarius, on the Midheaven, we shall have a judge and a lawyer; but with the ruler in Aries, the person will be more than a judge, he will think not merely on the law as an end in itself, but will investigate the moral principles on which the law rests. It was this position which made him say, after he had been convicted of bribery, that it was the "Justest judgment given in two hundred years."

Since Jupiter is sextile to the Sun and Mercury in Aquarius, Bacon would be interested in all that was new, and particularly in science. Jupiter quintile

Mercury is intellectual. He would develop general principles (Jupiter) from detailed facts (Mercury), a combination often found in men of genius.

Let us consider Bacon's ninth house. On the cusp we have Scorpio, greatest of all signs for investigating the mysteries, whether of life, death, or the hereafter. Uranus, part ruler of the Ascendant and dispositor of the Sun sign is posited in Scorpio in the ninth house, giving illumination in his research work. It will criticize every fault in the scientific methods of the times, and go surely and speedily to the truth. Uranus quintile Mercury will make him tabulate all the mysteries he analyzes. It will also give him friendships with men of learning and talent. Uranus inconjunct the Moon will show that the general public of his day would not have much sympathy with his ideas. Uranus bi-quintile Jupiter would show that his scientific research would be incorporated into his philosophy.

Mars also is in the ninth house, but in Sagittarius. Mars is the ruler of Scorpio, the sign on the cusp, hence the mysteries he comprehends under Scorpio are taken to his Midheaven, and sent forth into the world (via Sagittarius) with fire and zeal (Mars). Mars is sextile Mercury, showing that men of mind will follow and accept his light and inspiration. Note, however, that there is nothing poetical in this ninth house.

Let us next take the other ruler of Aquarius and other dispositor of his Sun sign, Saturn. Saturn is in Gemini in the fourth house, which is the base and seat of the consciousness. Saturn is conjoined with Neptune, hence all that is occult and mystical will be thought over and pondered in the mind. Saturn in Gemini does not take away the ability to write, but it will make the writer weigh and consider every sentence and every word.

Since Neptune has to do with what is foreign and Saturn with what is dead, this will cause him to put his writings

into a foreign dead language. As mentioned in our previous article, Bacon wrote everything he thought of importance in Latin, a highly synthetic Saturnine language.

Considering the essays first, notice how Saturn in Gemini worked. In 1598 ten essays were published. In 1612 he published forty essays. In 1625 he had nearly sixty of them in print. The style is entirely Saturnine, each sentence is polished and balanced in true Latin manner, e.g. "Reading maketh a full man; writing a witty man, and conference a ready man."

Saturn trine Jupiter and Mercury indicates a cautious mind. There is comprehensiveness of grasp and concentration of mental force. There is also the desire to systematize everything, however large or small. Jupiter trine Saturn made him expand his works continually into something larger and more noble. In 1605 he published the *Advancement of Learning*. Later he decided to expand this into a Latin treatise in nine parts entitled *De Augmentis Scientiarum*. Later still he conceived of *De Augmentis* as being part of a much larger scheme to be called *Instauratio Magna* or the *Great Restoration*. He worked twelve years on this, only completing two sections. Each section is said to have been rewritten twelve times. The two parts were called *Novum Organum* or *The New Method of Scientific Discovery*.

In this work he used aphorisms as a means of presentation. Surely aphorisms are Saturn trine Mercury. Every word is used with precision and made as exact as possible, for Bacon thought that all might be lost through not having the right word in the right place. The book was a war on existing scientific methods. Mars at war in the ninth sign of Sagittarius.

Let us consider these books astrologically. Uranus in Scorpio gave the ideas. Uranus trine Jupiter the new theories. Mercury trine Saturn the patience and depth of thought, leadership

in thought, since they are in mental signs, and the desire to state the facts in aphorisms. Neptune conjunct Saturn gave the Latin language.

In 1610 Bacon published *De Sapientia Veterum*, or the *Wisdom of the Ancients*, a book which interprets the myths and the legends of Greece and Rome. This is Neptune conjunct Saturn; Saturn tending toward old myths and Neptune toward a mystical interpretation. With both planets trine to Mercury in Aquarius, there would be the desire to elucidate his findings as parts of world wide truths.

In 1622 he brought out a *History of Henry VII*. This would be Mercury conjunct the Sun for it pleased the King and the Prince of Wales and brought him much favor at court. It was the trine of Mercury and the Sun to Saturn that made him write on a dead king rather than on James I himself. (After Elizabeth's death he had written a great panygyric on her honor entitled *In Felicem Memoriam Elizabethae*). This *History of Henry VII* was first of all written in English and then translated into Latin. Bacon says, "These modern languages will at one time or another, play the bankrupt with books."

In 1624, just before his death he brought out *Apophthegms, New and Old*, which is considered the best collection of jests in the world. This is the Venus semi-sextile Mercury aspect. Mental planets in Aries also have a great deal to do with humor. Jupiter in Aries will make him want to amuse the people with jests at the expense of some of the old philosophers.

Shakespeare's humor also came largely from Mercury impinging its effect to Venus by semi-square. Shakespeare's Mercury, in Aries, gives a quick glance at a face and immediately comprehends the brain reaction of that person. He would then just as quickly study another type. Bacon's Mercury, in Aquarius, a fixed sign, would fix its consciousness on one set of facts at a time until it had struck a universal cause.

Both men have Mercury in good aspect to Uranus giving creative fire and inner perception, also literary ability of the most original type. In Shakespeare's chart the trine works from fire signs giving imaginative flights. It suffers no impediment in its action but flows straight to his pen.

The trine in Bacon's chart runs from Air to Water, hence it is more analytical (Aquarius) and investigative (Scorpio), and more weightily considered because both planets are in fixed signs.

Bacon's Mercury is almost as important as his Jupiter. It rules the second decanate of his Ascendant (i.e. the sign of Gemini, Mercury's own sign). It aspects everything in his chart, so from this we see the extraordinary versatility of his mind.

Both have Neptune opposition Uranus, but in Bacon's chart, the opposition is highly complex, since it operates from

Scorpio to Gemini. Uranus in Scorpio would be illumination through the investigation of scientific things, while Neptune in Gemini would give natural psychic powers and teachings from the Masters. Neptune in Gemini gave him such a friend as George Herbert the great Puritan poet. Neptune in Gemini made Bacon translate some of the Psalms and dedicate them to George Herbert. This position also made him write *Character of a Believing Christian*.

Summing up the two charts then from astrological evidence, we have to come to the conclusion that Shakespeare's is essentially that of a poet and dramatist, while Bacon's is heavier, less flexible, more specifically mental, and though mystical, yet that of a research student.

If we take the chart of Bacon and study it from the events of his life, we see that it corresponds with these events.

(To be continued)

## Requiescat in Pace

(OPUS XI)

BY BERNARD B. TRINSEY

*The greatest beauty lingers in a concert*

*Of reflection and entrancing solitude;*

*The greatest wonders of the arts and life*

*Resolve into a solitary end:*

*No song begins that does not hasten to*

*Its final chord, no color emanates*

*But finds its oneness in eternal light;*

*Inaction follows action; life—then, death . . .*

*The movement tends toward tranquility;*

*From lusty dawn to quiet night, from youth*

*To sapient age; the pondering calmness of*

*Inanimate things and sleeping, dreaming creatures.*

*The breathless pauses in life and form disclose*

*This peace, silence, stillness, rest, repose.*



# An Esoteric Study of the Hebrew Letters

## CXIX Psalm

BY CORINNE S. DUNKLEE

### Kaph

My soul fainted for Thy salvation, but I hope in Thy word.

Mine eyes fail for Thy words, saying, When wilt Thou comfort me?

For I am become like a battle in the smoke; yet do I not forget Thy statutes.

The proud have digged pits for me which are not after Thy law.

They had almost consumed me upon the earth; but I forsook not Thy precepts.

**W**ITH Kaph we come to the beginning of a higher series of meanings in the significance of the Hebrew alphabet. Kaph means strength through equilibrium or polarity. Joth, the tenth letter, signifies man and woman together in search of the waters of eternal life. Kaph, the eleventh letter means the union or blending of the twofold power of masculine and feminine within one body. This is the way of Initiation, the way of the Cross, wherein the disciple often cries, "They had almost consumed me upon the earth, but I forsook not Thy precepts."

The processes of transmutation are referred to in the words: "I am become as a battle in the smoke; yet I do not forget Thy statutes." It is of this transmutation that King Solomon sings in his beautiful *Song of Songs*. This same attainment was represented by the early Egyptian astrologers in the hieroglyph of a maiden closing the mouth of a Lion. This is the meaning too of the molten sea which was cast by that master workman, Hiram Abiff.

Every alchemical secret that has to do with the redemption of man is referred to within the pages of that most wonderful of all occult books, the *Bible*.

### Lamed

Unless Thy law had been my delights, I should have perished in mine affliction.

I will never forget Thy precepts, for with them Thou hast quickened me.

The wicked have waited for me to destroy me but I will consider Thy testimonies.

I have seen an end of all perfection; but Thy commandment is exceeding broad.

**L**AMED means in Hebrew an ox goad, a chastiser. Spiritual progress is made chiefly through suffering. Lamed represents the spur of pain. "Unless Thy law has been my delights, I should have perished in mine affliction."

It is through the gates of pain that man in his present stage of evolution has elected to approach the Holy of Holies. In all *Bible* stories which contain the truths of both evolution and Initiation the principal characters progress toward the Light through suffering. Two notable instances are to be found in the lives of Cain and Job. The Supreme Master, Christ Jesus, while He had evolved beyond the point where He required the lessons of pain and sorrow for Himself, became a man of sorrows and acquainted with grief in order that He might serve as the Wayshower for all humanity.

