

# RAYs FROM THE ROSE CROSS



## The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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

Printed by the Fellowship Press

-:- **Have You Read** -:-

*The illumined teachings of Max Heindel, the messenger of the Brothers  
of the Rose Cross to the Western World?*

DO YOU LONG TO SOLVE the riddle of Life and Death? The mystery of "No Man's Land" between lives past and to come?

*WOULD YOU KNOW whence you came? What you are? The object of life on the earth plane? Whither you are bound?*

DO YOU DESIRE TO CO-OPERATE WITH and hasten your own evolution by consciously working with the divine Agents of Destiny for your more rapid unfoldment?

*IF SO, let us help you to put your feet surely on the PATH leading to the Light. Let us send you information about our correspondence courses and textbooks; also about our evening classes at Headquarters and facilities for taking care of guests.*

Thus may you take the initial step on the march toward better things than you have ever before known.

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THE ROSICRUCIAN FELLOWSHIP  
*Oceanside, San Diego Co., California.*

# Current Topics

From the Rosicrucian viewpoint

By JOSEPH WILDAR

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

## Clean Moving Pictures

THE public may have just exactly what it wants in the way of moving pictures, is the statement of the moving picture producers, and, moreover, it gets just exactly what it wants according to this same source of information. The producers claim that if the public did not want unclean, lewd, suggestive pictures, those pictures would not be shown, and their manufacture would automatically be discontinued. On the other hand the moving picture censors, among which may be mentioned the New York State Motion Picture Commission, claim that as a rule producers are only interested in box office receipts, and that with comparatively few exceptions they care very little about the moral effect of the pictures which they show in their theatres. There is undoubtedly some truth on both sides of this question. This matter is covered in an article in the *Literary Digest*, in which a report from the New York State Motion Picture Commission is quoted:

"This class of producers attempts to appeal to the sex instinct, and is continually depicting crime and educating the youth of our land in the frailties of the human race. . . . The effect is to glorify vice and lawlessness and to make unattractive decent living, virtue,

and the observance of law. In proof the Commission relates that during the year it eliminated 3,214 scenes and 566 titles from 627 films out of a total of 9,063 films examined. The grounds for elimination were: Indecent, 624; inhuman, 924; tending to incite to crime, 1,318; immoral or tending to corrupt morals, 816; sacrilegious, 66; and obscene, 32."

The *Digest* states that the most effective censorship of vicious and lewd pictures is to refuse to patronize them. This is unquestionably true, but before this state of affairs can be realized, the public must be educated and its moral tone raised—and the moral EDUCATE tone of the public is ex- THE PUBLIC actly that of the average individual. As long as sensuality and sensationalism are the most attractive things to the average individual, just so long will the immoral moving picture flourish.

The above mentioned article also states that determined criticism will not bring better moving pictures; that denunciation of any particular film is likely to pack the house where it is shown. Therefore it advises that the proper policy to adopt is to talk less of the risque films and confine our talk to the good pictures that we see instead of the bad ones; that if we speak more of the good pictures and less of the bad, the good ones will be better supported. This is exceedingly good sense and quite in accordance with the principles of occult science. Fighting evil increases it as a rule, because anything which is held in the mind and given the power of the emotions behind it has exactly the conditions provided necessary for its rapid materialization. The occult prin-

ciple is to concentrate upon the constructive and ignore the destructive.

The question is, how can the people be educated to a higher moral standard? The Church is doing something. The Protestant Church is mildly industrious, and the Catholic Church is still holding its people in line to a certain extent through its system of discipline and its influence upon the vital body of the child before the age of seven years. The schools can do much. Perhaps this is the vital point in the whole matter. There is no reason why the school curriculum should not include instruction upon the evil effects of impure thought and suggestive pictures. Certainly the Church and the schools can work together to a much greater degree than they are doing at present.

The censorship is doing much; but there is a loud outcry against it from those people who wish to be perfectly free to foist as much filth as possible upon the public. However, this is a uni-

CENSOR-  
SHIP

verse of law and will forever remain such. Only those are above the law who obey it voluntarily and from love of its essential rightfulness. All others have to be made to obey it until they arrive at this stage. The censorship of the moving pictures is one of the manifestations of the law which must be retained until the public, namely, the average individual, has developed to the point where he becomes his own censor.

Moving pictures are wielding a tremendous influence, and it is either for good or for evil—both, of course, to some degree. Stimulation of the imagination of those who view the pictures and its education are potent factors in the situation. Imagination is the creative mental power. Therefore if we are educating our people along negative lines of mental creation, we shall have

a very bad crop to harvest later on.

