

# RAYs FROM THE ROSE CROSS

## The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

VOL. 15

AUGUST, 1923

NO. 4

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Subscription in the United States and Canada, \$2.00 a year. Single copies 20c. Back numbers 25c. England, 10s a year.

Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912.

Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

**THE ROSICRUCIAN FELLOWSHIP**

**Oceanside, California**

Printed by the Fellowship Press.

## Consequence

HOWARD STONER DAVIS

There is a crown of thorns, and be it late or now  
Each one must press it to his brow.  
The Silent Law which for tonight is stilled  
Is waiting—waiting, and will some day be fulfilled.

It must be paid—each penny of that ancient  
debt,  
And though delayed the Law does not forget.  
The Law does not forget, so meet it unafraid,  
And murmur at the end, “ ’Tis paid, at last, ’tis  
paid.”

The Nautch girls in the market wait again ;  
Ah! let them wait—and wait for one in vain.  
For him who listens for the whispered word  
The cymbals of the dancers clash unheard.

Straight the path and narrow is the gate,  
Why not—why not? ’Tis but a little while  
you wait.  
Choose now and take you Heaven’s endless calm,  
Nepenthe holds but momentary balm.

# Editorial Department

Topics of the Day from the Rosicrucian Standpoint

## Evolution Versus Orthodoxy

**P**RESIDENT William H. P. Faunce of Brown University in a recent magazine article takes a strong stand in favor of the doctrine of evolution as being an immense aid to religious faith, instead of a detriment as proclaimed by certain enthusiasts for old time doctrines, among whom we may mention W. J. Bryan, these enthusiasts being classed under the titles of Fundamentalists and literalists. As the terms imply, these are opposed to any change in the literal translation and interpretation of the Bible. They believe that the theory of evolution is contrary to the literal translation, and therefore an enemy to the church.

On the other hand President Faunce points out that the dogmas of the church are to some extent at least man-made formulas invented long after the time of Christ, and they are therefore not necessarily infallible. He also points out that the discoveries of science which support the theory of evolution show that the universe is not a soulless mechanism, which the theories of the Fundamentalists would make it, but that instead it is a growing organism and therefore in this fact there is hope for the race.

He mentions the fact that many modern prophets are proclaiming that human progress is a delusion and that human institutions are soon to disappear, basing this on a bald interpretation of some of the obscure texts in the Bible, and that as a result of this we have with us a revival of almost mediaeval despair in spiritual matters. He also states that the freedom of teaching is being threatened in the name of religion, and that the right to teach the facts of biology and anthropology is being interfered with, or that the attempt to interfere with it is being made.

The world is in a crucible at the present time with the object of burning out the dross, so that the race can be freed from the crystallization which it has developed, and thus be enabled to go on in its evolution, which it otherwise could not do. The Great War was the first sad burning in this crucible, and the industrial, political, and religious disturbances of the present time constitute the second burning. These burnings are entirely beneficent in nature. Without them the race would begin to retrograde. At such a time there is bound to be a conflict between new ideas and old ideas, between progress and conservatism. The Fundamentalists are placing themselves squarely in the path of progress, and they are therefore sure to be bowled over sooner or later.

Evolution is the key to the universe. As Doctor Faunce states, it brings the divine into daily life. The doctrine of evolution is a tremendous aid to religious faith for the reason that it proves that the scheme of the universe is not arbitrary, unreasonable, and impossible. It shows that the Spirit is evolving its latent powers through the various processes of life, and that each species adds something to the sum total of progress.

From the standpoint of occult philosophy we know that rebirth is an additional factor in the scheme of evolution. Rightly interpreted in the light of the facts of evolution and rebirth, the Bible becomes a living, pulsating thing of hope instead of a series of formulas of dogmatism and despair. The young people of the present day are having a particularly hard time to keep their religious faith, but the doctrine of evolution comes to their aid in a most substantial manner, and the coming generation is perceiving that this aid is real and not a snare of the devil as the Fundamentalists would have them believe.

The colleges are in a way the hope of the country for the reason that they foster freedom of thought, freedom of speech, and freedom of teaching, and in this respect are the leaders of the people. The forces of religious reaction are concentrating upon them in various ways to force them back into the beaten track, but we can confidently predict that these attempts will ultimately fail, and that the people as a whole will come into an ever greater measure of religious freedom as time goes on.

### The Markets of Psycho-Analysis

**P**SYCHO-ANALYSIS comes to us as a new agency of tremendous potency and possibilities. It is distinctly of materialistic origin, that is, it has been developed by doctors of the medical school who have specialized in nervous diseases and who are in no sense occultists, Freud and Jung being the pioneers. However, their findings are confirming the statements of occult philosophy to a remarkable degree, and are therefore extremely important. A correlation of the discoveries of psycho-analysis with the tenets of the Rosierucian Philosophy is intensely interesting. The latter gives the real underlying reasons for the facts of psycho-analysis, and these in turn prove that occultism is correct in its statement of principles.

The fundamental discovery of psycho-analysis is twofold, and may be stated as follows:

First, unexpressed or repressed desires and emotions sink into the subconscious, and there set up a form of agitation or disturbance; sooner or later they tend to reappear on the surface in the form of some nervous or mental ailment.

Second, the discovery of the cause and nature of the repression brings it to the surface and releases the emotional energy with which it was originally endowed, this discovery and release breaking up its effects and causing the nervous symptoms to disappear.

Such a repression is called a complex, and together with the resulting symptoms consti-

tutes a neurosis. The ordinary symptoms of a neurosis may be any of the following: Nervous disturbances of various sorts; a sense of impending evil; chronic anxiety; hysteria; local paralysis; delusions; melancholia; extreme restlessness; suicidal mania. Of course some of these may at times be due to purely physical causes, but when they fail to respond to medical treatment, it may be confidently assumed that they are the product of a repression of some sort in the psychic constitution. The whole race is beginning to exhibit these symptoms to an alarming degree.

These repressions or complexes have been called "prisoners of the subconscious," and as such they are capable of doing an immense amount of harm. The emotions and desires connected with the love life and with sex have been found to be most prolific of complexes, for the reason that such emotions and passions are the strongest to which the race is subject.

Another interesting fact is that the prisoners of the subconscious require periodical outings in order to keep them in good humor. The periods of sleep constitute these outings. The fewer prisoners of the subconscious which a person has, the less sleep he requires. A person who is engaged in work which he enjoys and in which he takes an interest creates fewer prisoners of the subconscious than does one who is engaged in work which he does not like, because in the latter case he is dissatisfied, and various emotions of dissatisfaction arise within him, also various desires for things which he does not possess; these all become prisoners of the subconscious, at least for the time being. Such a man requires much more sleep than the former, for the reason that it takes longer to give these prisoners the exercise which they demand.

The hopeful thing in connection with the whole subject is the discovery that the bringing of the complexes to the surface and uncovering the repressions releases their energy and brings about a cure of the particular disease which resulted therefrom. Almost miraculous cures of apparently hopeless cases have been made by this method, some of them almost instant-

neously. Its exponents explain this by the analogy of pulling up a weed by the roots and exposing it to the sun, in which case it dies. Complexes are likened to weeds, and when they are pulled out of the subconscious and exposed to the sunlight of conscious knowledge of their origin, they wither up and die and cause no further trouble.

The Rosicrucian Philosophy substantiates many of the main findings of psycho-analysis, and as stated above gives the fundamental reasons for them. These may be stated as follows: Every thought creates a thought form, which in turn clothes itself in desire stuff and becomes a composite elemental being in the aura of its creator. This thought form endeavors to force action of a nature in accordance with itself. If it succeeds, then its energy is spent and only a record of the proceeding is made on the reflecting ether of the vital body. If the thought form does not compel action, it remains in the aura of the individual who created it, as a unit of psychic force capable of becoming a complex.

This psychic force may be dissipated in two ways:

First, by retrospection, which is the exercise recommended by the Rosicrucians. This retrospection, which is ordinarily carried on at night after retiring, brings the thought forms of the day to the surface, examines them, commends or condemns them, and in so doing releases their energy and removes the record of them from the vital body so that they are no longer present to cause trouble. This in reality constitutes daily psycho-analysis. It is also the means of avoiding suffering in purgatory. Thus it will be observed that the complexes are the cause both of nervous ailments in the present life and of purgatorial pain.

Second, by sublimation, through which the energy of the thought form is expended in the service of others rather than in the promotion of its particular original selfish aim.

Even the somewhat materialistic doctors who are developing the principles of psycho-analysis recognize the fact that service to others, service to the race, service to the community, and taking

an interest in these activities are the very best method to avoid making prisoners of the subconscious, and they recommend it unqualifiedly. This is a remarkable corroboration of the tenets of occultism. When we speak of the doctors who are developing psycho-analysis as being materialistic, we are not quite fair to them, because they must have developed a vision beyond the ordinary vision of materialism, otherwise they could not have made the discoveries which they have made; and this vision is essentially spiritual in character.

Psycho-analysis is thus demonstrating the immense importance of the exercise of retrospection. It is also demonstrating the fact that desire and emotion of all sorts must either be given a constructive expression or else transmuted in service to others, or disaster will eventually result.

The Catholic church through its confessional is also unconsciously employing the same principle to a certain extent, because the confession releases the repressions which would otherwise become complexes at a later date. The psycho-analyst stands in the role of father confessor to his patient, that is, in the same relation to him that the priest does to the penitent who comes for confession.

Psycho-analysts have also discovered that there are various methods of self-analysis by which the complexes may be released, but this is a subject which is too extensive to be more than mentioned here.

We believe that the psycho-analysts have rendered a distinct and important service to humanity by their investigations, and that their system may be employed profitably in connection with other methods in cases which are clearly psychic in origin. On the other hand, psycho-analysis is in the infant stage as yet, and therefore its conclusions must not be accepted as unqualified facts, because many of them will undoubtedly be altered by subsequent discoveries. However, it has unquestionably gotten hold of basic truths which are destined to play an important part in freeing the race from some of the shackles of disease.

# The Mystic Light

## The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution and future development of the world and man, showing both the spiritual and scientific aspects. This teaching makes no statements not supported by reason and logic. It satisfies the mind by giving clear explanations, and neither begs nor evades questions. It gives a reasonable solution to all mysteries, but—and this is a very important “but”—*Rosicrucian Christianity does not regard the intellectual understanding of God and the universe as an end in itself; far from it. The greater the intellect, the greater the danger of its misuse. Therefore the scientific teaching is only given in order that man may believe and begin to live the religious life which alone can bring true fellowship.*

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

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

## All Things Will Pass

FRANCES WIERMAN

Against the black and purple tapestry of night  
Stars hurtle through a world-ensudded curve  
Down to oblivion.

\* \* \* \* \*

All things will pass:  
Small hurt, great sorrow, ache of heart,  
Ambition's inner goad, the flame of hate,  
The pang of thwarted hope, humiliation's sting.  
All that brings tears and suffering  
Will sink into the ocean of Eternity,  
Whose horizon is hid in mist of long forgotten  
things,

And whose vast depths remain forever calm.  
The thrill of love, the tang of clean achievement,  
Joy of desire fulfilled, ecstasy of inspiration—  
Will float upon the ocean of Eternity  
Like petals blown from dying blooms.

\* \* \* \* \*

Perchance upon a night like this  
Some dweller on a distant, glowing orb  
Will watch our globe against a black and purple  
tapestry  
Hurtle through world-ensudded curve  
Down to oblivion!

## The Way of Wisdom

MAX HEINDEL

*A Former Lesson to Students.*

**I**T IS NOW several years since the teaching of the Elder Brothers was first published in *The Rosicrucian Cosmo-Conception*, and we have since added to our literature. It now seems appropriate that we take stock of our work to see what we have done with the talents entrusted to our care.

In the first place let us realize that the reason why we are in the Rosicrucian Fellowship is because at some time we have been dissatisfied with the explanations of the problem of life

given elsewhere. We have all sought light upon the riddle, and some among us, like the man spoken of in the Bible, saw a pearl of great price and went and sold all we had and bought the pearl, which symbolizes knowledge of the Kingdom of Heaven. In other words, some among us have been so anxious to find truth and so overjoyed when found that we have given our whole life, thought, and energy to this work. Previously assumed obligations prevent the majority from enjoying this great privilege, but

everyone of us, if we have been helped, is bound under the law of compensation to make some return, for interchange and circulation are everywhere associated with life, as stagnation is with death.

We know that we cannot continue to gorge ourselves with physical food and retain what we have eaten, and that unless elimination maintains the equilibrium, death soon follows. Neither can we with impunity gorge ourselves with a mental diet. We must share our treasure with others and use our knowledge in the world's work or run the danger of becoming engulfed in the quagmire of metaphysical speculation.

During the years which have elapsed since *The Rosicrucian Cosmo-Conception* was published, students have had ample time to familiarize themselves with its teachings. We can no longer excuse ourselves by saying we do not know the philosophy because we have had no time to study it and therefore cannot explain it to others. Even those who have had the least time to study because of the duties which call them in their work in the world ought now to be sufficiently posted to "*give a reason for the faith*" which is within them, as Paul exhorted us all to do. Even if we do not succeed in showing the light to everyone who asks for it, we owe it to ourselves, to the Elder Brothers, and to humanity to make the attempt. Our own soul growth depends upon the share we have in the growth of the movement wherewith we have connected ourselves, and it is therefore expedient that we should realize thoroughly *what the mission of the Rosicrucian Fellowship is*.

This you will find thoroughly and clearly elucidated in the introductory chapter of the "*Cosmo*." Briefly stated, it is to *give an explanation of the problem of life which will satisfy both the mind and the heart*, and thus solve the perplexities of the two classes of people who are now groping in the dark for want of this unifying knowledge, and who may be broadly spoken of for the purposes of our discussion as *the church people* and the *scientists*. By the first term we will designate all who are led by sincere devotion or kindness of nature, whether belonging to a church or not. In the second class we mean to include all who are looking at life from the purely mental viewpoint, whether they class themselves as scientists or not. It is

the aim and object of *The Rosicrucian Cosmo-Conception* to widen the outlook of a rapidly increasing number among these two classes who realize more or less clearly that there is a lack of something vitally important in their present view of life and being.

You will remember that when David desired to build a temple for the Lord he was denied the privilege because he had been a man of war. There are organizations in the world today which are always fighting other organizations, always finding fault and striving to tear down, thus warring just as much as David did in ancient days. They cannot with such a state of mind be permitted to have a part in building the temple which is made with living stones of men and women, that temple which Manson in "*The Servant in the House*" speaks of in such beautiful terms. Therefore, when we go about endeavoring to spread the truths of the Rosicrucian teachings, let us always bear in mind that we may not with impunity decri the religion of anyone else, and that it is not our mission to war against his error, which will manifest itself in due time.

Do you remember that when David had passed out and Solomon reigned in his stead, he saw the Lord in a dream, and was given the choice of whatever he might ask? He asked for wisdom to guide the people, and this answer was given to him: Because it was in your heart to ask wisdom, because you have not asked for riches or long life or for victory over your enemies or anything like that but have prayed for wisdom, therefore that wisdom shall be given you and much more than that. Therefore it may be well for us at this time to devote ourselves to heartfelt prayers for *wisdom*, and in order that we may recognize it, it will be well to discuss what true wisdom is.

It is said, and truly, that *knowledge* is power. Knowledge, though in itself neither good nor evil, may be used either for one purpose or the other. Genius merely shows the direction of knowledge, but genius also may be good or evil. We speak of a military genius, one who has a wonderful knowledge of the tactics of war, but such a man cannot be truly good, *for he is bound to be heartless and destructive* in the expression of his genius.

A man of war, whether he be a Napoleon or a

common soldier, can never be *wise*, because he must deliberately crush all finer feelings of which we take the heart as a symbol. On the other hand A WISE RULER IS BIG HEARTED as well as having a powerful intellect, so that one balances the other in promoting the interests of his people. Even the deepest *knowledge* along religious or occult lines is not wisdom, as we are taught by Paul in that wonderful thirteenth chapter of first Corinthians, where he says: Though I have all knowledge so that I could solve all mysteries and have not love, I am nothing. *Only when knowledge has wed love, do they merge into wisdom*, the expression of the Christ principle, the second phase of Deity.

We should be very careful to discriminate properly on this point. We may have discrimination between what is expedient for the attainment of a certain end *and what hinders* and we may choose present ills for future attainment, but even in this we do not necessarily express wisdom. Knowledge, prudence, discretion, and discrimination are all born of the mind, all by themselves alone are snares of evil from which Christ in the Lord's prayer taught us to pray that we might be delivered. Only when these mind-born faculties are tempered by the heart-born faculty of love does the blended product become wisdom. If we read the thirteenth chapter of first Corinthians, substituting the word *wisdom* for the word *charity* or *love*, we shall understand what this great faculty is that we ought so ardently to desire.