The Ancients represented the letter Lamed by the hanging man, which means the crucifixion of the Ego between the conflict of the lower and the higher natures. It is this same crucifixion which is the cause of all the suffering that is in the world today.

"The wicked have waited for me to destroy me but I will consider Thy testimonies."

# Occultism in the Press

*The Press becomes for us today a book of revelation. It registers an altering outlook, a keener spiritual perception, a clearer recognition of occulted truths, and records phenomena corroborating the teachings of the Ageless Wisdom with regard to man's present, past, and future. Our monthly news review is of necessity too abbreviated to pretend to be more than suggestive both as to topics and treatment.*

## Musical Therapy

The value of music as an aid in the healing of disease is rapidly gaining added recognition and extended application. From the numerous news items and frequent magazine articles bearing on the subject we submit a few cullings indicative of man's growing grasps of nature's subtler forces and how they may be utilized for furthering his health and harmony.

In the *New York Times*, January 9th, we learn that Philadelphia has planned a city-wide program, embracing some 600 institutions, in which music is to be employed in welfare rehabilitation work.

Not esthetic but dynamic music is to be the basis of this form of treatment for mental defectives, reform school and prison inmates, orphans, cripples, and delinquent children. Bach and Beethoven as well as Irving Berlin are to have their part in the municipal experiment.

Music is to be promoted not only among the patients of the city's institutions, but among the staffs as well. Music is utilized, therefore, not for its own sake, but as a means of aiding in the general institutional progress, medicinally as well as educationally, to discipline as well as to socialize, to arouse within the individual such physical, social, and emotional energies as he will need in order to improve himself.

### Music in Hospitals

*The New York Times* of Feb. 12, states that the Hospital Visiting Committee reports that "more than 87,000 patients in the psychopathic, tuberculosis, medical, and surgical wards of the city hospitals and in homes for the aged, heard concerts last year arranged by the com-

mittee." The report further states that "music has been of substantial benefit to nervous, mental, surgical, and other cases at Bellevue hospital. It has a generally soothing and comforting effect upon all patients and in some types of mental disorders it has rendered permanent cures."

Plans are being formulated for tuberculosis associations throughout the country to take up the same sort of musical work in hospitals as a means of improving the morale of the patients. Another field for the use of music has been found in France. For the first time music is played in French prisons. At a concert given at a children's prison, the young incorrigibles were so affected that they wrote letters to friends and parents, confessing their faults and promising reform.

*Music and Health* is the title of an article *The Etude* for November, 1932, carries and from which we quote the following:

The effect of music on the human organism has long been a subject of speculation. The ancient Greeks believed in the curative properties of music. Hippocrates, "father of medicine," it is said, took his mentally-discorded patients to the Temple of Esculapius to listen to music. That was about 400 B. C. A little later Theophrastus mentions flute playing as a remedy for sciatica. In the 13th century the Arabs equipped their hospitals with music rooms. And today physicians, we are told, are finding a place for music in their kitbags. Are we possibly soon to have prescriptions of "one

tune allegro" in place of the "brisk walk before breakfast?"

The medicine man among primitive peoples relied on rhythm. He beat his drum and shook his rattle. The attention of the patient was drawn away from his pains. The regular slow beat of the music relaxed him and allowed the herbs to do their work or merely supported the hypnotic effect of incantation.

Music, says Mr. Willem Van de Wall, a Dutch psychiatrist and musician, affects not only the body, but through some mysterious power of association awakens the soul as well. It will reach even the most clouded minds and lead them "consciously or unconsciously to conform in thought and action to the fundamental law of order in the scheme of things."

Scientific research has pointed out many well established facts of the effect of music on man's physical functions. From the *London Daily Mail*, of Feb. 10, we gather the following:

Caruso could shatter a crystal glass by singing a high note. His was a demonstration of the destructive power of sound. There is a woman in London who claims the opposite power. She rebuilds broken down parts of the body by soft, bell-like notes and rhythmic chants. Her name is Maud McCarthy, a well known musician, her father being a Fellow of the Royal College of Surgeons. Combining science and art she discovered a method for the curative administration of sounds. Now she is opening a clinic for phono-therapy, a "bath" of sound, which she claims to be analogous to sun or sea bathing, or treatment by ultra-violet rays.

### Diagnosis by Notes

Demonstrating her discovery she explains: "Every organ, each nerve center of the body, has a note. My sensitivity is so acute that when I begin a treatment I can almost invariably hear the note or notes in the patient's anatomy which require to be dealt with. There is a fixed pitch to which we are attuned when in health. If a patient's body gives me a note out of tune to this pitch I know that the region to which it corresponds is affected. Diagnosis is correct in about 70 per cent of cases. The sounds I administer serve the purpose of readjusting the false pitch. In most cases the patient is cured. I claim no miracles, but under proper medical supervision I have achieved results which warrant the hope that phono-therapy may prove to be another wonder of science and of art."

An exceptionally interesting article on this subject appeared in the magazine section of *The New York Times*, Sept. 25, 1932, under the title "Music Takes

Up the Task of Healing." We quote the following:

They have been saying for centuries that "music hath charms to soothe the savage breast," and the civilized breast as well. Pythagoras and his disciples sang beautiful hymns to fend off the ills of flesh and mind. Plato was full of the idea. "Rhythm and harmony find their way into the inward places of the soul, imparting grace to the soul," and consequent health to the owner thereof. King Saul, when David played the harp, "was refreshed and was well, and the evil spirit departed from him." And Shakespeare knew that healing lies in concord of sweet sound. Nowadays the scientists make the same golden discovery in their own way.

Psychology is on the trail of these health values in music. The science is young and has much research yet to do. But "musical therapy" is already a familiar term, and instances of successful application of music in sickness are numerous enough to indicate important possibilities for music in medicine when the new field has been explored. Skeptics say, "People sing because they are healthy." The new therapists add, "And people are healthy because they sing." In a Paris clinic, we are told, the patients actually "sing themselves back to health."

A noted pianist, Moissaye Boguslawski, made experiments recently in the Chicago Hospital for the Insane. He found that obstinate anti-social behavior could be softened, lost memory restored and interest in life revived through the use of melodies played in the patient's presence.

### Cosmic Aspects

A scholarly treatise on the deeper cosmic aspects of music as a healing agency appeared in *The Beacon*, December, 1932. It is by D. M. L. G. and entitled, "Music, Physician of the Etheric Man." The following abstract of this article will suggest to researchers fascinating avenues for further exploration.

Music, we read, began her great work of healing only three hundred years before the Piscean Age closed. Until that time the spherical vibrations of the infinite were construed by the evolving finite as dissonance.

Three major masters came to bring the etheric sound-healing through to the physical plane and thus reopen the channel of etheric healing—Bach, Beethoven, and Wagner.

### BACH AND BEETHOVEN

Bach was a Mercurian and the healing vibration of his music is etheric. But etheric healing alone cannot answer man's need. \* \* \* So Bach, of Mercury-Venus, retired \* \* \* preparing the way for the great Martian, Beethoven. Unlike Bach, the scores of Beethoven reach into the mate-

rial body of mankind, and stir its substances into life anew. Each of his nine mighty symphonies is designed to stimulate the etheric and physical centers of the human family. It is to be noted that Beethoven, healing from the etheric point of view, accomplished again, not completion, but preparation for the tenth way. In each great musical triumph, Beethoven, the Martian, descended to the human-consciousness, and then in turn and in sequence stimulated each of the centers through which he had succeeded in ringing his own inspiration perfectly, mounting through each center to the highest plane of Reality he, himself had achieved from the Earth plane.

The Martian could align with the Spirit of the New Age, and voice all of the past with Venusian understanding and with Martian strength—but he could not align the very spirit with all Cosmos in himself and voice it in his work. Yet, borne in the sounds of Beethoven's immortal symphonies is all of the higher planetary healing present in Sun, Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Neptune.

Any student of the higher celestial sciences can readily determine the types of healing thus brought for universal well-being. An attuned and sensitized Master may readily determine which passages might be prescribed to remedy human ills, for it is characteristic of the Master that each center, physical, and etheric, should have its place, and each be in its place, musically, scientifically, and mystically interpreted.

#### WAGNER

Uranus, soul awakener and healer, came in Wagner, not only to awaken, but to sweep man, body, soul, and spirit into the Cosmic Consciousness \* \* \* stimulating etheric, physical, and soul centers alike.

Wagner's themes are taken from the etheric records by a conscious Master, set to the sounds and colors adapted to the healing of three planes simultaneously, and, with the cooperation and physical assistance of the Earth Master, are keyed to permit the physical man to enter into the spirit which has forever rested in close attunement with the Real.

Bach, Beethoven, and Wagner are fore-runners of the divine music of the future. This will, in sound, color, and fragrance, heal instantly any disharmony in man, for man will be attuned to his own systemic rhythms, and perfectly radiate and reflect Cosmic Reality, man's prototype.

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● *Music is a moral law. It gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gaiety and life to everything. It is the essence of order, and leads to all that is good and just and beautiful.—Plato.*

---

## Building a Civilization on Music

In *The Rosicrucian Cosmo-Conception*, Max Heindel states that the Slavs will constitute the next or sixth sub-race and that in a few hundred years hence it will reach a high degree of spiritual development. Music, adds Mr. Heindel, will be the chief factor in bringing this about, and that while the new Slavic civilization will not be sufficiently balanced by a corresponding development of the mind to be permanent it will be great and joyful while it lasts.