The moving picture has very great possibilities in the development of the race, and those possibilities must not be destroyed or checked through the shortsightedness and greed of the agencies concerned in picture production.

### Premature Boomsday

**B**UT *it did not materialize!* Some of our overzealous and overenthusiastic exponents of the newer occult movements are led from time to time into making prophecies which are doomed to failure. This recently happened in the case of Mrs. Margaret Rowen of Los Angeles and Mr. Robert Reidt of Long Island, New York. Both of them prophesied that the long heralded end of the world was scheduled to occur on February 6th of this year, and both received a large amount of publicity as a result of their prophecies. Mrs. Rowen is the head of a seceding branch of the Seventh Day Adventists, while Mr. Reidt is apparently an independent. Both were imbued with the ancient idea that only 144,000 are to be saved.

When the prophecy failed to materialize on February 6th, a hasty recalculation was apparently made, and a second prophecy given out stating that they had missed the date by one week and that February 13th was to be the fateful day instead. In both cases, however, the sun appeared the next morning with a smiling countenance, and the prophets of doom were abashed.

Such misguided prophets as these two do the cause of the higher philosophies an immense amount of harm, because they tend to drag it into disrepute. The newspapers seized upon both of these predictions as excellent material for headlines and pushed them to the limit,

Current Topics

with the result that a matter which should have received no serious consideration from anybody became instead a topic of conversation with thousands upon thousands of people. The orthodox church points to such incidents with considerable glee, using them as arguments to prove that the new philosophies are false, when in reality such prophecies have no connection whatever with the legitimate newer philosophies.

The real reason why Mrs. Rowen and Mr. Reidt failed in their calculations is simple to the occultist. When a person begins to develop the sixth sense and becomes able to sense the spiritual realities on the invisible planes, he brings his visions through distorted, because his spiritual sight is not yet in focus. The invisible planes are the realm of spiritual causes which later materialize into concrete realities. An advanced seer can observe these causes before their materialization, and thus accurately predict future events. But it requires many years, usually many lives, and much spiritual development before one's super-physical vision is brought into true focus.

Previous to this he sees realities on the spiritual planes as through a glass darkly. He misinterprets them, because some of the invisible planes, particularly the Desire World, are the realm of illusion. Forms change there with bewildering rapidity, so that only the occultist of high development, trained along the lines of the higher occult science, can interpret them correctly. What, then, should we expect from a couple of presumably untrained people like the two prophets in question, who probably had developed some psychic vision, but whose spiritual development was unquestionably below the point where they could perceive and translate spiritual realities correctly? Both of these peo-

ple based their prophecies on Bible texts, but inasmuch as there are seven distinct interpretations of all the main passages of the Bible, corresponding to the seven planes of nature, it is easy to see how an unqualified interpreter can get things twisted.

But when may the end of this age really be expected? The Rosicrucian philosophy states that in the present Aryan or Fifth Epoch two more races have yet to be developed and run their course before the end of the age. One of these is the Russian race, which will be the seat of a very high form of civilization, probably some hundreds of years hence. The decline of the second of these races will mark the end of this Epoch, which will be succeeded by a cosmic night. Then will follow the Sixth Epoch, the New Galilee, at which time Christ will have reappeared among us and will be our visible leader, though in an etheric, not a physical, body.

Thus we may say that in any event the so-called end of the world—which will not be the end of the world at all but merely a cosmic night between periods—is at least several hundreds, and probably thousands, of years hence. Therefore we need not be concerned about it at all except from the standpoint that we know it is coming some time, and it may catch us in a later incarnation. Hence it behooves us to so live now that we may keep up with the pioneers of the race and be eligible to go onward with our life wave when the time comes, instead of being held back to await another Day of Manifestation. All this excitement, therefore, translated into practical advice, is: Let us live better lives now in order to be able to take advantage of the Great Change when it does come.

THE  
FACTS

# The Mystic Light

## The Rosicrucian Fellowship

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

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

### Heart of All

BY RUTH LOOMIS SKEEN

Painted fish and golden fly,  
Lovely earth and curtained sky,  
Birds that call from tree to tree,  
I am also one with thee.

I can sing your music too,  
I am always one with you;  
That great Mind that fashioned thee,  
Fashioned also little me.

Stars that spin their measured flight,  
Jewels of the velvet night,  
Suns that bloom like fiery flowers,  
Lighting little worlds like ours—

Through all Life the current flows,  
In the palm tree, in the rose.  
In my blood I hear you call,  
I can understand you all.