It is, then, the mission of the Rosicrucian Fellowship to promulgate a combined doctrine of the head and the heart, which is the only true wisdom, for no teaching that lacks either of these complements can really be called *wise*, any more than we can strike a chord of music on one string; for as the nature of man is complex, the teaching which is to assist him to cleanse, purify, and elevate this nature must be multiplex in aspect. Christ followed this principle when He gave us that wonderful prayer, which in its seven stanzas touches the keynote of each of the seven human vehicles and blends them into that Master chord of perfection which we call the Lord's Prayer.

But how shall we teach the world this wonderful doctrine received from the Elder Brothers? The answer to this question is first, last,

and all the time *by living the life*. It is said to the everlasting credit of Mohammed that his wife became his first disciple, and it is certain that it was not his teaching alone but the life which he lived in the home, day in and day out, year in and year out, which won the confidence of his companion to such an extent that she was willing to trust her spiritual fate in his hands. It is comparatively easy to stand before strangers who know nothing bad about us and to whom our shortcomings are therefore not patent, and preach for an hour or two each week, but it is a totally different thing to preach twenty-four hours a day in the home as Mohammed must have done by living the life. If we would have the success in our propaganda that he had in his, we must, each and everyone of us, begin in the home, begin by demonstrating to those with whom we live that the teachings which guide us are truly wisdom teachings. It is said that charity begins at home. This is the word that should have been translated "love" in the thirteenth chapter of first Corinthians. Change this also into wisdom and let it read, *wisdom propaganda begins at home*. Then let this be our motto throughout the year: "By living the life *at home* we can advance the cause better than in any other way." Many skeptical families have been converted by husbands or wives in the Rosicrucian Fellowship. Many others do likewise.

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### LOOK TO THIS DAY!

For it is life, the very life of life.

In its brief course lie all the varieties and realities of your existence:

The bliss of growth;

The glory of action;

The splendor of beauty;

For yesterday is already a dream, and tomorrow is only a vision;

But today, well lived, makes every yesterday a dream of happiness, and every tomorrow a vision of hope.

Look well, therefore, to this day!

Such is the salutation of the dawn.

—From the Sanskrit.

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If we would escape the contagion of the earth's slow stain, we must often be alone with our thoughts.—Farrar



## The Vision of Blindness

### A Story

GRACE EVELYN BROWN

**F**OR THREE YEARS Constance Hargrave had lived in a world of her own, a region peopled with her own thoughts and ideals. Since her sudden blindness had shut out the outer world, the realities of the realm of the mind had impinged upon her consciousness ever more and more strongly. It had all begun with the sudden loss of her husband when his airship had dashed to earth. When word from France reached her, she felt that she had lost all, but it was not until after the death of her daughter a few months later that she realized the complete blackness and utter withdrawal from earth that by comparison made her feel that she had had even in her first sorrow something for which to live in the life of her child. Lucia with her waning strength had seemed the personification of personal happiness, and her fragile body the frailty of human joy, of mortality, fading as completely and irredeemably as the precious gifts of life to which one clings that are too lovely to linger.

Then blackness of mind and soul had come, and with them a physical blindness that first made the world a twilight and then a night. A musician from childhood, Constance withdrew more and more into the regions of sound, and with her touch and hearing more than ever acute, she had built up during the last three years a new world upon the memories of the old. Phoenix-like, she had erected a structure of music upon the burnt-out ruins of her happiness, and it became her whole world. Her blindness made her feel as one apart from the lives of her former friends, and she lived on alone in her home with her faithful housekeeper to attend to her simple wants.

Friends came and went at intervals, bringing her news of their busy lives, their interests, their hopes and achievements, their husbands and children; and then they would pause with silent sympathy and embarrassment at their thoughtless selfishness and take a hurried leave of her. They would come for her in their cars,

and bear her away to their homes for dinner or luncheon, where she felt like the skeleton at the feast, and as an alien both from their point of view and her own. Her nature, like a flower ruthlessly torn from its own soil, refused to grow in any other and remained passively withering. The one harmony of her life was her music, and she had gradually become more and more absorbed in it.

As she played in the silence of the large rooms, she dwelt passively upon all the past precious memories of her life. Certain events and the joys and interests accompanying them seemed to center about certain compositions, first from the law of association, then in a more subtle way. Each had its own independent atmosphere of gayety, sorrow, tragedy, or comedy. Some seemed to suggest nature with its myriad moods, seasons, and colorings, and others the complexity of human and natural forces, strivings, or events. Some again were distinctly human, and yet others an intense and even terrifying combat between the human and the sway of nature, suggesting the frailty of man as contrasted with the strong and overpowering forces of life.

This last thought had first come to her as she was playing and meditating upon the tragedy of Schubert's "Earl King." The protests of the boy and his father had reminded her of her impotent pleadings with death, when she had sat at the bedside of her dying daughter, and death had finally conquered, even easily and mockingly carrying her child away and leaving her behind to ask the unanswered "Why?" until she wearied of the futility of it all.

As she thus played and meditated, the music at last seemed to possess a new power. Blending in with its sound she was conscious of a sense of color. She did not actually see it, at least at first; that came later. It was as if certain melodies, certain phrasings, merely suggested color. The fear of the Earl King seemed like the grey of frost, and that grey becoming

darker until it merged like twilight, suggesting fear, into the darkness of black despair. The love of father and child impressed her as a pink glow infusing itself into the grey, as sunset hues fall from sky to earth, bestowing a warm tinge upon the frozen scene, glorifying it to transmute it from death to life, making it vibrant for a brief season as joy, love, and hope visit a human life to transform and glorify it until they are compelled to depart.

Thus a sense of color was brought again into her life; color in all of its varied hues, pure, light, and beautiful; and as such it meant love, hope, and devotion. At times it was darkly brown, lurid red, and leaden grey, and then its influence seemed to tell her of selfish grief, anger, and resentment at life's seeming unfairness, and of fear that always walked the dark paths of life to trip the unwary feet of hope and love.

The bright, beautiful colors appealed to her and attracted her with their loveliness; the dark ones repelled her and caused her to wish to leave them out of her music except those which expressed a sublime sorrow that gave a strength to the soul and a depth to its outlook upon life. These sombre influences, merging with the pure colors of love or devotion, seemed a perfect composition of shadow and sunlight, each class fittingly complementing the other.

These colors appeared at first as filmy clouds devoid of shape, but as time went on Constance observed more definite forms which seemed to be symbolic of the meaning which she felt to be appropriate to the hues in which they appeared. What more fitting than that love should take the symbol of the rose as well as its coloring, and that the quality of devotion should reveal itself as a delicate, blue lotus flower?

Then at last came the crowning wonder of it all when she suddenly felt that through these forms she could again know the joy of companionship with her own. One afternoon just at twilight as she sat at her piano playing the *Libestraum* of Liszt, she seemed to feel her child's soft arms about her neck and lips pressed against her cheek as she had often had them in the past. Then she saw before her in the clouds of pink that the music seemed to evoke, the forming petals of a rose. The impression that Lucia

was there was so strong that she stretched out her arms, but they met only empty space.

"It is only an illusion," she thought, "yet it is all I have," and she returned to the bare world of loneliness. Her hands fell upon the keys in a discordant crash, and clouds of dull grey tinged with brown and lurid red seemed to engulf her and blot out the pink, while hot tears seared her eyelids.

But at last there came a day when a still clearer sight came to her, and she felt a wonder in her ever growing vision. She often played the *Liebstraum* after this experience that its subtle spell might give again the touch of those soft arms and those lips upon her cheek. Soon they came again, and a little later she saw the face of her child looking forth from clouds of rosy mist; for a brief and wondrous moment their eyes looked into each other's with an exchange of joyful greeting.

From this time, day after day, her child came to her in this way, ever growing clearer and remaining longer; and with her coming there seemed to be an ever growing clearness of communication between them. It was not of words but of such perfect understanding that words were not necessary, a complete sympathy that gave itself to an expression of form and color which both seemed to define with perfect understanding. At these times Constance was aware of the great realities of life, love, and hope, also of the illusion of death, separation, and sorrow; and she knew that the mind of her child had come to realize these things, for experience had given to Lucia what Constance had only been able to learn through her.

With this marvelous nearness to her child had come the ever growing hope that Paul also might come to her, and she asked herself whether he too in the great beyond had learned these truths of existence, or had he remained blind to them? As she asked this question, a sudden thought came to her. "Blindness and sight are only relative," she mused. "I am blind, yet I see. Others who think that they see are really blind." Then she wondered why she had used the word "think" in the second instance and not in the first. It must be that she even now realized the sight that was deeper, more truly actual than the ordinary sight of the world.

Constance sent forth a silent call that might reach Paul and bring him to her. She tried to summon him with all the strength of her love and longing, grown even stronger through the empty years. She silently asked Lucia to find him and bring him to her, and her child seemed to understand and to assure her that she would do so; but Constance waited day after day without fulfillment of her hopes.

Then one afternoon quite unexpectedly a caller was announced, an old friend of the family, a noted physician, who had been abroad during the war assisting in the work of restoring life to shattered bodies. Constance had heard of his wonderful cures in bringing back sight when it had been deemed irreparably gone. Perhaps—but no. She would not return to the world. There was nothing in it for her now.

She met Dr. Chadwick at the end of the long library, and felt his warm virile grasp of her hand with an element of pleasure. It was well at times to feel the throbbing life of the world, but she would never return to it. Nothing could induce her to do that. She would at the outset discourage any plans that he might have of inducing her to undergo an operation for the restoration of her sight. So as he spoke to her of his work among the blind, and expressed his sympathy upon the loss of her sight with all that she held most dear, she found herself telling him of her compensating experiences. As she did so, however, she had a feeling that he considered her a morbid, lonely woman, bordering on melancholia, and that he must bring something more active and healthful into her life.

“You must not be so much alone,” he replied. “You must fill your life with interests and get out into the big world. There is so much to be done. The world needs you. Life is short at best. Paul, your child—would they wish to keep you selfishly to themselves? I am presuming because I am an old friend. Forgive me, but I see your need.”

“But I am not able,” she protested, “I feel like an outcast in the world with my blindness.”

“But perhaps that can be cured,” he replied. “Let me look at your eyes. I have my instruments in my car. I will get them.”

Without waiting for her answer he was gone. She passively heard his quick stride cross the

long room and pass out into the hall, and then the opening and shutting of the door which led to the street. It was as if another door had opened and shut, an opportunity offered and as soon withdrawn, like an offer from Fate to be accepted or rejected. Then there suddenly seemed to be a summons from a higher sphere of consciousness telling her that though she might appear to choose the part she would play, even this was an illusion, for back of her conscious self was a Higher Will that moved her by reason of the power of circumstances and its sway over her personality, that Will being the supreme will of her Higher Self.

The mood continued with Dr. Chadwick's quick return. She passively obeyed him as he led her to a window and proceeded to test her sight. He made a series of experimental calculations and observations, when a sudden brightness flashed upon her eyes obtrusively compelling. She turned away her face with the sudden intensity of it.

“Ah!” he exclaimed, “why have you not consulted a specialist before?”

“Because I did not wish to see,” she wearily answered.

“Come, pull yourself out of this,” he commanded. “I will call for you tomorrow morning and take you to my hospital, and we will have you seeing in an hour.”

“Oh, I cannot!” she replied. “You don't know what it would be to me to go back to the world without Paul and Lucia. I cannot give them up!”

“I do not understand why gaining your sight would take them away any more than they are now,” he returned.

“But it would,” she protested. “At first when I lost them it was a dark world with no light, everything gone, and I in a perfect void of despair with nothing to hold to except memory.”

She sank into a chair and buried her face in her hands. He stood silently contemplating her grief, and then seated himself opposite her as she went on.

“Then the music seemed to bring us together, first through association, and then like a light shining in the dark places, showing me a new heaven and a new earth where they might be found. I could keep my attention there because

it was not diverted by the bright sunlight. It is a shadow world there, and the sunlight shuts it out from our consciousness, but music brought me to it because of its kinship with beauty, reality, and eternity.

"All that I have now is there—love, hope, and peace. I know that it is reality; I have found my child there, and I shall find Paul. Now that I am about to find him after three years of waiting, you ask me to give it all up and go back to an empty world."

"Forgive me Constance," he returned, "but I need you to help me, and I feel that as you are living in the world, you should be of it. I understand a little of what you must have experienced, but is it wise, do you think, to live such a life. If the change we call death cannot separate, neither will the return of your sight have the power to do so. I need your help in my hospital. Come there and play to my patients. Do it all for their sake as a memorial to them—to Paul and your daughter."

"I must think," she answered.

"I will go now, and leave you to consider it, but I will return tomorrow."

He had taken her hand and was gone. She again listened to his receding step across the room and out into the hall, to the opening and closing of the door, and to the chugging of his motor as he drove away. Then she thought again of fate and opportunity and the decisions of life which seem to be voluntary choosing, and yet saw that these choices are in reality either sudden adoptions of a previously planned decision or the result of quick swervings and oppositions which actuate the chooser to mysteriously adopt an entirely new and unlooked for mode of procedure. Which indeed would her decision prove to be?

She seemed more than ever alone now, for the doctor's active presence had made her world of dreams appear an illusive region of vague imaginative longings. Anxious to find it again tangible, she felt her way through the room to the door of her sanctuary, where she seated herself before her piano. Brown and murky clouds seemed to fill her vision, seething masses of threatening molten grey swept before her. She must rid herself of this mood. She touched the keys and found herself playing the funeral

march of Chopin. It was that which they had played when they had held the memorial services for Paul. His body had never been recovered. He had gone utterly from her, disappearing from the world without yielding to her even the melancholy consolation of a grave. She lived again the dreadful days of utter despair, and going back yet beyond them found the happy memories which threw the dark ones into a still darker relief, still more painful because of the contrast.

Then she faced the future with its inevitable solution. She must go forth and live out her life in the world, even though with that going she relinquished all personal joy. Her life was abnormal, and it was indeed a living death to go on as she had been doing, her body an anchor to bind her to submerged rocks, allowing her no freedom to sail the seas of a higher and freer state. She knew that her selfishness had held her a prisoner between the two realms, but now that she realized it she would return to the world and her duties in it. She would dedicate the remainder of her life to suffering humanity, a living memorial to Paul and to Lucia.

Now rosy clouds began to come until they obliterated the grey, and she saw in their midst the blue lotus flower and felt the devotion that gave it being. If she could only see Paul just once before she relinquished this world of vision! She played passively for a long time, gazing into the dim recesses of form and color and calling him to her.

Suddenly she seemed to be aware that he was coming nearer and nearer. Then she saw his face in the mist as it quickly flashed forth. It was stronger, more vividly alive than the face of Lucia had been, and even seemed to have a dark healthful tan. His hair was carelessly tossed back in a peculiar way, and he wore a rough peasant's smock. The wonder at his strange appearance was only momentary in the joy that Constance experienced when she felt that he was aware of her presence.

He looked into her eyes, joyfully, understandingly. There had never been quite this perfect sympathy, wonderful as her past had always seemed to her; they had been close in mutual understanding but never like this. Words were not needed, for she felt that each read the in-

most thoughts of the other, and perfectly agreed that she must relinquish this world of dreams and go forth into the world of sunlight.

After the vision had passed, she sat alone in the darkness thinking of her future. This, then, had been their greeting and their farewell. Tomorrow she would be a woman of the world with eyes to attend to the wants of others. Nevermore would they meet in these vague recesses between the two worlds. But at the last when all things revert to their own she would find him again in those dim ways, and for that time she must be content to wait.

The next day she gave her consent to the operation. It was successful, and she actually entered upon her duties at the hospital a little later in the month. Her house was closed, and her whole life was so changed that she felt as if she had entered into another embodiment. Even her piano was left behind in the old home, but she played upon another her favorite compositions to the doctor's patients. It was very hard at first, and she ordinarily chose those that did not vividly arouse memories of the past, but sometimes she selected those associated with the immediately preceding three years when she had drifted so near the portals of that world which held all that she loved best.

It was not until weeks had elapsed that she ventured to play the *Liebstraum*, and the request of a patient for this special composition made her realize that her sacrifice to be worthy must be selfless. She played it through in the gathering twilight as she had never done before, but at its close she bowed her head and closed her eyes that her grief might be unexpressed.