In the light of the foregoing we read the following excerpts from an article on "Proletarian Music" by Ashley Pettis, which appeared in *The Nation*, November 23, 1932, with a better understanding of their significance in relation to racial evolution.

¶ A huge sign epitomizing the attitude of the Soviet Government toward music reads: "Let us improve the quality of musical production, which is an instrument for the organization of the masses in social construction."

¶ The new proletarian music of Soviet Russia is the most significant and complete expression of the Communistic order.

¶ The people are being trained not only for hearing and appreciating music, but especially for participating in the performance of new works endeavoring to reflect the spirit of the times.

¶ The part played by musical "collectives" is a vital factor in imbuing the masses with the conception of music as an integral part of their lives—a conception which is unique in the development of the art.

¶ Workers who give sufficient promise are permitted to devote all their time to music at the expense of the Soviet state.

¶ In the teaching of music, the social influences which affected the technique as well as the spirit of the masters are considered. In the study of Bach, not only the more obvious spiritual qualities of his writing, but the character of his counterpoint as it was influenced and developed in a period of religious reformation, is studied profoundly. The technical and spiritual aspects of music of all periods are, from the Marxian point of view, interdependent.

¶ Music of a popular nature, which is vulgar in character and considered to be unrelated to the actualities and aspirations of Soviet life, is treated as pseudo-music of no real value. The writing of jazz, while not banned, is discouraged.



## Gemini, the Celestial Twins

Gemini represents duality. In this sign separateness has its beginning.

In the previous or Moon Period of our evolution, it was the Lords of this sign who aroused within us the third or Human Spirit aspect of our triune Ego. This completed the threefold veiling of the Spirit; the all-consciousness with which it commenced its evolutionary journey was now lost. Consequently the Ego now turned in on itself and self-consciousness was born. The Ego then recognized itself as an individualized spark of the divine which was henceforth to travel for a season under the illusion of separateness. The Word became flesh and dwelt among men.

When the Sun by precession went through the sign of Gemini this condition was intensified; spirit became more deeply immersed in matter; individual interests began to conflict; selfishness developed to the point where it eventuated in the Cain and Abel tragedy.

The Egyptian astrologers represented Gemini by the Priest of Isis seated between two columns, one black and one white, symbolizing the consciousness of good and evil which becomes possible only to the separative mind.

In its higher meanings Gemini points the way to the consummation of the mystic marriage within the individual, the polarization of the vital body whereby the man finds the woman within himself and the woman finds the man within herself. When the Sun by precession will again enter the sign of Gemini this mystic marriage will become the glorified reality for all humanity.

### II

#### Meditation for the Solar Month of Gemini

REASON—ADAPTABILITY—MENTAL EQUILIBRIUM

*The Salutation to Gemini in The Lord's Prayer:*

Thy will be done on earth as it is in heaven.

# ASTROLOGY

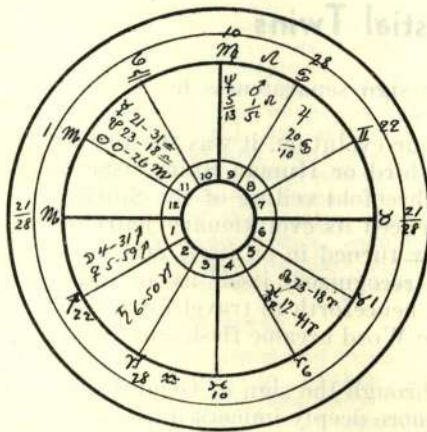
## An Astrological Delineation

By G. D. J.

GLEE ELLEN McF.

Born October 24, 1930, 8:30 A. M.

Lat. 43 N., Long. 78 W.



Upon the eastern horizon at the time of birth the celestial sign Scorpio was rising. This is the most occult of all the signs, and Glee Ellen should be able to understand the difference between the objective and subjective worlds. This philosophical tendency is greatly strengthened by the Sun also being posited in the rising sign, and affecting the 12th house, and Jupiter in Cancer, in the 8th house, that of "latent occult tendencies."

Scorpio rising gives a certain amount of martial energy to the nature, manifesting as courage and determination; although when the lower nature has full play the native is likely to go to extremes and be inclined to criticize harshly, for it is said that Scorpio can be the most evil of all the signs. But

out of this sign also may come the greatest good, for "the greater the sinner the greater the saint" can truly be said of all persons born under Scorpio, for when they have controlled the fire of Mars they realize what is meant by the "sting of the serpent."

All destructive tendencies must be extracted from Scorpio before the spiritual nature can be developed. It is truly the sign of the "scorpion" when working along material lines alone, but it may also become the sign of the eagle, or the Phoenix, which rises out of the ashes of its dead self to higher planes.

Scorpio gives the ability to study chemistry and medicine, and a great interest will eventually be taken by the native in the occult field.

In a general sense Scorpio gives a rather petulant and uncertain temper and an abrupt and brusque manner chiefly arising from fearlessness and overdirectness of speech. At the same time Glee Ellen will also be secretive and able to keep her own counsel, being wary and watchful of her own interest; for this sign gives a great deal of latent pride, caution, and reserve. She will have to pass through many of the peculiar experiences which this sign gives before she can realize the depth and strength of her own nature. Only by overcoming temptation and difficulties can the latent strength of Scorpio be brought out. The mission for this life of Glee Ellen becomes regeneration and readaptation.

The afflictions of the Sun and Uranus in the fifth house will bring the

necessary experience into the life that will in later years enable her to respond to the regenerative side of Scorpio. The Sun-Saturn contact indicates that in later years the impulsiveness in her nature (Sun square Mars) will entirely be replaced by a feeling of deep responsibility. As the signs Scorpio and Capricorn are involved in this aspect, it means attainment and the ability to rise above lower phases of the emotional life. Glee Ellen will then become a true servant in the occult field.

The Cardinal-Fire combination of planets gives much energy, independence of thought and action, passionate impulses, enthusiasm, resourcefulness, and high aspirations. These are greatly strengthened by the good aspects of the ruler Mars, in the 9th house, to Venus and Moon in the sign of aspiration, Sagittarius. Although this combination, in some cases, produces genius, a comprehensive mind and breadth of vision, the egotistical tendencies and a love of fame and recognition may prevent a permanent manifestation of the higher ideals and aspirations. Saturn in Capricorn, and its adverse aspect to Uranus will bring sudden adverse events into the life in order that Saturn-Sun, and Neptune contacts, may be strengthened. These latter vibrations stand for duty and responsibility, high morality and unselfish service. When once Glee Ellen has mastered the egotistical and the lower emotional part of her nature, her life may become very useful, as the nature is essentially one of action.

With regard to health: When Scorpio rises care should be taken to protect the excretory and generative systems, for if the laws of hygiene are not studied there is a tendency to suffer from inflammatory complaints and blood poisoning; also from fever or violent accidents, the Scorpio tendency being tragical, bringing peculiar and unique experiences. The eyesight should always be protected and all excesses of every kind avoided, as there is a liability to suffer through excess, or indulgence of the emotional

nature. Abstenancy from highly seasoned dishes and meats will be most beneficial to Glee Ellen. She should by all means become a vegetarian.

Mars, the ruler of this horoscope, is posited in Leo in the ninth house, and is in good aspect to the subruler, the Moon, (Cancer decanate of Scorpio rising) and Venus in the 9th house sign, Sagittarius. These are excellent vibrations, giving a certain amount of insight into what is necessary to further one's spiritual growth. By strengthening the philosophical and devotional side of the nature, which these positions give, Glee Ellen will be able to rise above lower emotions and look upon life more from the mental and inspirational point of view. Therefore, early in life, these influences should be strengthened by giving her an opportunity to come into touch with the occult-philosophical life, as it will lay a foundation to build upon for future lives.

Mars in Leo denotes generosity, sociability, self-confidence, assurance, and the ability to venture into schemes or plans that others would hesitate to undertake, a fact that is strengthened by the good aspects between the Moon and Mars. The native is speculative and enterprising and the powerful personal magnetism that this position gives will often bring success. Her emotions are often more expansive than is good for her, so impulsive and rash conduct should be avoided. The good aspects between Moon, Venus, and Uranus in the 5th house greatly refine the feelings and she should be very artistic. The development of this part of the nature should be given full sway in the early years.

As Neptune afflicts Moon and Venus, whereas Uranus is making a good aspect to these two planets, Glee Ellen should try to develop her will and seek the positive side, learn to reason upon any subconscious influence which Neptune is likely to bring, and to reject that which, through reason, she cannot approve. There is a self-deceptive influence in the

affliction to Neptune, which the native should beware of; she may become a victim of fraud, so she should be very careful of her associates. Positiveness is to be striven for.

Mercury, the planet of reason, is placed in Libra, the sign of balance, justice, and poise; but unfortunately adversely aspected by Jupiter, which will tend to spoil the judgment and reasoning power at times, causing errors to be made. This may either arise through lack of confidence in herself, through a tendency to be depressed, or from being unpractical and timid. She should not be guided by impressions, separative tendencies, and personal bias, but endeavor to reason carefully on all matters and to develop judgment and true reason. This aspect, however, due to Jupiter being in the sign of its exaltation, and Mercury in the house of Aquarius, is not of such a detrimental nature as may first appear.

From the position of the Moon we may judge that Glee Ellen has brought over from the past a spirit that loves to delve into the philosophical side of life. This will also enable her to look upon life from a cheerful point of view, expressing goodwill and helpfulness. The Moon conjunction Venus aspect in its highest interpretation denotes a blending of the soul and the senses. It gives artistic tastes, keen appreciation of all that is beautiful and refined, and a genuine love of pleasure, and the ability to enjoy all harmless and sensible amusements. Great interest will also be taken in all mental pursuits. This aspect will do a great deal toward minimizing self-centeredness, brusqueness, suspicion, and a tendency toward dominating others.