### "Eternal Damnation, and Salvation"

BY MAX HEINDEL

*(The following address was delivered in Los Angeles about twelve years ago and has never before been published. Ed.)*

**A**S WE HAVE during the week in the Fellowship a number of classes in which the intellectual side of our natures may have sway, the Sunday evening service, including the address, is intended for the heart side. You know

it is the aim of the Rosicrucian Brotherhood to combine the intellect and the heart, therefore the Sunday evening addresses should be devoted largely to bringing out the heart side, the touching of the heart strings. This is something we greatly need, more even than the development of the intellectual or head side. We are so apt in our present civilization to run along the intellectual

line and seek always for an explanation of our problems that appeals only to the intellect, forgetting that which may appeal to the heart also. Therefore the speaker will endeavor to lead you rather along a form of meditation in which the exhortations made may be said to apply more to the heart than the head, and which apply to himself as well as to anyone else.

During the past week the Elder Brother who has been the teacher of the speaker for some time, requested that the address of last Sunday be repeated in another form so that we might take up the phase of our philosophy which at present demands our greatest attention, namely, that of fitting ourselves for higher work. If we look at man as he is now, we obtain only a partial view of him, for man as well as everything else is ever becoming. Unless we prepare for that becoming, we cannot attain. It is therefore necessary that we continually have our mind's eye directed toward the future in order to know what is before us; also it is necessary to endeavor to live up to our ideals, for only as we live up to them can we in time attain to them.

When we have attained to an ideal, it is no longer an ideal. There was a time when some of us partook of the flesh of animals. Such food was obtained by a tragedy, a taking of life. Therefore we got the idea we would like to discontinue that practice, and after awhile we attained to that ideal and became what are called "vegetarians." Vegetarian food was no longer an ideal to us, because we had attained to it. So in the spiritual life there are ideals that are farther and farther ahead, and which we must always strive to keep for ideals in order that we may in time attain to and live up to the highest that is within us.

We will now touch upon the subject known in the churches as "eternal damnation and salvation." This is something we may have thought we could get

away from. We have, no doubt, in years past heard the ministers preaching of hell; telling people of the necessity of applying themselves at once to the problem of salvation in order that they might not be eternally damned. Then perhaps in distrust of such a doctrine, perhaps thoroughly infuriated at the thought that a creator would create beings in order that he might afterwards eternally torment the greater number of them, we turned away from the church to other religions or philosophies.

Some of us may have turned to the Eastern religions that teach the continuity of life and the process whereby man evolves and eventually becomes a god. Perhaps while studying these doctrines we obtained the idea of the infinitude of time to the extent that we became a reproach to the Western World, for there are those who think that the infinitude of time makes it unnecessary for them to apply themselves as we do here. The Western World has been given the doctrine which teaches "eternal damnation and eternal salvation," and although we cannot believe it as taught in the orthodox manner, nevertheless these twin doctrines contain a great truth.

The intelligent understanding of them hinges upon the derivation of the word "eternal." If we turn to the Greek Bible, we shall find the word "aionian." Taking a dictionary we find that this word means "age-lasting—for an indefinite period of time." In the letter of Paul to Philemon where he speaks of returning the slave Onesimus to him it is said: "Perhaps it was good that he might be taken from you a little while that he might go to you *forever* (aionian)." Neither Onesimus nor Philemon was immortal, so there "aionian" can only mean for a part of a lifetime and not for eternity; so we see that the latter is not the sense in which we are to take it. But in what sense are we to take it?

When we look about us in the world and contemplate the process of evolu-

tion, we may learn that throughout the whole pilgrimage of the spirit from the clod to the god there is eternal progression; that there are many stages, and many points at which the spirit rests for a time, then takes a step forward. We who have studied in our philosophy the various epochs and periods that were back of the epochs, remember that it was stated that the first real separation of people took place in the latter part of the Lemurian Epoch. There was then what may be called a chosen people; there was a certain division in the desire bodies of some of the people who dwelt in that land at that time. Into those in whom the desire body had divided so that there was some higher desire matter in their make-up, the human spirit or ego could enter, and in that way they became man as we know him today. That was the first race; then gradually there have been other races started: seven during the Atlantean Epoch and five so far in the Aryan Epoch. There will be two more in this Epoch and one in the Sixth Epoch; then we shall be through with races.

Now while this process of evolution has been going on and while this vast company of spirits have been continually progressing from stage to stage, there have been stragglers on the way. Even when we were not yet conscious, there were some who did not progress with their class, because they were not as pliable as were the others; therefore they could not take the next step in evolution. We have now come to the point where the quickest changes take place, where there is less time between races than ever before. So the Elder Brothers look upon the sixteen races in a way that justifies them in calling them "the sixteen paths to destruction."