Her closed lids shut out the world; even the twilight grey of the coming night was gone, and the silence was complete. Rosy clouds as of the past drifted across her vision. Here, indeed, was her dream world again, as near and real as it had ever seemed. She had but to close her eyes and it would meet her eager gaze. Had it always been here? Would it come in the future at her bidding. Then Lucia might even come—and Paul.

The voice of an invalid reclining near broke the silence. "Oh play that once more," she said. "It makes me feel well again. There's healing in it and hope and joy to come."

An attendant entered to turn on the lights, for it was quite dark now. The spell was broken, but as Constance played again the exquisite composition, a new hope sprung forth in her heart, and she resolved to return later to the piano when the room was deserted and try in the magic of the darkness the experiment that thrilled her with its possibilities.

That night at nine o'clock after the last patient had been assisted out of the large rest room, Constance silently stole in and softly closed the door behind her. She went to the window and stood looking out into the night. A soft breeze stirred the curtains and brought her the scent of new life filling the earth. The touch of spring was everywhere; newly sprouting grass stretched away in the distance to where tall trees cut the horizon line with feathery promise of coming verdure in all the abundance of summer. Constance restrained her eagerness, and paused yet a little longer to gaze out upon the scene, for she felt that a period of isolation from the activities of the world was a fitting prelude to her experiment. She made herself sit in the cushioned window seat and gaze passively forth upon the night.

The moon slowly appeared, a curve of radiant yellow light rising behind the budding foliage of the trees and pushing up until its disc rose above the horizon.

Then the world seemed to be filled with a sudden glory. In its light Constance noticed the lithe figure of a man swinging along the road which shone white in the moonlight. She watched it with a peculiar fascination. She imagined that it was Paul coming to her. The man came nearer, and she saw that he walked with the long stride, the free swinging step, that Paul had always had. But how many times she had longed with this hoping against hope and been deceived! She was mad to ever think of such things. But here was a new joy waiting to be tried. She turned away and seated herself at the piano.

She played again the *Liebstraum*. Pale clouds floated before her closed eyelids, and a witching atmosphere of happiness stole over her. The room was deeply warm and vibrant with life. It was as if her active life of service to others had brought a vitalizing influence, warm with love, that gave strength to the vision.

"Perhaps Lucia cannot come now," she

mused, and a fear filled her heart and greyed her vision. Then she willed it to go from her, and played again until the face of her daughter appeared and they looked into each other's eyes with a greater joy than ever before. Now she knew, they both knew, that there would never be another separation. Every night they could meet in this wonderful way.

Then Constance asked Lucia in her wordless language to bring Paul, and the child seemed to know what she meant. She smiled with joy and assurance, and as Constance centered her thoughts strongly upon him, the face of Lucia seemed lost in the mist.

"She has gone for him," Constance thought, and played softly and joyfully on and on until the room was filled with a glory not of earth. The moon looked in at the window and shed a mystic light upon her. She opened her eyes to see it and then closed them again. Then she did not know whether they were opened or closed, for Paul had suddenly appeared before her. He seemed even more alive than in her last vision. This time he did not wear the peasant's smock, and his hair was more closely cropped. He was as vitally living as when she last saw him.

Then she felt his arms around her and his voice speaking close to her ear. Surely this was no vision or else she, too, had passed to the other side. Suddenly she remembered the man coming along the road. Had she turned away and gone back to her world of dreams when Paul was coming to her? She would have remained at home in her dream world of blindness, and now—

He had returned as from the grave. What did it all mean? What of those three long years of absence? Why had they told her that he was dead? Why had he not sent her word? She asked a score of questions in the one long startled yet joyous pause that followed her silent confirmation that they were both still in the world of obvious reality. The years since his going seemed suddenly to become a filmy bridge of dreams, existing but to connect the vibrant past with the living present, though she found herself clinging to him as if to gain a surer footing as she emerged into the living world and relinquished her last stand in the world of visions.

"You were playing Liszt's Libestraum," he said. "Odd that it should have been so. That

was what made me remember and come to you. After my accident I was thought dead, but a peasant found me and took me home with him. I recovered bodily but not mentally. I was as a child and had to begin again at the beginning. I did not know who I was. There seemed to be no clue, for I had left all of my important papers behind when I started out upon that last expedition. Time went on. I quickly relearned what I had forgotten, and yet my memory refused to come. My peasant friend was a wood-chopper. I helped him in his work, and the physical exercise seemed to take the numbness gradually from my brain. One evening I wandered forth from the peasant's hut and walked miles. I found myself at last near a chateau, and heard music from within. I seated myself upon an old stone seat and remained for a long time listening. I felt myself becoming more and more aware of something that floated through my mind which I could not grasp. It was like a forgotten dream or a name that elusively keeps just too far away to be recalled. I tried to grasp it, but just as I would be about to do so, it would flutter still further away like a butterfly that one is trying to catch.

"Then the Liebestraum was played. As I listened, I suddenly saw a strong and vivid mental picture of you seated at the piano. It was as if you were playing it to me, calling me with each note to come to you. Then I remembered all. I really thought for the moment that you were within the chateau, playing what I heard. I crept up to the open window, and looking in saw a man at the piano. Then I knew that you were not there, but I still felt that you were connected with it all in a way that I could not understand. I recognized the man as one whom I had met in Paris. I resolved to ask his assistance in returning to America."

"I decided to go to the door and make myself properly known. I did so and told him who I was, and he helped me to establish my identity. I asked him not to make the affair public, for I wanted the joy of coming to you as I have done."

"When did this occur?" Constance asked.

"It was between three and four weeks ago. It took all that time to make my preparations and get here."

"Then it was I who called you back to earth,

who made you remember," she cried, and told him of the night when she had called him before relinquishing her inner life for the outer.

Then she took him to the window and showed him the stretch of white road extending away in the moonlight, and told him how she had watched him coming toward her, and how as he drew nearer she had turned away because she could not bear the disappointment of seeing him pass.

"And it was you all the time," she added exultantly. "I did the same thing when I lost you. I turned away from life. But you called to my soul through the distance and the darkness and made me realize and return."

"Now that it is all over," he softly replied, "I can see that it was best. It has brought us nearer together than ever before. I did not realize a lack, a flaw in our happiness, but now I see that I was too much of a dreamer. I value life more now and the part that I must take in it. My experiences were apparently just what I most needed."

"And mine were equally so for me. I was too little of a dreamer before I lost all. Then I realized the hidden things, the realities behind the outer garb of the world. In the darkness I have seen visions of the hidden glories of the earth, overcoming distance, death, and sorrow."

Her child seemed at that moment to be with her. "Even Lucia is with us. You know of her going?" she said.

"Yes." He bowed his head then lifted it again. "I have known ever since that night when she came to me with your music and made me remember and told me all. She will return."

"She is always here," Constance answered.

## The Revelations of Music

ISABEL POWERS SECOR

**I**N THE AVERAGE man of today two beings are persistently struggling for dominance. The sacred voice of conscience is ever pleading with the three-fold spirit for wisdom's sake, while simultaneously the clamoring cry of selfish desire brazenly demands that the ego should follow the animal path of feeling and non-resistance.

In this inward warfare the divine voice of conscience is championed and assisted by art (music). Steadily yet slowly throughout the spiral of the ages art has attuned the mind more and more to things spiritual and eternal. Religion might still be struggling with the barbarism of the dark ages had there been no Renaissance. The art works of the nations record every stage of this spiritual struggle, for through art man bares the altar of his soul.

Music the most heavenly of the arts, through its living tones, commands the unseen forces of man, his mind, heart and soul. Through its all-pervading influence the petty cares of everyday fade into glowing symphonies. The prejudices of selfish minds melt into tenderness and holy desire "to do the kindest thing in the kindest way."

Music's unseen melodies mingle intricately with throbbing heart strings, stirring within the breast the emotions of love and mercy, arousing man to a sense of overwhelming responsibility to all that is good, true, and beautiful.

The white magic of its exquisite harmonies searches out the subtlest pathways of the inner being, and heals the hidden wounds wrought by selfish desire. Music, "the singing reverberations from the dream world of purest knowledge," reveals the inmost essence of the Christian religion, the reality of the invisible worlds about us.

Wafted to the inmost temple of the soul, the holy strains unite with the sacred voice of conscience, disclosing the meanings of our joys and sorrows, lighting the pathway of the soul, until with happy resignation man learns the new lesson of altruistic love through the Master (musician) who said, "I am the way, the truth and the life."

In all eternity there is no tone so sweet  
As when man's heart with God  
In unison, doth beat.

—*Angelus Silesius.*

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. St. Matt. 6:28-29.

## An Esoteric Study of Two Paintings

### 1. Dante and Beatrice--2. Dante's Dream

S. OSWALD HARRIES

#### I

**O**VER THE FLOWING river of Life and Time are many bridges—of experience. On the corner of one, a turning point or crisis in that embodiment, stands Dante. Presented to his view are three beautiful female forms, one garbed in red, the next in golden yellow, and the third in blue.

What do these prominent figures represent, and which is Dante's ideal?

Earlier in his life as earlier in the lives of most youths and earlier in the soul evolution of all humanity, the figure in red appealed most to his imagination. It is a beautiful form, well proportioned, and graceful in posture. Notice, however, that it is distinctly the most sensual of the three, the most likely to make its appeal to the senses alone or to the desire nature rather than to the intellectual or spiritual being. Passion here would lead to desire for conquest and physical possession.

So it is not only the most sensual in form, but it is garbed in the stimulating red, the recognized color of Jehovah's veil and of the robe of desire.

Man's passionate nature was in earlier times a necessary spur to effort. The purpose of all Jehovistic religions with their law codes and rewards for good, and punishment for evil, was to lead mankind to control the desire nature. This was a necessary step before man could attempt to follow out the principles of the second great phase of religious evolution, that of the Christ. Obedience to law led mankind to a moderate degree of self-control.

Dante has passed through that stage. Desire and sensuality no longer dominate his being, though they may yet be potent in his nature. He has gained self-control in the school of experience, and while not oblivious to the appeal and beauty of the sensual, he has power to inhibit its control of his own nature.

Dante now gives more attention to the central

figure, that of his ideal, Beatrice. This figure is coming more into prominence as the Jehovistic figure withdraws slightly from precedence. Beatrice represents the coming Christian ideal in human evolution. Note that the figure represents intellectuality, thought, wisdom, rather than sensuality. Where the first figure stimulates desire for sensual pleasure and possession, the second stimulates an admiration that is of a higher type, a desire for mental and spiritual communion rather than for physical possession.

The figure is robed in a golden garment, and in one hand holds a red rose pointing upward. The garment is the "golden wedding garment" of the Christ, the soul garment of light formed by successive lives spent in unselfish service in behalf of human progress and human needs. Clad in the golden garment of soul purity and altruism, the figure holds aloft a red rose signifying distinctly that the other necessity for Christian attainment besides unselfish service is that of control and right use of sex force.

Hermaphrodite (double-sexed) humanity became unisexual when the bi-polar vital force was divided, half the force being retained for propagation, the other part being utilized for construction of a brain as an instrument of thought and of a larynx as an instrument of expression.

The rose is the foremost representative of plant life. All the vital currents in plant life work upward toward the sun. The rose is the emblem of purity; the red rose symbolizes chastity or physical and vital purity. It is symbolic of the human being who does not unnecessarily dissipate the vital forces through abuse of sex powers, but turns as much sex force as possible upward for development of creative thought and its expression. Chaste as the rose, turning the sex forces upward for expression as right thought, right feeling, and the energy for right action, the aspirant to the hand of Beatrice—etheric immortality—proceeds to weave the "golden wedding garment" that will unite him to Christ and to conscious etheric existence.



Hesitating in the background, almost unobserved, shadowed as yet by the Jehovistic ideal of control of desire and the Christian ideal of altruism, is the third figure. Here is represented the abstract ideal of the religion of the Father referred to in Christ's teachings. It is neither sensual nor intellectual in its appeal, but is beyond senses and reason. It is the intuitive abstract religion of the Father of all, that transcends all we know or can know as human beings. Dressed in the spiritual blue that represents the religion of the Father, the figure is still in the background and cannot be understood or attained until the religion of the Christ is perfected in humanity.

So as Beatrice is Dante's highest possible present ideal, so are the Christ principles of altruism, and the "golden wedding garment" the highest ideals capable of attainment by humanity during its present round of evolution.

So it is seen that the picture not only represents a turning point in the soul evolution of one man and a clear concept of his present ideal, but also symbolizes three great cycles in the evolution of the human race, with the present ideal most prominent in expression.

II

Note the same coloring; physical love in red, Beatrice in yellow or "light color," and the blue flowers of spirituality beyond the veil. Winged sensual love may unite Dante to Beatrice in the physical life and form, but physical love alone can give no permanent union of the two natures. Sooner or later the sleepy overpowering poppies of death overcome the physical form of Beatrice, and the past love existing in memory will be the only link then uniting the two. But sensual love, if more than merely physical, will bloom from the rod, or arrow pointing upward, into the roses, and will lead to a different union of the kindred natures; in fact will bloom later into the blue flowers beyond the veil which separates the physical form from the spiritual.

A well balanced love will lead to intellectual and spiritual as well as physical union, and even after physical death the union of the two natures will not be dissolved.

Two spiritual forms lift the veil of death and represent the fact that but a light, easily lifted screen separates the two realms of being.

Though death claims the physical form that is

united with Dante by physical love, yet the soul being has escaped death and is free in the form of a dove.

Dante appears to be still engrossed in the physical ideal and concept of Beatrice—he has not yet sought her in the realms to which the bird soul speeds. Likewise humanity is still concentrating its energies on physical conquest; it has not yet learned through unselfish service and self-control to attain to etheric immortality and conscious functioning power on the higher planes of Being.

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ONE DAY

ION WOLFE

Night wears the morning like a jewel  
 In her hair,  
 As she retires to her couch awhile—  
 And the young sun appearing,  
 Bending low in his chariot,  
 Urging the fire-hoofed horses up  
 Over the vault of the sky,  
 Rides in a blaze of glory,  
 Sways to the beat of the roadstead,  
 Bursting in one last flame of splendor  
 Over the western hills.

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WAR IS DESTROYING CIVILIZATION

War is a state of mind. The will to war has psychologized myriads of minds. We can unite our Wills and create a new state of mind opposed to war. The present world crisis calls for a union of all dynamic personalities *to will together* that

PEACE SHALL PREVAIL

A Legion of Wills energizing the same purpose every hour can develop a tremendous spiritual force with which to conquer the spirit of war. Like a vast multitude at prayer they will affect the spirit of mankind and sway men and women to feel and think with the Purpose of Peace.

Let us arouse people to use and exercise the spiritual potentialities that have so long slumbered in mankind; then the Kingdom of Peace will be born from the Heart of Humanity. We call you to exercise the spiritual potentiality of your Will, and to help a Legion of benevolent Wills to create peace for all human beings.

—Walter DeVoe

## The Lost Keys of Masonry

MANLY P. HALL

### IV

#### THE MASTER MASON

**I**N THE TOPMOST step of spiritual unfoldment stands the Master Mason, who spiritually represents the graduate from the school of esoteric learning. Among the ancient symbols he is represented as an old man leaning upon a staff, his long, white beard upon his chest, and his deep, piercing eyes sheltered by the brows of a philosopher. He is in truth old, not in years but in wisdom and understanding, which are the only true measurement of age. Through years and lives of labor he has found the staff of life and truth upon which he leans. He no longer depends upon the words of others but upon the still voice that speaks from the heart of his own being.

There is no more glorious position which a man may hold than that of a Master Builder who has risen by laboring through the many degrees of human consciousness. Time is the differentiation of eternity devised by man to measure the passage of human events; on the spiritual planes of nature it is the space of distance between stages and spiritual growth and is not measured by material agencies. Many a child comes into this world a Grand Master of the Masonic School, while many a revered and honored brother passes silently to rest without having gained admittance to its gate. The Master Mason is one whose life is full, pressed down, and brimming over with experience which he has gained in his slow pilgrimage up the winding stairs.

The Master Mason represents the power of the human mind, the connecting link which binds heaven and earth together in an endless chain. His spiritual light is greater than that of the less advanced because he has evolved a higher vehicle for its expression. Ever above constructive action and emotion soars the power of thought, which flies on swift wings to the source of Light. The mind is the highest phase of human expression and the Master Mason passes into the great darkness of the Inner Room illuminated only by the light of reason.