Jupiter in Cancer in the 8th house is a position that favors expansion along occult and regenerative lines. The more Glee Ellen strengthens the sympathetic, motherly, kindly, and affectionate part of her nature, the more will she feel the expansive effect of Jupiter in the sign of its exaltation, Cancer.

Saturn in Capricorn acts as a bridge

between service and selfishness. Saturn is strong in this sign, and to those who emphasize service, it is a blessing; "He that is the greatest among you, let him be the servant of all," can truly be said of Saturn in this sign. These positions stimulate the ambitions, but when afflicted give love of mastery over others, and desire for worldly fame and acclamation. The adverse aspect between Saturn and Uranus, as already stated, will bring sudden adverse events into the life, for the specific purpose of liberating the native from impulse, personal ambition, and lower emotions in order that new conditions may bring enlarged consciousness, responsibility, and greater sympathy.

Saturn in good aspect to Neptune may give the opportunity to awaken the spiritual senses, and it is possible she may contact the higher planes in nature. In this horoscope the aspect would probably mean a breaking down of the rigidity of Saturn's influence upon the mind, thus setting up a more expansive mentality and a quicker imagination. Neptune is the planet of idealism and the good aspect to Saturn will show that Glee Ellen in the past has done a great deal toward overcoming the self-centered part of her nature and that "loving, self-forgetting service" was the keynote. The influence is also strongly regenerative and in combination with other influences operating, indicate that in later years she will have mastered conditions indicated by Sun square Mars with Scorpio rising, Uranus in the 5th, and the Dragon's Head and Tail affecting the 5th and 11th houses respectively. There is a great deal of power shown in the map and opportunities will be given for spiritual development. During the middle or later portion of life, many opportunities to serve humanity will be presented.

In case the birth time is correct the influence of Neptune should be felt in the 10th house, denoting a profession in which the imaginative and artistic facul-

(Continued on page 282)



# Astrological Items Told at Random

BY BESSIE BOYLE CAMPBELL

THE SUN, strong by position and sign and trine to the Moon in one's horoscope, shows harmony in the soul, and a will that controls every action, giving perfect control over the thoughts and actions. According to Max Heindel "The will is the force that ensouls a thought; will itself is our motive power."

\* \* \* \*

A student of astrology told me of a conversation with two fellow travelers. One had afflictions from Sagittarius and had lost a limb in the war; the other had three malefics in Gemini, badly aspected, and had lost an arm in battle. We inquired if he had had any difficulty with his sisters or brothers at the time of the accident, and he asked in a surprised tone "How did you know that? I had very serious trouble with them then."

\* \* \* \*

If you have a progressed square and a trine operating at the same time in your chart it gives a condition similar to a day in California—sunshiny and clear but with a cold wind blowing from the north at the same time.

\* \* \* \*

Beethoven had Jupiter in the fourth house well aspected; his mother was a cook and supported him by her labor. Had they at any time applied to a charity organization he would have been put to work as a laborer, as would have many of the geniuses of the past, and their works would have been lost to us. Who can judge unless they have the wisdom of Solomon? If you have Mercury square to Mars, judge not. The great invisible Judges, the Lords of Karma, notice us when we begin to give unselfishly intelligent service toward combating the evils of this world; then they

know we can help to put forward a more perfect reestablished basis for human life.

\* \* \* \*

If any one tells me he can rule his stars, I ask him what happened when his progressed Moon came to a conjunction with his Saturn, and also what he did when his progressed Moon made a conjunction with his radical Venus. If the two experiences were very different I will disregard his boast, for it is proved otherwise.

\* \* \* \*

A cyclone carried a baby high into the air, letting him down in a corn field two blocks from his home. The mattress upon which he had been sleeping was carefully doubled over him, lifted as by human hands and carried from his home 100 feet into the air, according to neighbors who observed the phenomena. His parents expected to find him dead, but he was unhurt. His horoscope showed that Mercury had progressed to a conjunction with Neptune and exactly trine to his Uranus. Neptune rules the so-called living dead and entities of the other realms, so the protecting hands were there. A well aspected Neptune in your chart enables you to see through the world and its illusions.

\* \* \* \*

I investigated another chart which showed the same divine protection. The native was carried in a cyclone over a forest and into the ocean where he was rescued. His companion in a vehicle, when the cyclone first struck them, was killed instantly. In the horoscope of the one rescued Mercury was trine Jupiter and Uranus at birth.

\* \* \* \*

The Sun's placement and aspects in one's chart indicates the development of

the will power. "What is God's will in regard to us?" I was asked recently. I believe it is His will that we should be well, active, free, harmonious, healthy, wise, loving, and in financial comfort. You can know your fate by studying astrology. Then you will not waste your time trying to get impossible things. Squares to Neptune and Jupiter give you this handicap. "The mind becomes what it feeds upon." And it should not feed upon idols. (Neptunian delusions). To these we give more value than to the eternal things.

\* \* \* \*

A progressed aspect between Uranus and Mercury will allow no stagnation of mind and you will find your whole life changed after experiencing a progressed aspect of Uranus to any of the major planets. From these aspects you realize that "One pays aesthetically for dissipating physically. Out of vice our souls reap virtue in purgatory."

\* \* \* \*

People with a well aspected Mars, or Sun realize the truth in Matthew Arnold's words: "Not a having and resting, but a growing and becoming, is the true character of perfection."

\* \* \* \*

People with malefics in Pisces know that sorrows aid one in gaining spiritual insight and that speculations upon truth follow, bringing out their divine nature, as nothing else could.

\* \* \* \*

A friend met her husband, she claims, by heeding the lines of: "Make every occasion a grand one, for you know not but Fate is taking your measure for a grand place in life." She said her eyes fell on these lines one morning, when she was dressing in her oldest clothes, responding to the influence of the Moon's square to Saturn, which was the transiting vibration at the time being. After she had noticed the aspect she went back and put on the best and most becoming clothes she had, and went out with head held high, with a hope of that quotation

coming true, which she had just read. She went to a hotel for luncheon with her aunt. She was introduced to the man of her dreams, at that time a stranger. The approaching aspects were fine for the rest of the day and the square to Saturn had passed by the time she had doned her other clothes.

\* \* \* \*

One's fifth house shows the quality of his or her love nature. The seventh house shows our success with partners and the public. In the charts of a young married couple, which we examined recently, both had two malefics in the seventh house. A divorce has now been granted them because of so many quarrels in the store, which, the husband said, drove the customers away.

\* \* \* \*

If you have a child whose horoscope shows Mars square to Jupiter, teach him these lines, from Shakespeare:

"Behold the man at last destroyed,  
By what his palate has enjoyed.  
Wine is not all that turns the head,  
Not all brains that cease to think  
Are soddened by the fumes of drink."

\* \* \* \*

People with many squares from fixed signs do not have to be told that their life is just one grand growing pain. Those who are suffering most in this life, behind the bars, or in hospitals, will be our geniuses and redeemers in their next incarnation.

\* \* \* \*

A happily married young couple came to ask some advice. In both their charts Saturn and Venus were in conjunction and opposition to Mercury. One had the configuration in the sixth house and the other in the tenth. I knew that indicated sorrow, but they told me they had been happily married for ten years. Finally I inquired what was the work the man did and he said he was an undertaker. This explained the aspects, showing that the couple worked with people in sorrow and tears.

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## QUESTIONS AND ANSWERS

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### The Work of Lay Brothers

**QUESTION :**

What, if any, is the work laid out by the Elder Brothers for lay brothers to perform?

**ANSWER :**

The special duties laid out for the lay brothers to take care of are of various kinds. Some of the lay brothers work especially with the sick; some enter politics in order to purify political conditions; some work with fraternal orders; and some, like Max Heindel, are commissioned to write books and start religious organizations incorporating healing; and others work along astrological lines attempting to assist human beings in understanding themselves in order that they may live better lives. Generally speaking, the work of each lay brother is laid out in conformity with the stellar ray he is under.

### DESCRIBING AN ARCHANGEL

**QUESTION :**

Is it possible to give some idea as to what archangel's look like?

**ANSWER :**

It is a rather difficult task to describe an archangel. The lowest vehicle of these beings is composed of desire substance and as the Desire World is four dimensional it is hard to give a description of archangels that can be grasped by the senses. We can say, however, that their faces express the masculine principle while the body suggests the feminine. The outline of the figure is never too massive, remembering always that it is composed of desire substance.

The auric flow of the archangel is

most beautiful and sweeps back behind the body in winglike penants extending from the top of the head down to the feet, flowing backward and outward in graceful curves and flaming lines. This auric emanation suggests living colored draperies in a high wind. The face of an archangel expresses great force and virility. There is no painting in existence that does anything like justice to them. These beings just simply cannot be painted as they are, as it is impossible for the painter to put the Desire World effects on canvas.

### THE LAW OF LEVITATION

**QUESTION :**

Will you please explain the following? Lifting weights by rhythmic breathing: Seat a person in a chair, request him to hold his knees together, sit stiff, with hands placed on knees. Let him hold himself rigid, and with one person on each side of him, all breathe together two or three times. The two persons will then be able with two fingers placed under the armpits of the one in the chair to toss him up high in the air with as little effort as it would require to toss up a broom.