The glorious privileges of a Master Mason are

in keeping with his greater knowledge and wisdom. From the student he has blossomed forth as a teacher; from the ranks of those who follow he has joined that little group who must always lead the way. For him the heavens have opened and the Great Light has shone down, bathing him in its radiance. The Prodigal Son, so long a wanderer in the regions of darkness, has returned again to his Father's house. The voice speaks from the heavens, its power thrilling the Master until his being seems filled with divinity, saying, "This is my beloved son in whom I am well pleased."

The Master Mason is in truth a Sun, a great reflector of light, who radiates through his organism, purified by ages of preparation, the glorious power which is the light of the Lodge. He in truth has become the spokesman of the Most High. He stands between the glowing fire light and the world. His symbol is the rising sun, for in him the orb of day rises in all its splendor from the darkness of the night, illuminating the immortal East with the first promise of approaching day.

With a sigh the Master lays aside his tools; for him the temple is nearing completion, the last stones are being placed, and he slakes his lime with a vague regret as he sees dome and minaret rise through the magic of his handiwork. The true Master does not long for rest, and as he sees the days of his labor close, a sadness weighs upon his heart; slowly the brothers of his Craft leave him, each going his respective way; climbing step by step the Master stands alone on the pinnacle of the temple. One stone must yet be placed, but this he cannot find. Somewhere it lies concealed. He kneels in prayer, asking that the powers that be will aid him in his search. The light of the sun shines upon him and bathes him in splendor celestial. Suddenly a voice speaks from the heavens, saying, "The temple is finished and in my faithful Master is found the missing stone."

Both points of the compass are now lifted from under the square, heart and mind alike are liberated from the symbol of mortality, the divine is liberated from the cube of matter, and as

emotion and thought they unite for the glorification of the Greatest and the Highest. Then the Sun and Moon are united, and the Hermetic Degree is consummated.

The Master Mason is presented with opportunities far beyond the reach of ordinary man, but he must not fail to realize that every opportunity brings with it a cosmic responsibility. It is worse far to know and not to do than to have never known at all. He realizes that the choice of avoiding responsibility is no longer his, and that for him all problems must be met and solved. The keenest joy in the heart of the Master is that of seeing the products of his handiwork. It can be truly said of the Master that through suffering he has learned to be glad, through dying he has learned to live. The purification and probationship of his previous degrees have so spiritualized his being that he is in truth a glorious example of God's Plan for His children. The greatest sermon he can preach, the greatest lesson he can teach, is that of standing forth a living proof of the Eternal Plan.

The Master Mason is not ordained; he is a natural product of cause and effect, and none but those who live the cause can produce the effect. The Master Mason, if he be truly a Master, is in communication with the unseen powers that determine the destinies of life. As the Eldest Brother of the Lodge he is the spokesman for the Spiritual Hierarchies of his Craft. He no longer follows the direction of others, but on his own trestle board he lays out the plans which his brothers are to follow. He realizes this and so lives that every line and plan which he gives out are inspired by the divine within himself. His glorious opportunity to be a factor in the growth of others comes before all else, and at the mercy seat he kneels, a faithful servant of the Highest within himself, worthy to be given control over the lives of others by virtue of having first controlled himself.

Much is said concerning the loss of the Master's Word and how many go out to seek it but bring back only substitutes. The true Master knows that those who seek outwardly can never find the secret trust. He alone can find it by going within. The true Master Builder has never lost the Word, but has cherished it in the spiritual recesses of his own being. From those who have the eyes to see, nothing is concealed;

to those who have the right to know, all things are open books. The true Word of the three Grand Masters has never been concealed from those who have the right to know it, nor has it ever been revealed to those who have not prepared a shrine worthy to contain it. The Master knows; he is a Shrine Builder. Within the setting of his own bodies the Philosopher's Stone is placed, for in truth it is the heart of the Phoenix, that strange bird which rises eternally from its own ashes. When the Master's heart is as pure and white as the diamond that he wears, he will then become a living stone, the crown jewel in the diadem of his Craft.

The Word is found when the Master himself is ordained by the living hand of God, cleansed by living water, baptized by living fire, a priest-king after the Order of Melchizedek, who is above the law.

The great work of the Master Mason can be called the art of balance: to him is given the work of balancing the triangle that it may blaze forth with the glory of the divine. The triple energies of thought, desire, and action must be blended in harmonious expression. The Master Mason holds in his hands the triple keys; he wears the triple crown of the ancient Magus, for he is in truth the King of Heaven, Earth, and Hell. Salt, sulphur, and mercury are the elements of his work, and with the philosophical Mercury he seeks to blend all powers to the glorifying of One End.

There is behind the degree of Master Mason another not known to earth. Far above him stretch other steps concealed by the Blue Veil which divides the seen from the unseen. The brother knows this, therefore he works with an end in view far above the concept of mortal mind. He seeks to be worthy to pass behind that veil and to join that band who, unhonored and unsung, carry the responsibilities of human growth. His eyes are fixed forever on the Seven Stars which shine down from far above the uppermost rung of the ladder. With hope, faith, and charity he climbs the steps, and whispering the Master's Word to the Keeper of the Gate passes on behind the veil.

It is then and then only that a true Mason is born. It is only behind this veil that the mystic student comes into his own. Material things

*(Continued on page 169)*

# Elementary Psychology

## Illustrated by a Series of Theorems

CLARENCE H. FOSTER

### *Point Eight*

(Continued from July)

4. In all races there have been in connection with the objective daily trials of life, two directly opposed basic urges:

- a. To go forth, to meet the world, to labor in it, to make one's way, to act and impress the outer world.
- b. Or, the opposed impulse, to regress, to slip back into quiet peace, to turn to others for support and shelter.

5. In primitive times the individual was compelled to meet the world, to earn his own way, to fight for self-preservation if need be. He had none to whom to turn for aid and shelter.

6. The regressive impulse in man is very powerful; it will take advantage of every inch that it can gain, and use every subterfuge to hold one back and down.

7. The regressive impulse will pull back or hold down, where possible, to a purely infantile state, wherein one has exactly the same attitude toward the world that a child of three would have.

8. A person in whom the regressive phase is dominant fears to meet the problems of life, fears to stand alone, fears the "bogies" in the dark, expects the world to provide for him as mother did, and pouts when the world does not fulfill his desires. He leans upon organizations, upon anything which will provide shelter and protection. If slightly in ill health, he will use it as a means of securing shelter from others.

9. With the advance of civilization comes organization. The primitive one who stood alone before his cave has gone. The civilized man has thousands of others to lean upon; he turns to collective bargaining to gain from the strength of others what he has lost through his own regression.

10. The mass at length becomes a race of "leaners," and the structure becomes like unto a house of cards. Then when the presses of adversity tighten down, the racial psyche can

only collapse. And thus we see the rise and fall of mighty nations.

11. A very large portion of human conflicts and maladjustments have their basic root in this racial regression from the realities of life.

12. But note:

It is possible to uncover and expose to consciousness the exact detail of the psychic mechanisms whereby the regressive trend in the Unconscious deludes and dominates the conscious life. And understand—that as these subtle mechanisms are brought up one by one and clearly understood in consciousness, it is then no longer possible for the regressive trend to use them, and by degrees it can only dissolve into inert helplessness.

### *The Lull That Follows The Storm*

In her beautiful text, "Light on the Path," Mabel Collins has touched upon a point which is very rarely appreciated as to its value in teaching others to find their own way. It is associated with a lesson which is of immeasurable benefit.

In all of the various teachings of philosophy, which are daily becoming more broadcast, you will find that their lore is given forth to instruct the pupil so that he may find written guidance to aid him upon the way as far as he may seek to travel.

When the pupil has once begun his endless penetration of the veils, he will at first be motivated by the common urge for knowledge, whereby he may gain—

- a. Freedom from poverty and from mental, emotional, or physical pain.
- b. Ability to teach and serve and aid the suffering.
- c. The answer to the Riddle of the Sphinx.

He is motivated by desire which might indeed be called selfish, but it is "human," and along the entire Way it will be found that it is "self-interest" which gladly seeks that which by degrees dissolves self-interest.

And it is necessary that one be thus motivated in the beginning by desires for tangible results,

measured by worldly standards. Then with the knowledge he acquires he must begin to teach and heal as the way opens up. Perhaps he may go no farther. This, too, is well, for there must be teachers on all planes and for all grades and stages.

His further unfoldment, if continued, will begin to be along lines metaphysical, together with further understanding of his previous studies psychological. You will find that all pupils travel exactly the same general path, regardless of the diversity of teachings and studies. And further, you will know that *no* pupil ever takes up the study first of metaphysical teachings without in some manner having placed before him and being compelled to read, in some terminology, this blazing signboard:

STOP—LOOK—LISTEN!

“Before you the way leads to greater practical understanding of human life and its ills and the solvents for its pains. The way is open for all. But heed: For every truth of merit you receive, you must first give up something of self. Every secret you steal without giving up of self shall cause you pain until you do give up of self. You will find pain, followed by recompense, and beyond—Peace. And above all, heed: You can *never* turn back. If you enter this path, you must follow it or go down in pain, disgrace, or death in the body. Great blessing lies beyond many pains. Choose your way.”

Every pupil reads this signboard somewhere. The most of them laugh at it.

The real practical side of a metaphysical consciousness first manifests in the understanding of cause and effect in daily life. By this you can quickly recognize the basic causes of pain attracted from any quarter, and having found the cause, the cure is simple.

In every phase of your life as soon as you clearly recognize what it is within yourself which attracts an unpleasant situation, that unpleasant situation is about to drop away from you.

Teach your pupils to always seek the lesson in the quiet that follows the storm. After each lesson, whether it has come in physical or emotional pain, when the tempest has subsided a bit, let the pupil learn to ask himself: “What

was it within myself or of my actions which drew that pain to me?” And in the silence the pupil will come to learn his lesson, and thereby save himself the pain of many needless repetitions.

*The Virtue of Silence*

It seems to be the common experience that the farther one travels in inner unfoldment, the less verbose he becomes.

In early days when one grasps a new truth or a great vision of endeavor, he forthwith must rush forth and proclaim it in verbal expression to each and every associate whom he meets. He gives forth panaceas for all human ills, and he paints glowing pictures of his future achievements. And then by and by he learns to be a bit less expressive and a trifle more reticent in speech.

Perhaps, anon, you might remind your pupils of the merits of well chosen silence.

For is it not true, however great our knowledge, that there is yet more to learn? And if, indeed, our new truths are found helpful, then will those who need them be brought to them. Often, too, we might express a deeper metaphysical truth to a follower of an exoteric school and it could not be understood. Then we would be considered as rather extreme to say the least.

To condemn or sneer with fervor indicates an exalted sense of personal egotism and conceit; and, too, any analyst knows that the only things which we vigorously condemn are the very things which make up the dominant part of our Unconscious personality. So when you condemn loudly, just recall that any analyst in the crowd is reading your own Unconscious tendencies which you are thus condemning. The Unconscious motive is—

That if one can stand on the housetop and noisily condemn the neighbor's household, others will not dream that he has any struggles in the dark corners of his own cellar. This is the Unconscious motive but it is no longer of value—too many persons understand it.

When one has a goal of achievement ahead, he will then find even greater benefit in silence. For, as has been explained elsewhere, verbal expression of “I'm going to—” only releases and scatters the energies which should go toward work and endeavor. Then, too, it must be

recognized that there are those who, even unconsciously, might have a shade of antagonism toward your plans, or even resentment at your progress if they knew your purpose or objective. And by maintaining proper counsel the possibility of negative vibrations from others regarding your work is thus obviated. These negative vibrations might easily come from close associates, for the greatest error your daily associates make is in judging your future capacity by your present status.

Then, too, there might be merit in this thought: If you make an endeavor which your associates all understand, and perchance fail, it is a trifle harder for you to make a new endeavor than if they did not know all of the details.

If you cherish your visions of the future, you conserve your energies for accomplishment, you remove the possibility of negative vibrations from others, and since no one knows what you are working for, you do not have to overcome their convictions that "it can't be done."

Further, from another angle: When you have a purpose in life, you are constantly "visualizing." In doing this you are spinning a picture upon the subjective planes, within and without. Externality will reflect this subjective picture. And until you have it well formed and developed, any verbal discussion of it with others tends to scatter and dissolve the subjective results of your visualization. Only release your picture to those whom you *know* will immediately join with you for it with a whole heart.

There are times for expression and times for silence, and each must truly learn them for himself.

### *Reasons Why You Don't*

#### *Point Nine*

1. First picture in imagination the regressive trend as though it were a distinct personality within you, very powerful, very determined, and very subtle.

2. And realize that it desires above all to hold you back, to pull you back from true effort and action. It desires to have you make no progress or change unless the change shall draw you backward to the state of infancy. It actually is *opposed* to progress in any form.

3. In your daily life, however, you also recognize within yourself another urge, the urge for

action and expression to meet and deal with the world and to fill your place in life.

4. These ideas within you which seek expression and action through contact with your fellows are likewise more or less powerful. They are constantly endowed with energies which dam up and create the need for expression.

5. The fact has been previously illustrated in this series, however, that *any* idea in the Subconscious may be expressed either by action, verbal expression, or writing it out. It is an absolute fact that giving vent to any idea through verbal expression or writing will release and express the driving emotions and energies attached to it as thoroughly as direct expression of the idea.

6. The "confessional" is based entirely upon an understanding of this psychological truth. During the confessional the repressed emotions and energies attached to ideas of anxiety, regret, shame, etc., are cast forth and released through the verbal expression. The ideas thus freed from the attached emotions and energies lie inert like an old pair of shoes. It would not matter to whom the confession were made; it is simply a psychological change which is induced in the depths of the Subconscious.

7. And of course you know that any truth which may apply to the dark or unpleasant elements of life must apply equally to the constructive forces of life. This leads to the crystallization of an important fundamental, namely:

8. Any idea, wish, or memory of an experience, either conscious or subconscious, either pleasant or unpleasant, may have emotions or *unexpressed* energies associated with or attached to it. And in every case the unexpressed energies may be given full vent and release *either* through direct expression in action, through verbal expression, or by placing the idea in writing.

9. Let us now imagine that the urge for action and for growth in objective life becomes intense: great energies become accumulated; you are on the verge of really doing something.

10. But the wily regressive self in the depths awakes: "Here, he is about to take action. I must pull him back into the easy road." But it is too shrewd to struggle with you; it just outwits you and guides you so that perhaps that evening you may meet a friend.

*(To be continued)*

## Letters from a Rosicrucian

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

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

### VI

#### THE BROTHERS

**T**O SATISFY THY desire for knowledge concerning the *Inner Circle* of the Brothers, I communicate to thee the following:

Ask not who are the persons who have written these letters; judge of the value of these writings on their own merits. Consider the spirit in which they are written and not merely the words. We are not moved by selfish motives; it is the light existing within which instigates the work. It is this inner light which impels us to write to thee, and our credentials are the truths that we possess, which will be easily recognized by all those to whom the truth is all.

We will communicate with thee according as thou art capable of receiving, and thou hast the liberty to accept or not to accept what we tell thee, because divine wisdom clamors not for admission; it is a light which shines with eternal tranquillity, and which waits patiently the day when it is recognized and admitted. Our Fellowship has existed since the first day of creation and will continue existing until the last; it is a society of the *Sons of the Light*, and its members are those who cognize the light that shines within and without the darkness.

We know the nature of the destiny of man; we have a school in which divine wisdom is the Teacher, and he teaches all who desire the truth for itself and not merely because of worldly benefits that may result from its possession. The mysteries explained in that school refer to each one of the things that it is possible to know with respect to God, to nature, and to man. All the ancient sages have learned in our school, and none have ever learned wisdom in any other place. Among our members are those also who are inhabitants of other worlds distinct from ours. These disseminate truth through the entire universe, but one spirit unites them, and differences of opinion among them do not exist. They all study the one book, and the method of study is the same for all.

Our Society is composed of the *elect*, or of

those who seek the light and are capable of receiving it; and he that possesses the greatest receptivity to that light is our Chief. Our place of meeting is known intuitively by each member, and easily reached by all regardless of their place of residence. It is very near but nevertheless hidden from the eyes of the world, and no one can find it who is not an initiate. Those may enter who are *mature*; others who are not have to wait.

Our Order has three grades. The first is reached by the power of divine inspiration; the second by means of inner illumination; and the third and highest through contemplation and adoration. In our Society there are no disputes nor controversies, no speculations, no sophistries, no doubts, no skepticism, and he to whom is presented the greatest opportunity for doing good is the happiest among us. We are in possession of the greatest mysteries, but nevertheless we are not a secret society because our secrets are an open book for any one to find who has the disposition to read in it.

The secrecy is not due to our having but little desire to teach; it is due to the lack of will power of those who ask us to teach them. Our secrets cannot be bought for money nor publicly demonstrated; they are comprehensible only to those whose hearts are capable of receiving wisdom and brotherly love and in whom these powers have started to awaken. He in whom the sacred fire has started is happy and content. He perceives the cause of human misery and the inevitable necessity of evil and suffering. His clear vision permits him to see the foundation of all religious systems and to recognize them as modifications of relative truths which have not yet entered into equilibrium, owing to the devotees of the various systems not having obtained the necessary knowledge.

Humanity lives in a world of symbols whose meanings are not yet comprehended by man; but the day draws near in which the living spirit within these symbols will be generally known and the sacred mysteries revealed. Perfect

knowledge of God, perfect knowledge of nature, and perfect knowledge of man are the three lights upon the altar of truth lighting the sanctuary of the temple of wisdom.

There is only one fundamental religion and but one universal brotherhood. External forms, systems, and religious associations are but the sheaths under which a portion of the truth remains hidden, and these external things are only truths in proportion as they represent the truths enclosed within. They are necessary for those who have not yet obtained the power of recognizing truth invisible and formless, and unless presented by a symbol, to make them understand little by little that the truth exists even though invisible to them. In this way place is made for the birth of belief, which will serve in a manner as a base from which their faith or spiritual knowledge can commence to unfold; but if the outer forms of religious sentiment represent inner truths not found in that system, then the forms represent no more than shameless mockery.

There are many such errors in existing forms and theories, because theories can only be relatively true, and absolute truth being infinite cannot be circumscribed by a limited form. Men have mistaken the form for the spirit, the symbol for the truth, and from this mistake an infinite number of errors have sprung. These errors cannot be corrected by denunciation, by heated controversies, nor by assuming a hostile attitude toward those who live in error; the darkness cannot be made to disappear by combating it with arms; it is the *light* which vanquishes darkness, and where knowledge enters, ignorance ceases.

*In the present century now just commencing the light will appear.* Things hidden for centuries will be known, many veils will be drawn aside, and the truth existing beyond the form will be revealed; humanity as a whole will draw nearer to God. We cannot tell thee now why this will take place in *this* century; we will limit ourselves to saying that for each thing there exists its own time and corresponding place, and that all things in the universe are regulated by a divine law of order and harmony. First comes the symbol which contains the truth, afterwards comes the explanation of the symbol, and after this the truth itself will be received and known, in the same manner that we perceive the tree only after it is budded forth from the seed, the

seed being the symbol in which its entire character lies synthesized. Our duty is to give help during the birth of truth, to open the shells in which truth is contained, reviving in all places the dead hieroglyphics. We do this, not by our own power, but owing to the power of the *Light* which works in us as through an instrument.

We belong to no sect, we have no ambitions to satisfy, we do not desire to be known; neither are we among those who are disgusted with the present state of things in the world and who desire to govern by imposing their opinions upon humanity. We are not influenced by any person or party, neither do we hope for personal gain through our labors. We possess the *Light* which permits us to know the most profound mysteries of nature, and a *Force* (fire) do we possess which feeds us, and by means of which we are able to work upon all things existing in nature. We possess the keys to all secrets, and the knowledge of the bond that unites our planet with other worlds.

Our knowledge is a *universal* knowledge, because it embraces the entire universe, and its recording commences with the first day of creation. We are in possession of all the ancient books of wisdom. Everything in nature is subject to our will because our will is one with the Universal Spirit, which is the moving power of the whole universe and the eternal source of all light. We require no information, whether from men or from books, because we have the power of perceiving all that is, and of reading in the book of nature, the book in which there are no errors. In our school everything is taught because the *Light* which has produced all things is our Teacher.

We could speak to thee of the great marvels which we know, which are as completely beyond the reach of the most erudite philosophy of our times as the sun is beyond the earth, but which are as near to us as is the light of spirit to the spirit from which it emanates; but it is not our intention to excite thy curiosity. We desire to create within thee a thirst for wisdom and a hunger for brotherly love to the end that thou mayest open thy eyes to the light and contemplate by thyself divine truth. Not by corresponding with us nor being near to us will thy understanding be opened; it is the power of truth which enters the heart; it is the divine bride-



groom of the soul who knocks at the door, and many there be who care not to admit him because they are sunk in the illusions of external existence.

Desirest thou to become a member of our Society? If so, enter into thine own heart. Desirest thou to know the *Brothers*? If so, learn to know the divinity manifesting through thee within thine own soul. Seek within thee that which is perfect, immortal, and not subject to change, and when thou hast found it, thou wilt have entered our Society, and thou wilt know us.

In our circle imperfections of any class cannot be admitted, and before thou mayest enter therein thou must unburden thyself of the imperfections of thine own nature. The corruptible elements within thee must be consumed by the fire of Divine Love. Thou must be baptized with the water of truth and reclothed with an incorruptible substance produced by pure thoughts. The inner *sensorium* must be opened to the perception of spiritual truths, and the mind illuminated by divine wisdom. Then will be unfolded from within thy soul great powers now unknown to thee, and thou wilt then conquer evil. Thy entire being will be restored and transformed into a being of light, and thy body will serve as a mansion for the divine spirit.

Dost thou ask what are our doctrines? We have none to proclaim, for whatever we might present could be for thee no more than a doubtful opinion during the time that thou dost not possess the knowledge of thyself. This precise knowledge must be obtained by means of inner instruction, and should go on unfolding within thyself. Ask the Divine Spirit within thee, open thy inner senses to the comprehension of what he says, and he will answer thy questions. All that we are able to do is to give thee some theories in order that thou mayest consider and examine them. Believe not merely because we have told thee without first examining them and satisfying thyself, but we may serve thee after the manner of leveling rods and guide boards during thy excursions into the labyrinth of thine own inner nature.

One of the propositions which we desire to submit for thy consideration is that humanity as a whole will not be happy in any permanent sense until it has absorbed the spirit of divine wisdom and brotherly love. When this has taken

place, the hearts of those who now rule the world with severity will attain pure and unadulterated reason, their sceptres will be love; they will be anointed with power to liberate the people from superstition and darkness, and the outer conditions of humanity will improve after inner perfection has been attained. Poverty, crime, and sickness will then disappear.

Another proposition is that one of the causes which keep men from being more spiritual and intelligent is that the grossness and density of the material particles which compose their bodies impede the free action of the spiritual element contained in them, and that the more grossly they live and the more they permit themselves to be dominated by sensual pleasures, animal or semi-animal, the less able they will be to receive the thoughts projected to them from the higher region of the ideal world and to perceive the eternal reality of spirit. Look upon the human forms which thou dost encounter upon the streets, replete with flesh filled with animal impurities and with the stamp of intemperance and sensuality impressed upon their faces, and ask thyself if they are or are not adapted to the inner manifestations of divine wisdom.

We also say that *spirit is substance, reality*. Its attributes are indestructibility, impenetrability, and durability. *Matter is an aggregation* producing the illusion of form; it is divisible, penetrable, corruptible, and is subject to continual changes. The spiritual realm is an indestructible world now existing, whose center is the Christ (The Logos), and whose inhabitants are conscious and intelligent powers; the physical world is a world of illusions containing nothing of absolute truth. Each one of the things existing within the external world is but relative and phenomenal; this world is, so to speak, the shadow picture of the inner real world, produced by the light of living spirit which works both in the interior and in the exterior of animated matter.

The lower intelligence of man takes its ideas from the realm of the unstable and sensual and man finds himself therefore subject to continual change; the spiritual intelligence of man, or his intuition, is an attribute of spirit and therefore immutable and divine. The more etheric, refined, and movable the particles are which

(Continued on page 169)

# Question Department

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*The readers of this magazine are invited to send their questions regarding any phase of occult philosophy to this Department, and they will be answered here as space permits.*

## Magnetic Healing

### QUESTION:

What is magnetic healing, and is it in accordance with the Rosicrucian system of healing?

### ANSWER:

Magnetic healing through the laying on of hands consists in the directing of animal magnetism or the solar life force which is specialized by the operator, through or into the body of the patient. This method of healing accomplishes good results in some cases, because the life force obtained by the patient promotes the vital processes within his body. It is likely, however, to deplete the life force of the operator unless he keeps himself in a very positive mental and physical condition during the treatment, in which case he merely acts as a channel for the life force which flows through him from the invisible planes. In addition, the healer should take certain precautions described in our literature to avoid absorbing the diseased effluvia from the patient and thus taking on his disease. Cases of instantaneous healing have been known to occur by the method of magnetic healing. The planetary polarities of healer and patient should agree, otherwise the healer may do more harm than good. In order for these polarities to be harmonious, the rising signs of the two should be of the same nature, that is, both airy signs or both fiery, etc. In addition, Saturn in the healer's horoscope should not be in any degree contained within either the 1st or 6th houses of the patient's horoscope. When these conditions are complied with, it is reasonably certain that the healer is sufficiently in harmony with his patient to be able to help him in the healing process.

When magnetic healing is done in the positive manner mentioned above, it does not conflict with the Rosicrucian system of healing through the instrumentality of the Invisible Helpers, and therefore there is no objection to it. How-

ever, we believe that there are various persons operating as magnetic healers who are not reliable, who may accomplish considerable harm, and who also take money for which they give little or no return.

### PUNISHMENT FOR SUICIDE

### QUESTION:

Can you tell me why suicide is considered such a very great spiritual sin and punished so severely after death?

### ANSWER:

Suicide is not punished by any avenging power. It simply interferes with the normal processes of nature, and intense pain results, but not with the idea of punishment. The results are similar to those in the case of a person who loses his arm in an accident. Much pain results, but this is not to be considered as punishment.

In the case of suicide the archetype which was created just previous to birth and set spinning with sufficient force to maintain its rate for a given number of years, that is, the natural lifetime of the person, still continues to spin after the person has ended his life. The spinning of this archetype is designed to attract to itself the necessary material on all planes to maintain the vehicles in a condition for proper functioning on those plans. When the physical body has been destroyed, the archetype still endeavors to attract to itself physical matter, but there is no vehicle to receive it, and the result is a feeling of intense inharmony which has been likened to continuous toothache or intense hunger. This continues for such a period as the physical body should have lived naturally. In addition, the moral and mental conditions of the suicide just before the act were such as to lower the vibrations of the desire and mental bodies, so that after he passes out he naturally gravitates to the lower regions of the Desire World, where the vibrations are intensely inharmonious and

painful; therefore he suffers greatly from this cause as well.

It is a very great spiritual sin to destroy the temple of the living God, which was created for a specific purpose, but the punishment or ill results are purely automatic and not dealt out by an avenging deity.

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*EPILEPSY AND OBSESSION*

QUESTION:

Is obsession the cause of epilepsy regardless of what may appear to be the physical cause?

ANSWER:

Epilepsy in a large percentage of cases is the result of an obsessing entity gaining temporary entrance to the organism of the victim. In such cases this entity is not sufficiently familiar with the organism which he has entered to enable him to properly control it, and the result is violent inharmony which is demonstrated in the epileptic fit. Of course there are various physical causes which predispose a person to epileptic seizures and make it possible for the obsessing entity to gain admittance. Negative mental conditions head the list. Also a depleted physical condition is conducive to such developments.

Mental suggestion accompanied by positive commands to the obsessing entity, together with the exercise of will power upon the part of the person who is assisting, are often effective means for dislodging the intruder.

Epilepsy may also be caused by other conditions, as follows: First, by the sense centers of the vital body not being concentric with those of the physical body, thus causing interference with the nerve currents and mental activities. Second, by a contraction of the ductless glands, caused by abuse of the creative function in a preceding life.

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*THE OCTAVES OF MERCURY AND VENUS*  
QUESTION:

In your literature Max Heindel states that Uranus is the higher octave of Venus and Neptune that of Mercury. This is contrary to other authorities. How do you explain it? Also, taking the planets in the order of their distance from the Sun, Uranus is eight and Neptune is nine, counting the Sun as number one. On this basis Uranus would be the octave of the Sun and Neptune the octave of Mercury, which is

analogous to the method of determining an octave in music. Is there any value in this theory?  
ANSWER:

Max Heindel derived his information regarding the correspondence between the planets Venus, Mercury, Uranus, and Neptune from a very high spiritual source, and we have no doubt as to the correctness of it. Moreover, the correspondence is quite evident: Venus is the planet of personal love, Uranus of impersonal love. Mercury is the planet of reason and the knowledge obtained through reason. Neptune is the planet which is above reason and obtains knowledge through the medium of spiritual beings without employing the processes of reason. There is no connection between the distances of the planets from the Sun and their vibrations, necessarily. An octave represents a certain range of vibration and cannot be measured in terms of position.

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*REGAINING LOST WEIGHT*

QUESTION:

I have lost thirty pounds in weight and feel the necessity of regaining them. Is it necessary for the mental archetype of my body to be altered in order that it may attract again the missing thirty pounds? Can I use mental means for regaining weight?

ANSWER:

The mental archetype of the body, which was created just before birth, normally builds a certain type of body, or rather attracts the material for building a body of a certain type and weight, which should not vary greatly after maturity is reached. In cases of sickness or abnormal conditions the physical body at times ceases to correspond to the archetype, your case being one in point. There is nothing required to be done to the archetype and nothing that could be done to it; the archetype is all right. The only thing to do is to make outward conditions such that the archetype can draw therefrom the necessary material for recreating the body and making the two correspond. Mental conditions have a large bearing in the case. The archetype in the first place is mental, located in the Region of Concrete Thought, and therefore it is particularly susceptible to mental influences. If you make your thoughts positive, constructive, and hold in mind the thought of the condition

which you wish to attain, however without accompanying it by the element of demand, you will be assisting nature very largely in her efforts to establish a normal condition. In addition you should adopt such physical measures as good sense and hygiene suggest for helping the process along. Do not expect instantaneous results, for nothing in nature is accomplished in that way as a rule.

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#### COLOR AND NUMBER VIBRATION

##### QUESTION:

Would it be of benefit for one to wear the colors which correspond to his number vibration, or certain other colors in case he wished to attain different characteristics from those already possessed?

##### ANSWER:

It is true that harmony would be produced by the wearing of colors which correspond to one's number vibration, but there is no very good authority by which these colors may be determined so far as we know, that is, an authority which reliably correlates colors and number vibration. There is considerable miscellaneous information given out from various sources along this line, but we cannot be sure that it is authentic. We believe the safest guide is to wear the colors which appeal to us, and then we can be quite sure that they will fairly well agree with our number vibration.

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#### MENTAL AND PHYSICAL EFFECTS OF THE ROSICRUCIAN EXERCISES

##### QUESTION:

I have recently taken up the Rosicrucian exercises of retrospection and concentration, and am experiencing considerable difficulty in connection therewith. I seem to be unable to concentrate, and my memory is poor. I did not experience these conditions before. What is the cause?

##### ANSWER:

When one endeavors to live the higher life and takes up exercises such as you have mentioned, it has an effect upon the finer vehicles. The rate of vibration of the atoms of the body is increased, and there is an atomic change which takes place in the brain that in time will adapt it to receive and transmit higher vibrations. This is a transition period, and there is a certain amount of discomfort connected with it, but

there is nothing to fear provided good common sense is exercised in connection with taking the exercises. This requires that not an excessive amount of time be devoted to them, and that they should be discontinued when a point is reached where discomfort of any sort comes into evidence. As time goes on it will be found that the periods can be lengthened without causing discomfort. After a certain length of time if the aspirant is patient, he will find that the disturbing symptoms will disappear, and he will have gained a deeper understanding of life than he had before. Also a new light will break through the brain-mind, and the person will know that he has accomplished something worth while.

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#### THE EARTH SPIRIT

##### QUESTION:

Is one of the Seven Spirits before the Throne the spirit of our earth? If so, is it indwelling? Is it a different being from the Christ?

##### ANSWER:

The Seven Spirits before the Throne are the seven original Planetary Spirits of the seven planets constituting our solar system. However, it is stated in *The Rosicrucian Cosmo-Conception* that the original Planetary Spirit of the earth has withdrawn and delegated his functions to the three most highly evolved beings manifesting in our scheme of evolution, namely the Father, Christ, and Jehovah, and these three are now responsible for evolution on the earth. Of these three only Christ is indwelling. He became indwelling at the time of the Crucifixion. Previous to that time Jehovah had worked upon the earth from without, and still exercises an influence in this way. The Father is yet to assume his most active work in connection with our evolution in a later age.