**ANSWER :**

This is done through the withdrawal of the odic force from the body of the one who is lifted up. The law governing the bringing about of this phenomenon cannot be given out at the present time. Dead weights can be handled with ease by applying this law. Trees also have been lifted in that way. Rosicrucian students should not practice this trick as some force is withdrawn from the body of the "victim" that is injurious to him.

## VARIOUS TERMS FOR REBIRTH

## QUESTION:

Will you kindly indicate the distinction in the meaning of the following terms: Rebirth, reincarnation, transmigration, metempsychosis and palingenesis?

## ANSWER:

The following terms have all been used synonymously to indicate the spirit's repeated embodiments in physical form.

*Rebirth*—a simple Anglo-Saxon word which can have but the one meaning intended, the only possible exception being its use in orthodox Christian theology, wherein it is used to signify regeneration.

*Reincarnation*—(Latin: *in* and *carno*, flesh). While usually used to indicate a spirit's return to earth through the normal process of birth, it may, in accordance with its etymology, be used with equal correctness in the case of an Ego's reembodiment by means other than birth. The French use it in this extended sense. An Ego may, for instance, enter into another body as in the case of possession; it also happens in exceptional instances that an Ego is permitted to take over a body when surrendered in death by its original occupant. Again, the adept may reincarnate into another body which he has prepared for himself while still in earth life and thus avoid the longer time required for return when passing through the gates of parental generation.

*Transmigration*—(Latin: *trans* and *migrare*, move) is usually associated with the belief in the spirit's possible rebirth in animals. It appears most frequently in connection with Oriental teachings.

*Metempsychosis*—(Greek: *meta*, over or beyond, and *en*, in, and *psyche*, soul) suggests transformations of the spirit through successive rebirths.

*Palingenesis*—(Greek: *palin*, again, and *genesis*, born) means the spirit's generation of successive bodies for its repeated experiences on the earth plane. The word is now seldom used and, like that of metempsychosis, is confined almost entirely to the writings of academic scientists.

## THE STUDY OF SPIRITUALISM

## QUESTION:

The Rosicrucian Philosophy has taught me to look for good in everything:—Can anything good come from the study of spiritualism or from conversing with the spirits?

## ANSWER:

Spiritualism, we believe, has kept the world from going entirely into Atheism. There is no doubt that spirits can and do converse with mankind through mediums and this fact has prevented us from entirely losing sight of a spiritual existence after death. A strong soul might investigate spiritualism without detriment, but we do not advise it.

## COMMUNICATING WITH THE DEAD

## QUESTION:

Will it cause my father any sorrow if I continue to refuse to talk to him?

## ANSWER:

More than likely your father is not trying to talk to you at all. Ofttimes disembodied spirits masquerade and deceive those who are still in a physical body. We discourage all mediumistic communications with the dead.

## WHAT IS THE AFTER DEATH STATE OF ANIMALS?

## QUESTION:

Do animals live after death?

## ANSWER:

Yes, the animal form persists for a longer or a shorter time, according to the stage of its evolution, in a desire body made of the material of the Desire World. Even the beetle that crawls over the sidewalk and is stepped upon may be seen by the clairvoyant to walk a few feet away and then gradually fade to nothingness. It persists only for a few minutes in its shape before the spirit returns to the central source of the group spirit. In the case of a horse, or any of the higher animals, there is a correspondingly longer time and more consciousness in the Desire World than in the case of these lower forms.

## CONSCIOUSNESS ON THE INNER PLANES

## QUESTION:

Is the Ego conscious of its purpose when in the inner worlds?

## ANSWER:

Yes, and it is then better able to understand the work of evolution and joyously receives the direction and instruction of the Great Brothers who are ever assisting it on the path of attainment.

## PURGATORY PROCESSES ARE INTERMITTENT

## QUESTION:

Is it possible for a spirit to be happy in purgatory?

## ANSWER:

The purgatory processes are intermittent in their action. When a person is undergoing a purgatorial experience he or she is far from being happy and during this time the attention is wholly focused upon the corrective measures meted out to it by cosmic law. During the intermission between these experiences the disembodied spirit often visits the earth's sphere and at this time it is likely that it is to some extent at ease.



# BOOK REVIEWS

Literature - Plays  
Motion Pictures - Music

THE FINANCIAL GOSPEL. *By Major Onorio Moretti.* New Order Publishing Co., 1728 Arapahoe St., Denver, Colo. 157 pp. \$1.50.

The author of *The Financial Gospel* tells us that shortly before the book's publication he submitted the manuscript to a clergyman who upon reading it declared that if we were a hundred years ahead of our present status he would be for it. A few weeks passed. The book is out, and this same reverend gentleman is now for it. For him, at least, ninety-nine of the hundred years had passed in the interim.

The author is keenly awake to the representative nature of this incident. He knows that the urgency of the times are such that the Lords of Destiny will not grant us added centuries for effecting evolutionary changes already long overdue. He maintains with logic and with inspired fervor that mankind's next step toward spiritual perfection is the establishment of economic freedom and social justice. There can be no evading the issues. We can no longer remain where we are. If we now fail to recognize this need, if we continue blind and unresponsive to the lessons which the world's unhappy conditions are conspiring to teach us, we shall lose even that which we now have. Man has attained political and religious liberty. Economic liberty, pleads the author, comes next. Mankind needs it now, today, and if it be thwarted, we stand in danger of losing for a time even those liberties already achieved.

The book deals specifically with mone-

etary reform as the first essential to the realization of social justice, world peace, and spiritual progress. The analysis of the problem is detailed, lucid, and supported by quotations from eminent economists such as Irving Fisher, Owen D. Young, John Maynard Keynes, and Gustav Cassel. Extracts from the inaugural address by President Roosevelt which deal with the visionless generation of self-seekers that must now give way so that we may restore the temple of civilization to the ancient truths is offered on the opening page as truly indicating the general realization of the need of drastic action in economic matters and also as pointing to the purpose and the spirit of the matter that follows in the succeeding pages.

Major Moretti follows his careful diagnosis of the monetary problem with a proposed remedy aimed to give employment for all, render monetary crimes unprofitable, provide a system of automatic self-insurance against disability and old age, care for dependents, and insure the principle of liberty in the economic matters as a whole. The writer has sought to present "a tentative plan wherein certain well-known and theoretically accepted principles may be graduated from the realm of theory to that of systematized unavoidable practice." He proposes "money that cannot be made artificially and that is so correlated to constructive human activities in general that it would be in-acquirable in any other way than as a result of services rendered, thus ending all monetary crimes and making mone-

tary acquisition consonant with the elevation of human character."

The system evolved is suitable for national adoption and also for international use in so far as economic relations are concerned.

*The Financial Gospel* is Aquarian in conception and spirit. Man, not things, is its primary concern. "We have sought money," declares the author, "believed in money. We now awaken to find that there is no help in money save as it becomes the instrument of responsible spiritual forces which cannot be bought and which never issue from mountains of money, however high. Such spiritual forces are inherent in man and not in any of his material accumulations."

"The Character System" is his designation for the plan he has evolved for a medium of exchange and a stabilized currency that will work to make man, instead of man working to make money as is now the case under our present outgrown economic system. Henceforth, pleads the author, our currency must be based, not on fictitious values, but on genuine service rendered. Man, not money, must be master.

"Let us take our next evolutionary step," he counsels in conclusion, "with the confidence of the man whose face is set Godward. We cannot stand still and we cannot go back. There is only one way to go, and that way is forward."

Major Moretti brings a unique combination of qualities and experiences to bear on his pioneering enterprise. He is an army major, a Methodist minister, and an esoteric student. An Italian immigrant to this country at fifteen, he spent his first years at manual labor. He has since, from choice, spent years in humble positions in order to keep close to the heart of man and thus exemplify in his own life the great truth which he is endeavoring to help all men to realize, namely, the superiority of character over possessions.

THE SACRED SYMBOLS OF MU. *By James Churchward.* Illustrated. 258 pp. New York: Ives Washburn, Publisher, \$3.00.

A study of Lemuria. It is Mr. Churchward's third volume on this subject, the two earlier volumes being entitled, *The Lost Continent of Mu* and *The Children of Mu*. In this last treatise the author traces man's origin back to this sunken Pacific continent and by a comparative study of the symbols of the world's great religions and civilizations concludes that their similarities argue a common source, a source which leads back even to Lemuria. Mr. Churchward points out the epoch making fact in human evolution that it was in the land of "Mu" that man first recognized his dual nature.

While the author's conclusions are sometimes slightly at variance with the generally accepted teaching of occult science on the subject, since they are the findings of an independent scholar, whose methods of investigation are altogether objective, their general corroborative value as to the truth of the arcane wisdom becomes the greater to those who are not convinced as to the authenticity of the occult method of inner plane research.

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VINETA. *By Kurt Heuser.* S. Fischer, Berlin, Germany.

A whimsical tale of the fabled city of Vineta which sank into the sea because its inhabitants wasted their precious time on trivialities instead of applying themselves in building the dam that would have kept their city safe from submergence. It is another variation of the Atlantis story with present day analogies to arrest the attention of another dangerously drifting generation.

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TRANSVALUATIONS *By J. Redwood Anderson.* 105 pp. New York: Oxford University Press. \$2.00.

A book of lyric poems in which the supersensible becomes exquisitely articulate. Its verses stress the *summum bonum* as life itself; but it is the life of the spirit, not the senses. The poems sing of the victory that belongs even to the striving, the spiritual striving after truth and beauty.

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# Children's Department

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## A Week in Fairyland

TRUE EXPERIENCES OF A GROWN UP PETER PAN

BY H. P. NICHOLLS

THESE episodes occurred during a week's vacation in which Henry and his little friend, Eleanor, roamed daily in the colorful semitropical veldt or hill country in sunny South Africa.