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#### THE NATURE OF "STATIC"

##### QUESTION:

In Abrams' *Electronic Reactions* under certain atmospheric conditions there is trouble with what is called "static," in which case the operator cannot get the reactions necessary for his diagnosis. What is "static?"

##### ANSWER:

This condition is due to static electricity, which is a vibration in the ethers that surround

and permeate the earth. There are certain etheric currents which encircle the earth, of which the aurora borealis is one manifestation. These are in the nature of static electricity. An impulse is given to these currents by the animal group spirits of the earth, and the etheric currents generated by the indwelling planetary Christ Spirit also have an effect. When these currents have been set into activity by any of the forces mentioned, the result is that the equivalent of a magnetic field is established which is more intense at some parts of the earth's surface than at others. At those points there is a distinct magnetic disturbance which is capable of interfering not only with such operations as diagnosis by the Abrams method, but also with radio apparatus and the like. It is a manifestation of life in some of its finer exhibitions, and when the energy which required expression or release through this disturbance has spent itself, equilibrium is restored and interference with the processes mentioned above ceases.

#### *THE EFFECTS OF PURGATORY*

##### QUESTION:

In reviewing one's life immediately after death and again in purgatory does one receive or acquire a sudden illumination as regards right and wrong, and would it not be possible there, as here, that evildoers should congratulate themselves on their shortcomings?

##### ANSWER:

The process of purgation is a gradual one. Moreover, Max Heindel has stated that it is intermittent to a certain degree. The only difference between purgatory and our present condition lies in the fact that the insulation of the physical body has been removed when we enter purgatory, therefore the forces of the Desire World, which are all about us here, then have free access to our finer vehicles and have unrestrained action or effect upon them. In the physical world the dense body acts as an insulator to deaden these vibrations, and therefore a person does not ordinarily sense them. In the lower Desire World, however, he is completely exposed, and then the force of repulsion there obtaining has a very drastic effect upon his desire body, with the result that it tears out the coarser desires which are represented by the desire stuff on the periphery of the desire body. Naturally this process is gradual; there is noth-

ing sudden in nature anywhere; therefore the person gradually acquires illumination as regards right and wrong. It is quite possible that in the earlier stages evildoers may still be in love with evil and congratulate themselves on what they may be able to accomplish along this line, but as the process of purgation progresses and the coarser desire stuff is gradually eliminated, this manifestation must disappear.

#### *METAPHYSICAL SPECULATION*

##### QUESTION:

What is meant by "metaphysical speculations" often referred to in Max Heindel's writings? Isn't the bulk of metaphysics mere speculation?

##### ANSWER:

We must carefully distinguish between ordinary metaphysics as it is elucidated in the works and lectures of metaphysical lecturers, and the wisdom teaching of the Initiates, namely, true occultism. Metaphysics, in the practical application of the term at the present day, includes a large amount of information on the application of the finer forces of nature which are described in the deeper works of occultism. The average metaphysician has no first-hand occult knowledge, but is merely making an application of some of the principles which the Masters of Wisdom have discovered through their initiations and higher development.

The metaphysicians have discovered that certain mental processes may be utilized to get certain practical results, and they give out teachings telling how to do this. On the other hand, the real Initiates, of whom Max Heindel was a type, have developed their spiritual faculties to such a degree that they are able to get in touch with the spiritual sources of knowledge and power, and they have thus acquired a profound knowledge of the principles which govern on the inner planes whence this power comes. Therefore the information which is given out by such individuals is distinctly not speculation in any sense of the term. But the information given out by the ordinary metaphysical lecturer may easily come under this classification, at least when he departs from his original sources of information and attempts to formulate theories of his own. However, in the deeper sense of the term, metaphysics includes all the fundamental principles of occultism.



# The Astral Ray

## The Rosicrucian Conception of Astrology

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

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

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

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

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

## The Scientific Probabilities of the Prophecies

### 3--Hyperborea, Lemuria, Atlantis, and Then--?

ROLAND D. JOHNSON

**I**N THAT unthinkable expanse of time since the race first came to this earth, so the occult records tell us, the distribution of land areas has been changed periodically. In the beginning, as far as dry land is concerned, was the Polarian Continent, never submerged but long ages since locked beneath an immense blanket of ice. Then came the Hyperborean Continent stretching southward from the pole, including portions of northern Asia and extending into Greenland, Kamchatka, and the Baffin Bay region.

This was followed by Lemuria, which included a part of the Scandinavian Peninsula, extended southward, mostly west of its present position, down past Europe and Africa, rounded the tip of Africa, and joined the main body of land which stretched from Madagascar to the coast of California and from Tasmania to the Himalayas. In its turn it was succeeded by Atlantis, which included portions of the Americas, Africa, and

Central Asia, as well as a considerable area now beneath the Atlantic Ocean. And now we have the continental arrangement which has accompanied the maximum development of the Aryan Race.

Not so very long ago most scientists would have laughed at such sweeping statements as are shown to be true by the occult records and which have been summarized above. But science, unlike some of its adversaries, boasts that it is always willing to revise its opinions in the light of newer discoveries. To be sure there are individual scientists who fail to live up to the scientific spirit, but they are not in a majority. For some time the physiographers, who just now seem less conservative than the astronomers, have been sure that during the vast extent of time of which the rocks give them a record there have been extensive changes in the distribution of land areas. They and their brothers, the geologists, speak as glibly as do the occult stu-

dents of Atlantis and Lemuria, even if not yet of the Atlanteans and the Lemurians. There may be disagreement over details, but the main doctrine has been so enthusiastically adopted that many of them imagine that they were the first expounders of it.

The occultists tell us what *has* happened, and what the scientists do not themselves confirm they cannot refute. The question is not, *what* was it? but, *how* was it?

The physiographers have been very interested in the causes of upheaval and depression of extensive areas and in other causes of change in the distribution of land. They have found that the ocean level may be changed due to other causes than upheaval or depression, which are: (1) deposit of sediment in the ocean. (2) Withdrawal of considerable quantities of water to form ice in a glaciation and its release at the end of the glaciation. \* (3) The lateral attraction of large masses of land or ice which drew water toward them away from other places.

Nevertheless none of these are prime causes. These obviously are the result of something else. The occultist says that the great upheavals and depressions as well as the glaciations are the result of axial phenomena of the earth. They tell us that the great cataclysms have been caused in large part either by shifts in the inclination of the axis of the earth to the ecliptic, or changes in the rate of rotation of the earth, which, by the way, are closely related phenomena. The *Stanzas of Dzyan* and their commentaries, the *Book of Enoch*, also other records tell us that at one time the ecliptic coincided with the plane of the equator, that the inclination of the earth's axis has changed more than once, and that its rate of rotation has become slower since the planes of the equator and the ecliptic have ceased to coincide.

As explained in the preceding articles, such axial phenomena would account for the great cataclysms and the major changes in the distribution of land areas. In fact, as was pointed out, such physiographers as the late Ralph Stockman Tarr state that if they knew there had

been shifts in the earth's axis or changes in its inclination, many of the puzzles of physiography would be perfectly accounted for. Curiously, many of the present day astronomers are less inclined to consider this possibility, which occultists could tell them is fact.

Aside from axial phenomena the physiographers have worked out and adopted one theory which satisfactorily explains many local disturbances. This is the theory of isostasy, which supposes that in general the continents are regions of less density than normal for the earth, and that the ocean basins are regions of greater density than normal. \* Thus areas of low density become regions of relative elevation, and areas of high density become regions of depressions. Thus according to Tarr:

"The theory of isostasy, first outlined by Dutton, is that if one start with a surface in isostatic equilibrium and take away from it by denudation, or add to it by deposition, the isostatic equilibrium is disturbed, and that there will at once follow a change to bring about isostatic adjustment to the new conditions. This change will be in the nature of flowage (of the plastic rocks) or as Hayford calls it, 'an undertow,' from surrounding regions of higher density to those of lesser density. This will cause a settling of the surface in the regions of high density and a rise in those of low density until equilibrium is again established. This flowage will occur in what he calls the zone of compensation, which he places at not over 87 miles below the surface nor less than 62 miles, with a probable mean depth of about 76 miles."

Still, as Prof. Tarr points out, this theory fails to account for excessive volcanism (volcanic action) or diastrophism (uprising of strata). Evidently the truth is to be sought in the combined effects of axial phenomena and isostasy.

Now there are a number of prophecies about earthquakes in the future, such as those in Matthew XXIV, 7; Luke XXI, 25-6; Revelations XVI, 18; the 96th chapter of the Koran, and in the *Volupsa* of the *Elder Edda*. These references associate earthquakes and pestilence as well as submergence with the coming of a new dispen-

\* Note:—It is written in occult works that at one stage of our evolution large quantities of water existed in the form of atmospheric mist, so that the sun was always dimmed by thick clouds as far as earth creatures were concerned.

\* These facts have been determined by pendulum experiments. The cause for this variation is not known at present by the physiographers.

sation. Many people seeing many signs of a new dispensation already upon us are disturbed about these prophecies. Especially is it to be noted that past cataclysms very frequently have overtaken lands where lust, greed, and gross materiality were dominant—and some parts of our earth seem so dominated.

The doctrine of the Seven Races as given to the Western Aryans by Max Heindel, H. P. Blavatsky, and others teaches that one race does not pass away or even cease to be dominant for thousands of years after its successor has begun to develop. And the colonizations of Anglo-America, Australia, and New Zealand seem to mark the beginning of the sub-race which is to evolve into the Sixth Epoch Race. The first of these colonizations was little more than 400 years ago, and the first European known to history to have visited this continent (Leif Ericson) did so less than 1000 years ago. Mme. Blavatsky says in the *Secret Doctrine* that the cataclysm which is to do away with the continental distribution of the Aryan Age as a whole is about 16,000 years away.

Still, since it is well known that the Pacific coast of the Americas is in the earthquake belt, and that the Pacific is almost encircled by a chain of volcanos, while the Atlantic coast regions in parts of Europe and America have been sinking even within exoteric history, people are disturbed lest the coming of the One who is to bring in the new dispensation is to be accompanied by cataclysms which if not universal will still be serious. Or even if it is assumed that the prophecies of earthquakes are merely metaphorical predictions of social upheavals, there is no uncertainty about their possible seriousness.

There is no doubt that we should not scoff at the warnings in the great books. The Masters do not jest about destiny. Nevertheless, there is no occasion for hysterical alarm. "To be forewarned is to be forearmed." We all know that if it be our destiny to endure, we shall. And Christ said: "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

From the standpoint of morals and uprightness it is not difficult for most people to judge of their relative security. From a physical standpoint there are some reassuring facts. In the first place the physiographers tell us that in

spite of the earthquake zone the North American continent as a whole is in isostatic equilibrium. As to the earthquakes they are most common on the Pacific coast where it has been said "people are used to them." At any rate since earthquakes in the open country do little damage to life and property, our concern is chiefly for the cities and those who dwell in them.

Fortunately the most of the Western cities are better fitted to withstand earthquakes than the average. In the first place the proportion of steel frame and reinforced concrete buildings in the business and manufacturing districts is high. Such buildings are almost earthquake proof. In the second place in spite of the fact that the residence districts are largely built up with wooden buildings, there are not, with a very few exceptions, the long rows of houses built wall to wall such as are found in the older parts of New York or Boston. The spread-out character of the residence districts of most Western cities with their detached buildings is the best protection against the spread of fires which usually follow serious earthquakes that we might have, except the substitution entirely of concrete for wood in house building.

Thus we may say in summary that future disturbances are certain: universal ones in the remote future, lesser ones in the immediate future, but that the lands inhabited by the peoples who are to be the progenitors of the Sixth Epoch Race are the safest to live in from a physical standpoint. And afterwards must come regeneration. After the storm, the sun. As sings the *Volva* in the *Elder Edda*:

"She sees arise  
The second time  
From the sea, the earth  
Completely green."

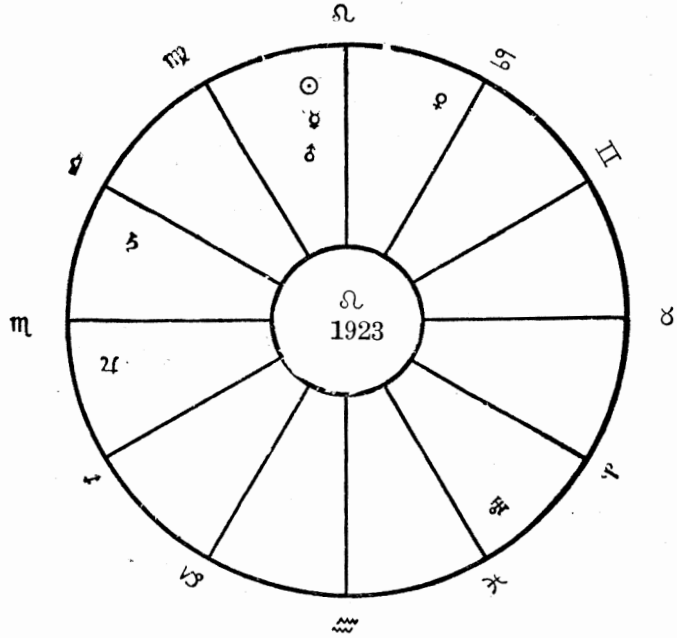
This does not mean that we shall see Atlantis or Lemuria come up just as they sank so long ago. Most of both continents have been buried beneath thousands of feet of oceanic ooze, some of it now solid rock. To be sure many areas are bound to be uplifted which at one time formed a part of one or the other of these continents, but they will be for us a new earth. Rebirth of their former citizens will be the only means likely to bring back to us much of Atlantis or Lemuria as they were. And we expect few Lemurians.



# The Children of Leo, 1923

Born between July 24th and August 23rd, inclusive.

**EDITOR'S NOTE:**—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign in which the Sun is at the time. Obviously, however, this is a most elementary reading and conveys no adequate idea of what a person is like, for if these characteristics were his only ones, there would be but twelve kinds of people in the world. We shall improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year, and take into consideration the characteristics conferred by the other planets according to their positions in the signs during that month. This will give an accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month *after* June, 1917. The price of back numbers is 25c each.



The children born this year during the time when the Sun is passing through the masterful and lordly sign of Leo will surely not be timid and fearful, for the constructive and enthusiastic planet Mars will be in this sign the entire month. This fiery planet will also be in conjunction with the Sun during almost all the Sun's passage through this sign.

The Leo people are usually possessed of a large amount of vanity and egotism, but they are frank, noble, and honorable in all their dealings with others. They scorn being weak or undignified. The children born this year while the Sun is passing through this sign will have an overabundance of conceit and impulse, for Mars conjoined with the Sun in this sign will make them fairly bubble over with energy and self-confidence. This will be especially true of those born between July 28th and August 9th when Jupiter is in square aspect to these planets. Then the Leo pride will be turned into conceit. The parents should begin early to teach these children to be humble, to serve others; and if they are extraordinarily bright and attractive, which they will be, they should not praise them too much but always hold before their mind's eye some other child that is doing a little better than they.

The children born between August 2nd and 15th during the time when Mars is in conjunction with the Sun, and the methodical, persevering, thoughtful Saturn is in sextile aspect to both of these planets, will be full of force and energy; but Saturn in good aspect during these fourteen days will help them to balance and direct this dynamic energy. Both these fiery planets, which are in the fixed sign of Leo, will give them talent for engineering, and this will be very attractive to the boys born during this period: anything which has to do with fire or iron. The girls will be natural teachers of the young, and most loving and devoted mothers.

The children born during the period between August 5th and 17th when both Mars and Sun will be in good aspect to the mystical Neptune, with a little help from their guardians will be able to direct their martial energy into the higher and mystic lines, for Saturn is also sextile to Neptune during all the month.

But the brightest and most gifted of all these children will be those who are born between the 15th and 23rd of August when Venus will also lend her benefic influence in Leo, giving a talent for music and art.

## Your Child's Horoscope

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

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

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

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

Notice: Applicants for readings *should be very careful* to state when DAYLIGHT SAVING TIME was in effect at birth, and how much. If this is neglected, the delineation will be in error in important particulars.

EDWARD M. J.

Born December 15, 1920. 1:25 P. M.

Lat. 48 N., Long. 122 W.

*Cusps of the Houses:*

10th house, Capricorn 12; 11th house, Aquarius 3; 12th house, Pisces 3; Ascendant, 26-33 Aries, Taurus intercepted; 2nd house, Gemini 1; 3rd house, Gemini 23.

*Positions of the Planets:*

Neptune 13-32, retrograde, Leo; Jupiter 18-19 Virgo; Saturn 24-26 Virgo; Mercury 6-36 Sagittarius; Sun 23-39 Sagittarius; Venus 4-5 Aquarius; Mars 14-9 Aquarius; Moon 23-11 Aquarius; Uranus 2-14 Pisces.

The horoscope here delineated is that of a young boy with the impulsive and fiery Aries on the Ascendant. The two lights, the Sun and Moon, are elevated and in sextile aspect to each other. This of itself is fortunate and a good indication of a successful life. This boy's mind will be quick and alert, but he will be apt to use this faculty of alertness to disadvantage, for Uranus is in Pisces, the sign of underhandedness and secretiveness, and in square aspect to Mercury. Uranus is also in the house of friends, indicating that Edward is apt to use his friends to further his own ends financially, for Mercury is the ruler of finances, the second house.

Mars is also in the house of friends and afflicted by the opposition of Neptune, which is in the house of pleasures, the 5th house. This

aspect will strengthen the tendency of this boy to make use of his friends, for he will be blessed with a number of very good friends who will be ever ready to assist him. The Moon, which indicates women friends, is sextile to the Sun from the house of friends, and Venus, the lady of art and music, also in this house is sextile to Mercury, indicating that his women friends will be ready with their money and their influence to assist him.

But we find another aspect which indicates that he will not appreciate these good friends: Saturn is the ruler of the house of friends, Aquarius; Saturn and Jupiter are in conjunction in the 6th house and square to the Sun, which is in Jupiter's home, Sagittarius, in the 9th house. The guardians should therefore teach this boy while young to be most honest and honorable towards his playmates and to adhere strictly to the truth at all times.

He would be successful in salesmanship or the handling of women's apparel. With Saturn conjunction Jupiter in Virgo, square to the Sun, if this boy is not taught moderation in eating, there is likely to be some trouble in the assimilation of food in the small intestines, which may result in colds. He should be taught to breathe deeply and expand the chest.

RICHARD W. B.

Born December 7, 1910. 11:00 A. M.

Lat. 38 N., Long. 101 W.

*Cusps of the Houses:*

10th house, Sagittarius 12; 11th house, Capricorn 4; 12th house, Capricorn 27; Ascendant, Aquarius 28-55, Pisces intercepted; 2nd house, Aries 15; 3rd house, Taurus 18.

*Positions of the Planets:*

Saturn 0-18 Taurus; Neptune 21-5, retrograde, Cancer; Jupiter 5-15 Scorpio; Mars 21-11 Scorpio; Sun 14-46 Sagittarius; Venus 17-31 Sagittarius; Mercury 28-28 Sagittarius; Uranus 23-4 Capricorn; Moon 20-14 Aquarius.

*The Message of the Stars* tells us on page 229 that the Moon in Aquarius when well aspected indicates a person with a vivid imagination, one with intuition exceedingly well developed. We find that this young man has the Moon in Aquarius in conjunction with the Ascendant and sextile to Venus, Sun, and Mercury. These three planets are in the 10th house and near the cusp of the Midheaven. This will endow him with a most lovable and pleasing personality and a sunny disposition. He will at all times be willing to please, to go out of his way to do anyone a favor.

Sometimes, however, another Richard may crop up for awhile, for the Moon is changeable, and people with the Moon on the Ascendant and the Sun in Sagittarius are very changeable indeed. We find that the dynamic Mars is strong in his own sign of Scorpio, elevated in the 9th house, and square to the Moon on the Ascendant. This indicates the other Richard, the selfish one who will want to dominate, for both the Moon and Mars are in fixed signs and consequently very determined, and this selfish side will want to lord it over others.

Mars, however, has a good side in that it is trine to the planet Neptune, which is in the 5th house and in Cancer, a watery sign in which Neptune delights. Mars aspected by Neptune gives a fascination for mechanics of an advanced and unusual nature, such as wireless, and Scorpio and Cancer both being watery signs indicate possible success as a wireless operator aboard ship. With the watery Moon on the Ascendant, this boy will want to travel and will delight in anything that has to do with the water. Neptune, having rule over large corporations, placed in Cancer in the 5th house, which is the house of speculation, trine to Mars, gives this boy a tendency to become interested in or associated with a company of this nature.

Mercury elevated and trine to Saturn will give a keen, quick mind, and with the Sun in conjunction with the Midheaven he could rise to the top as a manager or become prominent in whatever line he might take up as a vocation.

VOCATIONAL

LOIS A. W.

Born Dec. 15th, 1905. Just Before Midnight.  
Lat. 34 N., Long. 92 W.

*Cusps of the Houses:*

10th house, Gemini 22; 11th house, Cancer 24; 12th house, Leo 25; Ascendant, Virgo 22-39; 2nd house, Libra 19; 3rd house, Scorpio 20.

*Positions of the Planets:*

Venus 9-14 Sagittarius; Mercury 22-53, retrograde, Sagittarius; Sun 23-38 Sagittarius; Uranus 3-42 Capricorn; Mars 21-20 Aquarius; Saturn 27-55 Aquarius; Jupiter 28-42, retrograde, Taurus; Neptune 9-27, retrograde Cancer; Moon 13-17 Leo.

The horoscope which we have for a vocational reading this month has the Mercurial sign of Virgo on the Ascendant, and Gemini, another Mercurial sign, on the Midheaven, showing that Mercury, the planet of reason, which has rule over the mind, is the one which we must consider as having the greatest rule over the life of this young woman. We find this planet in the sign of Sagittarius, the sign of its detriment, and combust with the Sun. These positions are considered as afflictions, and they weaken Mercury to some extent, but we cannot consider one or two weak aspects or positions as conclusive in the reading of a horoscope. We must take into consideration the strength of the aspecting planets as well.

In this horoscope we find Saturn, the thoughtful, persevering, and tactful planet, wonderfully strong in its own sign of Aquarius, a mental sign, and in conjunction with the wide-awake, progressive Mars. Both Saturn and Mars are sextile to Mercury and the Sun. These aspects will strengthen Mercury considerably. This young woman could take up the study of law, for Sagittarius is the natural 9th house sign, ruling law, and Jupiter the planet ruling lawyers and law is in Taurus in the 9th house. Although Jupiter is square to Mars and Saturn, it is still in the house which is its home, the 9th house, corresponding to its own sign, Sagittarius.

This square aspect of Jupiter with Saturn and Mars will have a tendency to bring temptations to the native, and make her apt to use her knowledge for selfish purposes.

This young woman would be quite efficient as a bookkeeper or an accountant.

# Studies in The Rosicrucian Cosmo Conception

## The Ductless Glands

### Their Functions From the Occult Standpoint

KITTE SKIDMORE COWEN

#### THE THYMUS GLAND

(Continued from July)

#### FUNCTIONS OF THE THYMUS GLAND ACCORDING TO OCCULT SCIENCE

**T**HE THYMUS GLAND contains a supply of blood corpuscles given by the parents. The child uses these corpuscles in the blood up to approximately the fourteenth year, when the desire body is born. The child cannot make its own red blood corpuscles, because they are made through the medium of the Lucifer spirits, and the Lucifer spirits cannot do their work in the blood before the desire body is born, as the desire body is the vehicle through which they work. They do their work by assimilating the iron from the blood and transforming it into red blood corpuscles in the red marrow bones.

As long as the child uses the blood supply given to it by the parents and stored in the Thymus Gland, it does not realize its own individuality. The influence of the Lucifer spirits upon humanity is that of separateness, and so as soon as the child through the medium of the Lucifer spirits begins the manufacture of its own blood, the "I" feeling begins to assert itself and very soon reaches its full expression. Stored in the Thymus Gland is a spiritual essence provided by the love of the parents, and it is through the work of this essence that the child is able to accomplish the production of blood temporarily until the desire body becomes dynamically active.

The Thymus Gland is connected with the personality and is under the rule of Venus. Both Venus and Uranus govern the functions of nutri-

tion and growth. Venus has charge of these functions while the Thymus Gland is operating, but when the Ego begins to draw from its own desire body the necessary Martian force, under normal conditions Uranus, the octave of Venus and ruler of the pituitary body, takes charge of the functions of growth and assimilation.

#### THE THYROID GLAND

The Thyroid Gland is situated in the neck. It consists of two lobes, one on each side of the windpipe (trachea). These lobes are connected across the middle line by a middle lobe or isthmus. The Thyroid Gland is highly vascular (full of blood vessels), and varies in size in different individuals. It is encased in a capsule or covering of dense, fibrous connective tissue. This tissue ends in a strong, fibrous membrane that encloses the thyroid vesicles, which are rounded or oblong irregularly shaped sacs. These sacs are filled with a yellowish, transparent, gluey or jelly-like substance called colloid, which is a nucleo-albuminous material. (Nucleo-albumins—a group of proteids of weak acid nature, rich in phosphorus.) Besides the blood vessels the Thyroid Gland is supplied with nerves and lymphatic vessels. In the vesicles or sacs there are in addition to the colloid material epithelial cells, colorless blood corpuscles, and colored corpuscles undergoing disintegration.

It is difficult for scientists to state definitely the function of the Thyroid Gland. They know that it is one of the organs of great importance in the metabolic round (the chemical changes

by means of which energy is provided for vital processes), and that its removal or disease of it is followed by general disturbances. When this gland is diseased in children and its functions obliterated, a species of idiocy is produced, called cretinism. (Inherited idiocy accompanied by physical degeneracy and deformity, usually accompanied by a goiter.) When this gland is diseased and its function obliterated in the adult, the condition produced is called myxoedema, the most marked symptom of which is slowness, both of body and mind, usually associated with tremors and twitchings. The speech becomes slow, and hair falls out, the hands become spade-like, the whole body becomes unwieldy and clumsy as does also the mind. There is also a peculiar condition leading to an overgrowth of the tissues situated immediately underneath the skin, and in time this overgrowth is replaced by fat.

Removal of the Thyroid Gland is not considered justifiable at the present time on account of the terrible conditions which follow, death usually ensuing in about fourteen days. The general idea of the scientists is that the secretion of the Thyroid supplies something that is a stimulant to metabolic processes. They have also found a large percentage of iodine in the molecules composing the thyroid extract. Iodine is an element extracted from kelp (seaweed) and sponges. When given as a medicine it acts as a general excitant of the vital processes, and especially of the absorbent and glandular systems.

*(To be continued)*

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**LETTERS FROM A ROSICRUCIAN**

*(Continued from page 157)*

constitute the physical organism of man, the greater will be the ease with which the divine light of intelligence and spiritual wisdom will penetrate them.

A rational system of education must be based upon a knowledge of the physical, psychical, and spiritual constitution of man, and will only be possible when the day comes in which the whole constitution of man shall be known in detail, and not merely the material aspect of it but in addition its spiritual aspect. The outer aspect of the human constitution can be profitably studied by external methods, but the knowledge of the invisible organism can only be ob-

tained by means of introspection and study of the self. The most important counsel we can give thee is, therefore:

**LEARN TO KNOW THYSELF.**

The foregoing propositions are sufficient for thee to meditate upon and examine in the light of spirit until thou receivest further teachings.

*The End.*

---

**THE MASTER MASON**

*(Continued from page 151)*

which we see around us are but forms; promises of a Thing unnamed; symbols of Truth unknown. It is in the spiritual temple built without the voice of workman or the sound of hammer that the true initiation is given, and there robed in the simple lambskin of a purified body the student becomes a Master Mason, chosen out of the world as ready to be an active worker in the name of the Great Architect. It is there alone, unseen by mortal eyes, that the Great Degrees are given, and there the soul radiating the light of Spirit becomes a Living Star in the blue canopy of the Masonic Lodge.

*(The next number in this series will be THE QUALIFICATIONS OF A TRUE MASON*

---

**Wanted**

Articles for the "Rays" on philosophy, mysticism, astrology, or health—also occult stories. Such as are suitable will be published as space permits. All literary contributions will receive careful consideration.

---

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An able-bodied woman between the ages of 25 and 55, who understands kitchen work, to assist in kitchen. One who is interested in the Rosierucian philosophy preferred.

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# Children's Department

## The Fairy Court

ELLA VAN GILDER

(Continued from July)

ACT II.

SCENE I.

(Enter King and Queen and attendants.)

KING. Good-morrow, Queen, how goes the day?

QUEEN. I am to unknown fears a prey.

KING. Come, walk with me on the terrace green,

'Twill banish all thy fears unseen.

But who comes here? A trooper bold!

Speak fellow, and thy news unfold.

(Trooper kneels, uncovering his head.)

TROOPER. Good Sire, the message that I bring  
Will sadden both the Queen and King.

Princess and Prince cannot be found;

We've searched the castle and the ground.

QUEEN. Ah, woe is me! The presentiment  
I had today was a warning sent.

(Sinks to a bench weeping.)

KING. Go, fellow, call the guard and men  
To search in every town and fen.

(Trooper goes. King turns to comfort Queen.)

Be brave, dear wife, we must indeed

Banish our fears would we succeed.

SCENE II.

(Prince and Princess in a dark forest, clothes  
torn, looking very weary.)

PRINCESS. Oh, will we never leave this place?  
Briars scratch my hands, flies sting my face.

I'm afraid of the snails and the gnawing rats,  
Of the hooting owls and the flying bats.

PRINCE. I tried to cut the brambles through,  
But the more I cut, the more they grew.

Come rest your head upon this mound,  
And I will lay me on the ground.

PRINCESS. Upon this mound I lay my head;  
Would 'twere my grave and I were dead.

(Both fall asleep.)

SCENE III.

(Enter King and Queen, the Queen wringing  
her hands. They are followed by Herald and  
attendants.)

QUEEN. No news, my lord? My heart is sore;  
I've wept 'till I can weep no more.

KING. Patience, dear heart, this present plight  
Is for some good; 'twill come out right.

QUEEN. I pray you, send for the Fairy Queen.  
By her all hidden things are seen.

KING. We will. Go, Herald! By my troth  
We'll beg an audience for us both.

HERALD. Swiftly will I seek her bower  
And here return within the hour.

(Exit Herald.)

QUEEN. My ladies now a song will sing;  
Perhaps it will some comfort bring.

(The Ladies-in-waiting sing "The Sandman.")

SONG—*The Sandman.*

The Sandman comes at close of day.  
He takes his pack as he comes this way  
On a little cloud across the sky,  
And he throws the sand as he goes by,  
Singing his little lullaby:

"Where are the children—girls and boys?  
Come, put away your books and toys,  
And off we'll go to slumber land,  
Sailing swiftly, hand in hand;  
And slumber sweetly through the night,  
To waken when the sun is bright.  
Sleep, my baby, sleep.

"The little stars a watch will keep  
All through the nighttime while you sleep.  
And angels sitting at your head  
Will guard you in your little bed,  
Safely keep you through the night,

And wake you with the morning light.

Sleep, my baby, sleep.”

(*Herald enters, and kneels before the King*)

HERALD. Liege, the Fairy Queen sends word to thee

She holds her court 'neath the greenwood tree.

KING. Come, let us no more moments waste,  
But to her court with greatest haste.

(*Exit all.*)

SCENE IV. *Court of Fairy Queen.*

(*Enter King, Queen, and attendants.*)

FAIRY QUEEN. I bid you welcome, royal pair.  
I know your wish and speak you fair.

Your children both our prisoners be

Until they learn true courtesy,

Until they have the will, and can

Love and serve their fellow man.

Their thoughts must e'er be pure and true;

And then they may come back to you.

QUEEN. But how will they these lessons learn  
That they may thus their freedom earn?

FAIRY QUEEN. A faithful watch o'er them I'll  
keep

And whisper to them while they sleep,

That they may wake and learn to pray

To the great Ruler of the Day.

KING. Farewell! I beg you to be near  
And safely guard our children dear.

(*Exit King, Queen, and attendants.*)

ACT III.

SCENE I. *The Dark Forest.*

(*Prince and Princess sleeping. Enter Fairy Queen and fairies, who dance around the children, stopping occasionally to whisper in their ears. Children yawn, stretch, and wake up.*)

PRINCESS. Brother, I've dreamed the strangest dream:

This brook was like a crystal stream;

This gloomy wood seemed like a bower,

And every thorn a wondrous flower.

PRINCE. I, too, have dreamed strange things  
this night:

Methought all this a field of light;

And every poppy in the sun

Was some kind deed that we had done.

PRINCESS. The thing that seemed to me most  
strange,

Was that this curious, marvelous change

Took place because our hearts were clean,

And in our minds dwelt nothing mean.

PRINCE. I dreamt that by our loving deeds  
We changed this wilderness of weeds  
To fertile lands where wheat does grow.

PRINCESS. Let's try and see if it is so.