Henry was a constant visitor to the citrus ranch, Eleanor's home, which formed part of a huge estate covering many thousands of acres of grass land, foothills, and mountains. He loved all the creatures who lived there, and roamed with them freely among the beloved streams and hills. He felt that all these varied expressions of creation were a part of his own being. The silence of the limitless veldt was life to his soul. He was keenly alive to the throbbing, pulsating heartbeat of nature, to the wonder of the azure sky and of the golden sun. Roaming here with the beauty of the veldt before him, he was happy and in harmony with all things.

With Eleanor he roamed the great out-of-doors. Often they spoke of fairies, elves, gnomes, naiads, and satyrs. Sometimes they thought they saw shadowy forms among the trees or near the shaded pools. And now a joyous experience was about to be theirs—a week of intimate proximity to the elusive spirits

of nature, made visible through the wonder working power of their love for all created things.

### EPISODE 1

In the heart of South Africa lies Rhodesia, a pleasant upland country, the home of the native Mashona and Matabele, as well as many white settlers. Favored with a genial climate, this fertile land attracts many who love the sunshine, the ocean of open spaces, and a free life. Here on the wide veldt, silence reigns at noontide, and the sun floods the earth with its glorious light the year round.

In a wide and spacious valley, through which ran a river carved deep in the fertile earth, lay the avenue of these happenings. The ranch was set out on gentle sloping ground; rows and rows of citrus trees, protected by tall eucalyptus or wattle, shone green and golden, laden with luscious fruit. Broad roads intersected the groves and the silvery irrigation furrows. Here and there were dotted the red-roofed homes of those who cared for the trees and superintended the work from blossom time to harvest. Overlooking the scene, upon a knoll



which was part of a rampart of protecting hills, was the manager's spacious house. In the ground was a rondavel (round hut) which was set apart for the accommodation of visitors. Very cool and comfortable was this cabin, set among the trees and flowers.

Henry, a poet and nature lover, came over to the ranch from a little town nestling under the friendly hills; sometimes he rode his pony or walked the twelve miles across the veldt. He knew the furry animals who range the plains, those who live underground, and in the trees, the monkeys and baboons, the flashing snakes and lizards, the antelope and wild leopards. The ways of the natives were familiar to him. En route to his friend's home he greeted a naked herd boy who sat under a shady bush playing upon a flute, whiling away the hours till sundown, when he must drive the cattle home.

Eleanor was a little girl, joyous and carefree, at home among the hills and dales. She too loved nature, talked to the bees and the gorgeous butterflies, and knew the names of all the birds, flowers, and insects. She loved to roam through the citrus groves and down to the river, up the ravines, and upon the rocky hills where dwelt the rabbits and the little brown monkeys.

It was the first day of a holiday week. Overhead the sky shone blue, and the sun gleamed like a disk of molten gold. Away went Eleanor and Henry, with Pat the Irish terrier, along the cattle road, pushing open the big gate which swung shut behind them. The track wound through bushes covered with lovely crimson flowers, past mimosa trees fragrant with white and yellow pompons, thorn trees resplendent in their new garments of soft green leaves, and the violet trees festooned with purple blossoms. Here and there big umbrella trees, flat topped and solid, stood like patient sentinels guarding the denizens of the prairie. Soon the track grew fainter as it led over boulders and lichen-covered stones.

Stooping, Eleanor and Henry went

through an arched bush of white jasmine with its thorns trying to catch them as they passed. Below them tumbled a sparkling stream flashing in the sunlight. The air was resonant with the sound of insect wings, and deep in a tiny sunless cavern sat a bull frog that monotonously intoned, "Kraak-kraak-kraak." Birds chattered gaily and a hawk soared high in the cloudless sky. Here the two rested, quietly receptive, attuned to the peace of this beautiful sylvan glade, for they knew the value of perfect stillness in the veldt. To see the dwellers in the bushes one must be able to keep as silent as the speckled kingfisher who sits aloft and watches the pool, alert yet motionless. Pat, the dog, slept soundly.

Suddenly Eleanor whispered to her companion: "Look across the stream! There are many little forms moving among the grass and up in the bushes. What are they?" Henry looked across the dancing stream into the forest of trees and brush, rocks, and grasses intermingled. There before his very eyes he saw that which he could hardly believe. Flitting from flower to flower and perching upon the tips of leaves were tiny figures from two to six inches high. "Fairies?" He whispered the word, hoping not to frighten away those soft and shadowy creatures. Yes, they were real fairies, the sweetest little beings, joyful, gracious little folk drifting slowly on wings of opalescent splendor. They sprang from leaf to leaf, from flower to flower, climbed up the tall fern fronds, played hide and seek among the stalks of the wild irises, and settled upon the broad leaves of the water lilies. Some were opalescent, others delicate rose color, light blue, yellow, and every conceivable hue, shining like the petals of flowing flowers. Dainty as the thistle-down, lithe as cloud wisps, these happy-faced fairies wreathed in and out among the bushes. A myriad of flowerlike creatures, they passed like a sun-lit cloud toward the mystic shadow land among the trees.

Eleanor and Henry were filled with



delight. Slowly they followed their little visitors and found them friendly and unafraid. Some rode upon dragon flies and bees, and the flowers nodded to them as they passed. Through all that glen there was a hushed and quiet atmosphere of rejoicing. Gradually the bevy of floating fairy forms moved into the dense forest bush and like a swarm of bees scattered far and wide, finally disappearing from view.

Eleanor looked up at Henry, her eyes still wide with happy wonder, "Oh, I knew I should see them sometime. Often I felt that they were near, and I was right. Now I have seen them, and I am happy."

#### EPISODE 2

The next morning proved gloriously radiant. Indeed spring was there in all its tender unfoldment of beauty. During the night a gentle shower had fallen, and the rising sun gleamed in the globules of rain which hung like luminous pearls from leaf and flower. The fresh, crisp air was odorous with the resinous scent of the pines. The gentle zephyrs played among the treetops and around the bushes, causing the flowers to dance a stately minuet to the sound of the swish of the feathery bamboos. Serene and brilliant was this morning, the beginning of another day.

Eleanor and Henry strolled upward toward the hills. Quietly they made their way. Nothing escaped their notice and every sight and sound gave pleasure. Their path skirted the hill, where huge

monoliths stood gaunt and bare on the hillside. Old and gnarled trees showed signs of conflict with the elements. Silent and strong, they sheltered birds and bees and gave their shade to all who sought it. Young saplings shot upward into the vernal air. Bushes and creepers made a tangled mass of undergrowth, restfully green. Every step revealed some fresh beauty, some new vistas through the trees, and many a scurry told of a decamping dweller of the wild frightened by the soft measured tread of unknown feet.



Soon a touch from Eleanor drew the attention of Henry. "Look!" she whispered, "Oh! look!" At her right hand, poised on the bushes near her face, were three of the sweetest fairies. Lightly one glided upon her arm, another into her lap, another upon her shoulder. Gradually these beautiful forms came flitting from every direction, tiny, colorful creatures clad in garments which resembled the most delicate flower petals. All were feminine in form with tiny, dainty faces, some pale, others

olive color, some ruddy, some amber. All were slim and delicately proportioned, exquisite in every way, of every known color and shade except dark purple, brown, and black. Some were opalescent and multi-colored, others light blue, light yellow, white, green, pink, silver, and gold. Still others shone like pearls, and their wings of iridescent radiance flashed like sun-lit

jewels among the grass. Their hair was delicately curled, and upon their feet were tiny sandals kept in place by crossed straps. Some had no footgear. Most of them wore hats made of bell-like flowers. All had wings which folded closely behind them. They appeared to glide, to float, to hover like humming birds, and to move in any chosen direction. At first they seemed imbued with shyness, but after advancing and receding, then approaching again, they finally became very friendly. When Eleanor and Henry moved, or gently roamed about, the fairies were not frightened, but at any loud noise they quickly turned to the bushes and disappeared. Many soared high up into the trees. They appeared to touch every flower and to delve among the grass and ferns. It was quite evident that they were on no idle gambol for it was noticed that they busily and gently gave attention to everything that grew. They searched

the bushes thoroughly and visited them much as bees visit the flowers, and it was apparent that they were doing some specific work. Eleanor said those that lighted upon her were delicately scented. They were not afraid of Pat who wagged his tail and moved among them as though he, too, might have been aware of their presence.

Now the sun began to glint through the tops of the trees, casting long shadows aslant the glade. The approach of cattle from the higher ground was heralded by the sound of cracking timbers. The herd boys were collecting sticks for their fires. Gradually the fairy forms receded into the thick bush until, of the myriads Eleanor and Henry had seen, not one remained. They rejoiced in the delightful experience the day had brought them and with it the conviction that fairy hosts were everywhere.

(To be continued)

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## Sleeping Out

BY EDNA BLEVINS LEWELLING

*Sometimes in summer when it's hot,  
My mother, dad, and I,  
Ride 'till we reach the mountain top,  
Then sleep out 'neath the sky.*

*We don't take tents and things like that,  
Just blankets on the ground.  
And then the wind comes slow and soft  
And doesn't make a sound.*

*The leaves all whisper very low,  
Indeed, they never shout!  
I try, and try, and try to hear  
Just what they talk about.*

*I never yet have understood  
A single word they say,  
Although I've listened many nights,  
And thought of it by day.*

*The fairies, they are different,  
I hear most every word,  
They laugh and sing and tumble 'round,  
The jolliest way I've heard.*

*My mother says it's just the brook,  
That there's no fairy band.  
But I believe that she's too old  
To really understand.*

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# HEALTH

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## Law of Systemic Receptibility

ONE of the basic laws in the science of healing is that of Systemic Receptibility. By the knowledge and application of this law the sick regain health much more rapidly and with minimum effort on the part of the health adjuster. As Max Heindel explains:

"At conception the moon is in the degree which ascends in the horoscope at birth. The vital body is then placed in the mother's womb as a matrix into which the chemical elements forming our dense body are built. The vital body emits a sound similar to the buzz of a bumble bee. During life these etheric sound waves attract and place the chemical elements of our food so that they are formed into organs and tissues as spores are marshalled into geometrical figures when placed on a glass plate and subjected to the action of vibratory waves by bowing the plate with a violin bow.

"So long as the etheric sound waves in our vital body are in harmony with the keynote of the archetype, the chemical elements wherewith we nourish our dense body are properly disposed of and assimilated, and health prevails no matter whether we are stout or thin, of rosy or sallow complexion, or whatever the outward appearance. But the moment the sound waves in the vital body vary from the archetypal keynote, this dissonance places the chemical elements of our food in a manner incongruous with the lines of force in the archetype. Then imperfect elimination of waste, accumulation of poison in the system, and abnormal growths and other conditions become manifest in the dense body, and disease

continues until harmony has been restored to the vital body. When the invisible cause has been removed, the visible effects disappear, and health is restored.

"The pitch of the etheric vibration of the vital body is determined by the rising sign. Each of the twelve signs impart a different sound, as each of the twelve notes in the chromatic scale varies from the others. Some notes blend harmoniously and with a pleasing effect; others are basically discordant and grate upon our sensibilities. Similarly, the harmony of their rising signs make some people agreeable and capable of helping and healing each other when necessary, while people whose rising signs are in dissonance can neither give each other help nor receive it from each other."

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## Karmic Causes of Disease

The recognition and application of the law of cause and effect is becoming more and more prevalent throughout the world as we come within the influence of the Aquarian ray. "As ye sow, so shall ye also reap." The results of evil acts and thoughts may lie dormant for a long time, but eventually the debt must be paid in full. Karma insists on personal responsibility and it is a fact that a disservice can be rendered to humanity by the undermining of this principle. Max Heindel has told us that, in certain instances, he was not permitted to heal afflicted persons who had not yet paid their debt of destiny. All disease is caused by the breaking of some law of nature and spiritual healers are always careful that they do not interfere with the Lords of Destiny. As stated in the Rosicrucian Healing Service, "There is a great danger of misusing this wonderful power; therefore we should always qualify our supplications for others with the words of the Christ: 'Not my will but Thine be done.'"

The disabilities which affect humanity may be divided into two large classes: men-

tal and physical. Physical abuses react on the mind; mental perversities, on the body. Mental troubles are particularly traceable to abuse of the creative function.

Spinal troubles are the reactions following ignorant or willful efforts to awaken or utilize the spinal spirit fire for selfish purposes, at the same time ignoring the fundamental precepts of the spiritual life upon which alone such power may be safely and permanently released and utilized.

Cruelty in one life reacts as physical deformity in another. Where such cruelty has been practiced with high motives, as in the Inquisition for instance, or in vivisection, the noble purpose and the lofty idealism will be found to shine forth from even a forbiddingly misshapen form. The ill-treatment of slaves and condemned prisoners in ancient and medieval times is the cause for many of the physical deformities with us in this age.

Researchers have also discovered that extreme cruelty in a past life is also responsible for lack of vision or disabilities of the organ of sight.

#### PEOPLE WHO ARE SEEKING HEALTH

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information, address, The Rosicrucian Fellowship, Oceanside, California.

#### HEALING DATES

May ..... 7—13—19—27  
June ..... 3—9—15—23—30

#### NEW MOON MEETINGS

May 23rd, June 22nd.

#### FULL MOON MEETINGS

May 8th, June 7th.

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

#### JOYFUL FOR ADDED STRENGTH

There are joy bells in my heart. I am so elated over my condition, for I am growing so much stronger each day. How grateful I am for your wonderful help! —Ohio.

#### THE ORDER OF THE ROSE CROSS

(Continued from page 255)

Bacon, Paracelsus, Lilly, Fludd, Heydon, and others. The new word they spoke was in effect: Think for yourself. Use your head; learn for yourself the things you desire to know. Depend on no one but yourself. What others have done you may do. Develop your powers—lean on no one. Live a life of Service, doing your share of the world's work.

Each successor of the original seven Brothers who went out in the world, had his special message to give, and sometimes a whole life was spent in preparation for the giving of this message.

EDITOR'S NOTE:—Each month a brief biography of one of these "Successors" of the original Brothers will appear in the Magazine, with special emphasis laid on the Message, rather than on the personal life of the messenger.

#### ASTROLOGICAL DELINEATION

(Continued from page 270)

ties are brought out. Mercury which is ruler of the Midheaven, is placed in Libra, and also strengthens the inclination toward art and educational pursuits.

Teaching could easily be taken up, which is strengthened by the Moon and Venus—the latter planet ruling the 6th house—in the sign of Sagittarius. Jupiter in Cancer is also strongly imaginative. Moon and Venus in good aspect to Uranus in Aries would give originality and a strong artistic nature, which must be given full sway to develop during childhood.

Abilities for the study of medicine along new and improved lines are shown. Healing power is also present.

#### GRATEFUL TO INVISIBLE HELPERS

So many thanks for the treatment received. You will be interested to know, that on several nights I distinctly felt an Invisible Helper manipulating my spine. I intended writing to ask you to take my name off the books, but was told to wait, and a few afternoons ago, when lying down resting I felt an internal adjustment being made, which has given great relief. With loving grateful thoughts to you all.

—England.

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# News From the Field

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## GENEVA HEARS LECTURE

Dr. M. A. Dumesnil held a conference in Geneva, Switzerland, recently that was highly successful. The hall seating 400 was too small to accommodate all who sought admission. The subject discussed was "Occult Causes of the Present Financial Depression."

## NEW CENTER IN AUSTRALIA

Word comes from Melbourne, Australia that a new Study Group has been organized in that city and that meetings are now held regularly. Mr. L. Furze-Morrish is the leader and reports an increasing interest in the teachings promulgated by the Fellowship.

## BAPTISMAL SERVICE AT LOS ANGELES CENTER

An unusually lovely service was held at the Los Angeles Fellowship Center Easter Sunday morning, when fourteen children were baptized in the Rosicrucian faith. Mrs. Arline Cramer conducted the service, giving a complete outline of the purpose of the sacrament and interpreting the occult significance of the rite. The Center is to be commended for introducing such a beautiful and helpful feature into its work for children.

## SAN DIEGO, CALIFORNIA

As a result of information given by Center members to local funeral directors regarding the Rosicrucian requirements in caring for the dead, one establishment, namely Barnum Brothers, immediately installed the necessary equipment to meet the conditions specified. Similarly-planned action by our students in other cities would further this one item in our New Age educational program.

## CHICAGO LOOP CENTER

The Center's work has been extended by the addition of two departments, one dealing with Questions, the other Healing. Many applications for healing are reported as coming to the Center and besides the personal attention that is given to those who call for help a brief healing meditation for their benefit is held before every class. The Question Department is conducted by Dr. Griffin.

## NEW MAGAZINE IN FRANCE

From the Paris and Mulhouse Centers comes word that Dr. Dumesnil, editor of the "L'Ere Spirituelle," expects soon to have this publication appear in the form of a magazine, as it did during the time of its founder, Mr. Krauss. It has recently appeared as a Center Bulletin. It is thought that this will aid greatly in disseminating the Rosicrucian Philosophy in French speaking countries. A pamphlet to be used in propaganda work has also been prepared, and this is entitled, "The Rosicrucian Message to the Modern World."

## NEW EMBLEM AT "311"

"At the Easter morning service we unveiled for the first time a beautiful new emblem, the skillful and loving work of our artist friend, Mr. Frederic Bustamente," writes the secretary of our New York Center, who continues: "Friends made the curtains and we were busy until midnight on Saturday, putting the emblem in place and arranging the lighting effects. Gifts of beautiful Easter lilies, roses, and other flowers made the room fragrant and lovely with blossoms. The presence of a member from the Los Angeles Center, Mrs. Dorothy Kirston, helped to bring us closer to California at this time, and we were indeed glad to have her visit us."

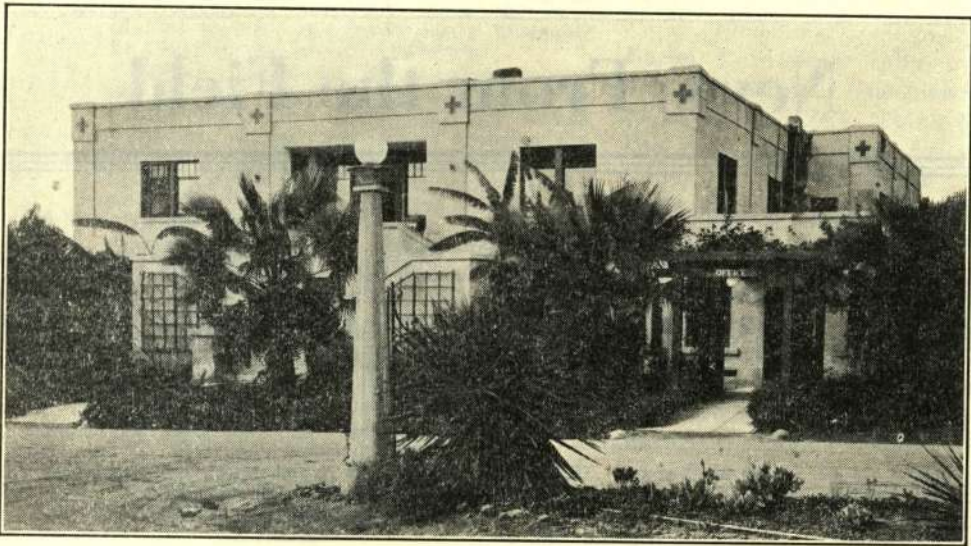
## Translations.