(*Enter a peddler, carrying a heavy pack.*)

PRINCE. Here comes a peddler with a pack.  
Friend, I'll lift that from your back.

PRINCESS. And let me hasten to the spring,  
A cup of water cool to bring.

Here on this moss bank rest awhile,  
For you have walked full many a mile.

(*Brings water and helps stranger to rest on bank.*)

(*Peddler, throwing off cloak and hood, reveals the Fairy Queen.*)

FAIRY QUEEN. Children, your lessons have  
been learned,

And you have now your freedom earned.

Tomorrow, ere the sun has risen,

You will be far from this dark prison.

SCENE II. *Castle Grounds.*

(*King, Queen; attendants in background.*)

QUEEN. Let's to the forest walk away;  
Our children may return today.

KING. I hear the fairy horn proclaim

The Fairy Queen comes with her train.

(*Enter Fairy Queen, fairies, Prince and Princess.*)

FAIRY QUEEN. Here are your children, safe  
and sound,

And sweeter ones could ne'er be found.

(*The Queen embraces the children, weeping.*)

QUEEN. It seems my heart would burst for joy  
To have again my girl, my boy.

KING. (*To Herald*) Proclaim a feast through-  
out the land;

Invite this Fairy and her band.

FAIRY QUEEN. Thanks, Sire, we cannot longer  
stay,

The sun rides high—we must away.

(*Exit fairies and Fairy Queen.*)

(*King, Queen, and their children form a group in the garden.*)

PRINCE. 'Tis good to be at home once more,

But not as we were heretofore,

For now we see that only love

A truly royal prince can prove.

Our only happiness is when

We gladly serve our fellow men.

# Nutrition and Health

## Rosicrucian Ideals

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

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

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

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

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

## Nature's Medicine

MRS. MAX HEINDEL

*(Continued from January)*

**S**CIENTISTS AND food specialists are studying the properties of nature's remedies. The newspaper which does not have a column exclusively devoted to health and the uses of fruits and vegetables is out of date.

Below is a list of remedial foods which will be found valuable:

RED BEETS when ground raw and served with mayonnaise dressing are delicious as a salad. They act directly upon the blood, and are good for anemia and retarded menses. The use of the juice of the raw beet is very helpful in cases of gravel or stone in the bladder.

CELERY is a nerve food. The young, tender, blanched leaves and center stems are best. It is a cure for rheumatism and neuralgia, and acts upon the kidneys and bladder. The seed of this wonderful nerve tonic when steeped in hot water and taken as a tea at night before retiring quiets the nerves and gives a sound sleep.

CARROTS also are good for rheumatism, and act upon the kidneys. Grated and served raw in salads, they clear the complexion and give gloss to the hair.

TOMATOES are excellent for the liver. It is claimed that they contain a certain quantity of calomel. The following is a splendid remedy for kidney and gall stones: Abstain from food for one day, drinking only warm water, which should be sipped slowly. Just before retiring at night and when the stomach is empty, drink one-half cup of olive oil followed by one-half cup of

tomato juice. The next day eat a very light breakfast and dinner, but refrain from eating at the evening meal. Then again before retiring drink one-half cup of olive oil, followed by one-half cup of tomato juice. Repeat this the third day and the morning following take a high enema of warm water with the juice of one-half lemon. If this does not relieve, repeat the same remedy a week later.

ASPARAGUS and ARTICHOKEs are excellent to stimulate the kidneys. People suffering with kidney troubles should partake very lightly of proteins, butter, cream, potatoes, rice, tea, coffee, chocolate, sugar, candies, and sweets of all kinds, and should eat plentifully of the green vegetables mentioned above.

LEMON JUICE from one lemon in a cup of warm water just before retiring, or one grapefruit, will do wonders to counteract toxic poisoning or fermentation in the small intestines. Sugar, however, will destroy the medicinal properties of the lemon or grapefruit. If sweets are necessary, honey should be used.

LETTUCE is wonderfully soothing to the nerves, and when taken in the form of a salad at the evening meal it insures a sound sleep. However, too much mixture of other foods with the lettuce will destroy its soothing effect.

JUICE OF RAW CRANBERRIES mixed with water and taken between meals is most healing for erysipelas. The patient is advised, moreover, to discontinue the excessive use of proteins, and eat plenty of green vegetables, especially cucum-



bers, tomatoes, spinach, lettuce, and carrots.

PINEAPPLE JUICE is invaluable in severe cases of diphtheria and pneumonia. Let the patient discontinue all food for several days and partake only of the juice of pineapple. The pulp should never be swallowed, neither should sugar be mixed with the juice. In cases of indigestion and stomach trouble, the juice of the pineapple is also very healing.

WHITE NAVY BEANS when boiled and mashed and used as a poultice will cure eczema. Strange to say, an excess of this food, which is high in protein, will cause eczema, but when applied as a poultice it will also cure.

RADISHES are most beneficial, and will cure Bright's disease in its early stages.

PEACH LEAVES when bruised and steeped as a tea will cure jaundice. They will also act as a purgative, and will check vomiting.

## Helpful Hints for Health

**P**AUL SAYS IN his epistle to the Corinthians, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are."

This wonderful temple which we call the human body is governed by mysterious and unchangeable laws which man must follow if he wishes to enjoy good health, and the breaking of these laws, God's laws, is what Paul refers to as defiling the temple. This is also what man terms illness. When the functions of the body are interfered with, when man ignorantly or wilfully works against these laws, he must pay the penalty, he must suffer as a natural consequence.

The Rosicrucian teachings recognize disease as a result of selfishness or ignorance, and consider it the duty of all to make every effort to keep the body in health, knowing that if we neglect so great a duty, we not only suffer in this life, but we are building the archetype for a body in which we must suffer in a future life.

Disease is often the result of indolence, which is the forerunner of decay. Take a pool of water

as an illustration: When the water is active and in motion, it keeps fresh and healthful, but when motionless for a period it becomes stagnant, breeding disease and death. Indolence is a crime against nature, and has its penalties in bringing about a stagnation of the blood stream, which then fills the body with effete matter. To keep God's temple clean and healthy the brain must have active work, which develops the grey matter and keeps the mind free from unhealthy thoughts; "An idle brain is the devil's workshop." To enjoy the greatest degree of health every organ in the body must be exercised, not only the limbs but the internal organs as well. If the bowels are sluggish, all other internal organs become inactive, and the blood becomes filled with poison. If one single organ in the body loses its activity, this will have its influence upon every other organ. Therefore we may see why it is essential to health that man live an active life.

But there are two kinds of activity; each brings its own reward. There is the constructive activity, the useful action where the man exercises and keeps the body and brain young and active by doing something which builds for the future. For instance, he may love to dig and turn mother earth, preparing the soil for the tiny seeds which he plants and waters, so that he may enjoy the beauties of the flowers that spring up, or that others may partake of the health-giving vegetables and fruits. The other class of activity is what may be termed pleasure, when the man or woman keeps up the circulation and gets exercise by walking or by the playing of games, which are most beneficial and healthful. But when the games are over, the pleasure is only in memory, while the first man's benefits are threefold: He has enjoyed and been helped by his labor, and his brain has been benefited by the constructive work of creating; the plant has been helped in its evolution; and he and his friends may enjoy the beauty of the flowers which he has helped to evolve, or they may enjoy and also nourish their bodies with the vegetables which are the result of his activity. This man's work, therefore, is lasting. He not only builds a healthy body thereby, but his work is carried with him as soul growth, for he has shared his joys with God and with man.

## Vegetarian Menus

—BREAKFAST—	—DINNER—	—SUPPER—
Baked Pears	Spinach and Rice Soup	Fruit Salad served in Cantaloupe
Corn and Graham Gems	Nut, Corn, and Potato Loaf	Hot Water Sponge Cake
Egg Omelet	Baked Stuffed Tomatoes	Date Sandwiches
Cereal Coffee or Milk	Rye Bread—Milk	Milk

## Recipes

### *Spinach and Rice Soup*

Carefully wash one quart of spinach and chop one onion. Boil these in one quart of water until tender. Boil one-half cup of rice in separate dish until tender. Work the spinach and the water through a colander into the boiled rice. In frying pan allow one tablespoon of butter and one teaspoon of flour to brown. Add this to the soup; season with salt and boil ten minutes.

### *Baked Stuffed Tomatoes*

Choose firm, medium size tomatoes. Remove seeds and pulp, cutting out from stem side. Sprinkle lightly with salt. Fill with cold boiled spaghetti, sprinkle with grated cheese, and add one tablespoon of water to each tomato. Place in shallow oiled baking pan containing one cup of water and one tablespoon of butter. Bake for one-half hour.

### *Nut, Corn, and Potato Loaf*

Grind two cold boiled potatoes, one-half cup walnut meats, one cup bread crumbs, one cup corn cut from cob, one onion, one small clove garlic, and one ripe tomato through vegetable grinder twice. Season with salt, celery salt, and paprika. Fry in two tablespoons of oil, adding two eggs. Form into loaf and bake for forty-five minutes. Slice and serve with brown gravy. This loaf is delicious on vegetable salad.

### *Hot Water Sponge Cake*

Break four eggs into a mixing bowl and beat for fifteen minutes, slowly adding two-thirds cup of sugar, two tablespoons of hot water, and one-fourth teaspoon of vanilla flavoring. Mix one tablespoon of cornstarch into one cup of flour. Slowly work this into the other ingredients. Bake in slow oven.

### *Corn and Graham Gems*

Mix one cup each of white flour, corn meal, and graham flour with one teaspoon of salt. Rub one tablespoon of butter into the flour. Add two eggs and enough milk to make a batter that will pile while pouring into gem pans. Bake for twenty minutes.

### AVOID MINERAL STARVATION

Although you may eat three meals daily and enjoy "snacks" between meals, more than likely you are not well fed, probably really starving. The nerves, sinews, the very tissues of your body, cry out for food.

No day should pass without one plentiful dish of fresh, green salad—lettuce, cress, or other kind, simply dressed, with no condiments or vinegar. Eat abundantly of ripe, dried olives (fresh ones if you are where they grow), spinach, lettuce, cabbage, apples, sweet corn, cucumbers, carrots, onions, cocoanuts, figs, prunes, almonds, and cherries. These when uncooked render variously 1 per cent silicon, over 1½ per cent sulphur, over 4 per cent potassium, 3 per cent calcium, nearly 9 per cent magnesium, and almost 1 per cent of iron.

With a selection made from these foods each day, according to seasons, uncooked and unspiced, one stands a good chance of keeping up the mineral content of the body. Without the minerals, the body cannot function properly.—*The Vegetarian Magazine.*

### CORRESPONDENCE COURSES IN ASTROLOGY AND THE ROSICRUCIAN PHILOSOPHY

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

*Rosicrucian Philosophy:* We have a *Preliminary Course* in this of twelve lessons, using the *Cosmo Conception* as text book. This is followed by the *Regular Student Course*, which includes a monthly lesson and letter on the practical aspects of the Philosophy.

These courses are conducted on the freewill offering plan. For admission address, The Rosicrucian Fellowship, Oceanside, Calif.

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Cabanton, Idaho, June 12, 1923.

Rosicrucian Fellowship,

Dear Friends:

My baby is getting much better, thanks to the Helpers. I am sure now that he will not have to be operated on. Thanking you for the help he is receiving, I remain,

Sincerely yours,

—J. T.

Los Angeles, Calif., May 22, 1923.

Healing Dept.,

Dear Friends:

I want you all to know that I am very much improved in health. Will continue as you have instructed, and I want to thank you again and again for the kindness and interest you have taken in me.

No words in the English language can express my gratefulness to my Heavenly Father, also to the Invisible Helpers.

I remain,

Your sincere friend,

—Mrs. J. H. C.

Dale, Wis., April 19, 1923.

Rosicrucian Fellowship,

Dear Friends:

I must again say *I am well*. My friends are all surprised to see me well again. I had a caller today. When she saw me she said, "And you are well!" I said, "*I am*." She said, "No one ever expected it."

People cannot understand this sudden change, neither can I. I have gained 17 pounds in five weeks. Am now gaining one pound a week. Praise God and His works.

Sincerely,

—Mrs. E. M. B.

### HEALING DATES

July .....	5—12—19—25
August .....	1— 9—15—22—29
September .....	5—12—18—25

Healing meetings are held at Headquarters on the nights when the Moon enters Cardinal Signs

in the zodiac. The hour of service is about 6:30 P. M.

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

### News Items from Headquarters

At a recent luncheon of the Ladies' Club in Oceanside, Mrs. Heindel spoke on the subject of "*Woman and her Influence in the Home*." Her address was received with much enthusiasm and applause by the club members, and constituted another step in the friendly co-operation between the Fellowship and the people of Oceanside. We are happy that the time has come when a desire for mutual understanding is manifested by all. A number of the ladies of the Fellowship have joined this club.

On Sunday evening, June 24th, Dr. Franziska Lash of Los Angeles, delivered an address in the Pro-Ecclesia on the subject, "*The Story of Love*." She spoke very earnestly and eloquently on the vital necessity of purifying the lower manifestations of love, in order that the divine love of the god within may shine through its vehicles and glorify the life of the individual. Dr. Lash's address was much appreciated by the resident members and a number of visitors who were present.

On July 4th the Fellowship took part in the Oceanside parade. Our small printing press was mounted on a truck, and as it moved with the parade small circulars relative to Independence Day at Oceanside were printed and distributed among the people. The Fellowship car also was decorated and took its place in the parade, carrying a number of the young ladies of the Fellowship.

# Echoes From Mt. Ecclesia

## Giving and Receiving

“THIS IS TO inform you that although I have not sent in any contribution since December last, and have been and am still receiving instructions in both the Students' Monthly Lessons and the Senior Astrology Course, it was not due to negligence on my part or a desire to obtain knowledge for nothing, but entirely due to my financial condition. Today, however, I am inclosing my check for \$7.00 and sincerely trust that many more will realize the necessity of making sacrifices for the Fellowship work. The reason I mention others is due to the fact that recently I had the privilege of speaking to a few students, and I was surprised to see that some of them, although making a much better living than I, believe the Fellowship is rich and does not need any help. Furthermore, they intend to give only what they may never miss.”

The above is an extract from a letter received on May 20th, and the Editor feels that it may be an opportune time to say something regarding Headquarters and its financial status. So many false stories are circulated regarding the work that I feel it necessary to clear away a few of these distorted ideas.

It grieves the workers at Headquarters to know of these erroneous ideas, for many of them are making sacrifices, working long hours, some entirely without financial compensation, even supplying their own clothes from their small private income. Some in addition are even paying for their board and room. Others are working for a small sum wherewith to clothe themselves. The workers' hours are sometimes from dawn till dark. The Editor's working days are often fourteen hours long, and she has worked for fourteen years without compensation. All here are working from the love of serving and helping to relieve the heartaches of a large class of people. The mail bags are filled with letters of appeal for mental, physical, and moral assistance, which, thank God, we are able to give in most cases.

At the request of the writer the Healing Department checked up the patients a few days

ago, and out of the 1096 patients on the list 599 had never contributed even postage. Many of these patients are of that class who have given all to the doctors, and having failed to receive help have come to us penniless and as a last recourse in their search for health. But there is another class who are able to pay but who come to us with the frequent thought of this type to get healing without giving.

The Law of the Universe is that we can receive from it only as much as we give to it. In order to receive from above, one must keep his channel clear by giving to others. If one gives nothing, his line of supply becomes choked, and sooner or later he will cease to receive. Then hardship and lack ensue, which may be attributed to misfortune or bad luck, but which are in reality the direct result of the person's holding on to things for self alone. Health and prosperity ultimately do not abide with the man with the closed hand. Thus it is truly said that “We keep only what we give.”

From this it is easy to see that even from a selfish standpoint if from no other we cannot with impunity neglect giving. Many persons do not know the existence of this Law, and through non-compliance with it are ignorantly handicapping themselves in the struggle of evolution.

The remark made in the above letter that the Fellowship is rich and does not need money is based on an erroneous conception. The expenses are very large for housing and feeding our workers and for postage, printing, book-binding, letterheads and paper used in sending out the thousands of letters and lessons, office equipment to supply eighteen office workers who are lovingly working to take care of the great number of letters which must be answered each day, and for the cooks, gardeners, machinists, and housemaids required to provide the necessary comforts for these workers. In spite of the greatest economy, some months there is a deficit, and expenses exceed receipts.

Many who have visited Mt. Ecclesia have gone away with a firmer resolve to do more to help the work along. Some of our students and patients are responding generously, and are really shouldering the financial burden which others are neglecting.