Next to Spain the Netherlands has done the largest number of our publications into translation. Germany ranks third.

## MR. DARROW MOVING WESTWARD

Mr. Joseph Darrow has recently completed a series of lectures in Pittsburgh and is now touring Ohio. He reports excellent cooperation and enthusiasm everywhere. In Pittsburgh and Dayton study groups have been organized. The work in Columbus, Hamilton, and Cincinnati has been strengthened. Indianapolis and Chicago are in the itinerary and the speaking tour westward includes Omaha, Denver, and Salt Lake City.

After a year's splendid work in the field Mr. Darrow will return to Mt. Ecclesia about June 15th where a warm welcome awaits him.



THE ADMINISTRATION BUILDING AT MT. ECCLESIA

We are indebted to our fellow member Mr. Frank J. McLaughlin of Philadelphia for the above reproduction of a new view of the Administration Building. The executive offices are on the top floor; the reception office on the ground floor right, and the remainder of the first floor is occupied by print shop, stock rooms, and shipping department.

### No Summer School This Year

In view of conditions and circumstances generally, it has been definitely decided not to hold summer school this year. While this will not give us the opportunity for so close a contact here at Headquarters with our visiting students we hope nevertheless to welcome many for such advantages as Mt. Ecclesia offers and also for such stimulation as we here at Headquarters invariably receive from those coming from activities in the field.

The attractions at Mt. Ecclesia are sufficient to draw many here for a holiday time. There will be classes, lectures, and the regular year-round meetings. The country quiet of the place, together with the loveliness of the grounds and the natural beauty of the surroundings make for physical and spiritual restoration.

As an inducement to visitors the price of accommodations has been scaled down to an altogether favorable figure. Terms will be supplied on request.

### Subscriptions Increasing

Our Magazine circulation continues to climb steadily month by month. Material means with which to subscribe may be less and less but the need for soul sustenance grows proportionately greater.

If it be not convenient to send in a full year's subscription, make it for six months. Under the circumstances many do. We are at your service.

### We Do Not Read Horoscopes

The Rosicrucian Fellowship does not give horoscope readings. It frequently makes use of astrological data in assisting a student with some problem, or patients requiring healing. But it does not offer individual readings apart from such as are published in the magazine for study purposes. Such studies are at present limited to one character analysis a month. The subject is that of a child under fifteen years of age, whose name is drawn by lot each month from among the requests for such reading, accompanied by a subscription to the magazine or a renewal received during the previous month only.

### Book Prices Reduced

In order to make our literature available at the lowest possible cost we are now offering two of our publications at a substantial reduction in price.

*The Web of Destiny*, by Max Heindel, now sells for \$1.50 (formerly \$2.00).

*In the Land of the Living Dead*, by Prentiss Tucker, now sells for \$1.00 (formerly \$1.50).

*Usual discount to dealers.*

THE ROSICRUCIAN FELLOWSHIP,  
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### Rex and Zendah Popular

Many favorable comments are being received on "The Adventures of Rex and Zendah in the Zodiac," our latest astrological publication.

"I think it is wonderful," writes Isabel Pagan, well-known author, "how much symbolism you have been able to get into such small space. I like it immensely." Another admirer says: "The various children who have seen the book are delighted with it." A. E. Thierens, Ph. D., writes that "it was with great pleasure that I read your book on zodiacal symbolism put in the way of the legendary. Your zodiacal legends are kept in a tone and a language which give just enough, for even the adult, without leading into any real danger."

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### Astrological Supplies

We can supply you with the necessary materials for the study and the practice of the subject. Some of the items follow:

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The index for the *Rosicrucian Magazine* for the year 1932 has been prepared, and a free copy will be supplied those desiring it, providing your order is received before July 1st. It is an index to all articles and stories appearing from January, 1932, to December, 1932, inclusive, and will prove a convenient guide in referring to the yearly volume.

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For the return of any of the following issues of our Magazine we shall be glad to send an equal number of current issues or to extend a subscription by as many months. As our supply of the issues listed is entirely exhausted we shall value recovering at least a few copies of each. Copies wanted: January and June 1915; March, 1917; 1919, all twelve issues excepting March; 1920, January, February, March, April, May, June; 1927, January, March, May, July, August, September, October, November, December.

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## Library Campaign

### *A Cosmo for Every Library.*

*Notes of Interest Regarding the Latest Activities in This Field.*

A substantial contribution from one friend has enabled us to fill all orders on the waiting list for "Cosmos" wanted in Universities and Colleges. A special effort is being put forth by several workers to place the "Cosmo" in all these institutions throughout the country. Several College librarians, already supplied, have written their appreciation and thanks for the use of the book.

\* \* \* \* \*

Rosicrucian Magazine subscriptions have been completely restored in the libraries of thirteen states. All the states have been partly restored. As previously announced the Magazine is now available for library subscriptions at the price of \$1.00 a year. This is a fertile field for the sowing of many seeds of Truth, and one in which there are no boundaries nor limitations. Wonderful opportunities are offered to those wishing to spread the message in this way, as thousands of people can be reached by placing our Magazine in a library.

*"Cast your bread upon the waters  
And it shall return to you an hundred-fold."*

\* \* \* \* \*

Fifty-nine "Cosmos" were placed in April, 44 of these being placed in Colleges and Universities. One librarian ordered fifty "slips" for interested patrons. (The slips mean the "bulletin" enclosed with each "Cosmo").

\* \* \* \* \*

The increase in the number of Rosicrucian Fellowship publications in libraries since January 1, 1933, is shown in percentages by States as follows; Rhode Island 200, Virginia 133 1-3, South Dakota 100, Indiana 92, New Hampshire 82, Vermont 80, Arkansas 66 2-3, Georgia 60, Oklahoma 60, West Virginia 50, Minnesota 45, Maryland, 44, New Jersey 36, Nebraska, 33 1-3.

\* \* \* \* \*

Many Centers and individuals have been very active the past few months, in the library field, and among those to whom much credit is due are Messrs. Louis Chavez, of Indianapolis, Joseph Duts, of Newark, N. J., and Howard Burke, of Chicago. Also Mrs. Lynn, of Minnesota, and "Three-Eleven" Center, New York.

\* \* \* \* \*

The ten states leading on May 1st in Fellowship books in public libraries:

California, 154; New York, 122; Texas, 108; Illinois, 89; Ohio, 50; Massachusetts, 49; New Jersey, 45; Michigan, 42; Washington, 32; Minnesota, 29.

## Correspondence

### LIBRARY READERS DEMAND FOR ROSICRUCIAN LITERATURE INCREASES

Spokane, Washington.

The public library reports that during the past six months they have had an exceedingly heavy demand for this literature—that in fact it is exceedingly difficult to secure copies of these books without leaving a request weeks in advance. The library here has two copies of the *Cosmo* and could use several more. Am merely passing this along as I know it will be gratifying for your organization to know that this interest is being displayed in your philosophy.

—A. A. M.

### REVERENTIAL ASTROLOGY

Toledo, Ohio.

I am convinced that the majority of astrological students do not yet realize the power of the Spirit that inheres in the Stellar Science, nor its effective force to forward them on the path of Christ. To approach the subject reverently, knowing it to be a spiritual science in very fact, is to draw more and more its power to solve cosmic and world mysteries. One deprecates the misuse of astrology, yet I see the day not far distant when this science will reassume its rightful place.

—J. J.

### SWEET ARE THE USES OF ADVERSITY

From Foreign Fields.

Friends, I am convinced more than ever, that God is really working to purify the mind of mankind. To think that you have set aside pecuniary consideration in giving people spiritual assistance is really something divine. And when it is known that this blessing is coming from the United States, which is so steeped in materialism, I am struck with the almighty power of God and His methods in helping humanity.

You know, friends, that after all is said and done, there is really a purpose in events. For, sometimes when we are hurled from our pedestal and humbled into the dust of disgrace and shame, and forsaken by friends and family, it is done more for our good than for our defeat. My most recent misfortune seems to have wrung from my soul, my spiritual being, enough dross to give my better self a chance to improve.

I am a dollarless man today, living on charity, and with but few friends. Nevertheless, I feel a peace of soul such as I have never known before.

Stay with me, friends, and help me. I shall never forsake your instructions and perhaps, some day I, too, shall be able to help some to take the right road.—XYZ.

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## VOLUME 18

JANUARY 1926-DECEMBER 1926.

Scientific Thinking and Eating. Stars and Their Significance—Rebirth a Fact in Nature. Health and the Means to Promote It. Astrology, Its Teachings and Ethics. Some Inhabitants of the Unseen World. (Cause and Cure of Infant Mortality. Forgotten by Death. Method of Spiritual Cognition. Purity in Body Building. The Glory of God. Law of Assimilation. Series of Max Heindel's lessons.) An Esoteric View of Death. The Zodiac and Man's Body. Astrology as a Factor in Education. Experiences of the Newly Dead. What Is Christianity?

## VOLUME 20

JANUARY 1928 TO DECEMBER, 1928

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