Here we have our lesson. There is a step for each of us from one race to the next. We came through the first race in the Lemurian Epoch; we went through the seven Atlantean races, then the first of the Aryan races. We have pro-

gressed along with the others; each time we have successfully passed the point where there was a division made, and have in that manner attained salvation. This is exactly on the same plan that children in school are brought up from kindergarten to college. Some have to stay behind each year; they are obliged to remain behind and learn the lessons that they did not learn the year before; but they are given another chance. So there are always some egos lagging behind and some, more diligent than others, who are at the front.

This is the question for you and me to answer tonight: are we going to be among the laggards, or are we going to apply ourselves as we should and as we can? Having been given this wonderful doctrine, having come to know the wonderful truth of the continuity of life, are we going to hang back and say to ourselves: "There is plenty of time. We do not believe in this doctrine of eternal damnation; we know that all will be saved in time"? There will be some that will attain before others and some that will lag behind; but the question is, are we going to be a help or a hindrance to the race? We stand today before the people of the Western World as the foremost; we have the philosophy that explains in a better manner than any other philosophy the problems of life. Then the question is, are we going to use it in a practical manner by applying ourselves to live it—live it in our daily lives?

It does not matter what we believe, but only how we live; it is not a question of faith, but of showing our faith by works. Have we put into our daily lives our ideals? People about us are looking at us, and they see in us either an example of what they ought to be or what they ought not to be. Sunday after Sunday we hear these teachings, we learn the lessons of life, and we meditate upon the word "service"; but how are we living up to that ideal? Are we serving



in the world? Are we going out into the world to practice these things, to there live the corresponding life and exemplify the teachings that have been received here? None of us can say we do it to the best of our ability; we all of us fall far short. Then comes the question: Is the ideal too high? No, it is not. There is a way whereby we may live day by day to better and better advantage, which we will now mention.

Those among you who have not taken up the exercises recommended in our literature should seriously consider doing so. I most earnestly advise that you take them up, because whether we who do so notice in ourselves an improvement, whether or not it is noticed by others in the world about us, there is nevertheless an improvement. We cannot day after day review our thoughts and deeds without individually living a better life and becoming better men and women. The two Rosicrucian exercises are not difficult and require but little time; nor are we expected to take the time that should be allotted to daily labor for our self-improvement. It is as wrong to do this as to take the bread that should go to others in the family and eat it ourselves. Every kind of selfishness should be shunned. We should endeavor to improve ourselves day by day, and thereby become better men and women, thus enabling us to shed more abundant life upon the Fellowship.

The probationers who are following the exercises and who are identifying themselves with the Rosicrucian teachings in this manner will exert a more helpful and powerful influence than otherwise possible. Therefore I would urge again—and I would not repeat it were it not by special request—that as many of you as can take up these exercises and endeavor to live accordingly, for it is only as we take up and live the higher life that we can fit ourselves for the progression that is to come.

At the time when the sun passes

through a new sign of the zodiac, there is always given to humanity a new spiritual impulse. That impulse must have a channel to flow through, and that channel must be ready and able to vibrate to it. Unless there are some people ready who can receive its vibration and give it out, the teaching connected with that spiritual impulse cannot come.

We have read how throughout the past nineteen hundred years the second coming of the Christ has been looked forward to; how some in the time of the Apostles looked for His coming and thought that He was coming to establish a worldly kingdom on earth. As in the past, so down to the present time we find people looking for His coming—coming as a person. But as Angelus Silesius says:

“Though Christ a thousand times in  
Bethlehem be born,  
And not within thyself, thy soul will be  
forlorn.  
The Cross on Golgotha thou lookest to  
in vain,  
Unless within thyself it be set up again.”

As a tuning fork that is pitched to a certain vibration will start to sing when another of the same key is struck, so also will it be with us; when we have been attuned to the vibrations of the Christ, we shall be able to express the love that He came to teach mankind, and which we are inculcating by our service every Sunday evening. Until we live up to that love and perceive the Christ within, we cannot see the Christ without. Therefore let us remember the little poem:

Let us not waste our time in longing  
For bright and impossible things;  
Let us not sit supinely waiting  
For the sprouting of angel wings.  
Let us not scorn to be rushlights,  
Everyone can't be a star;  
But let us brighten the darkness  
By shining just where we are.

## The Colossal Flair

BY A. K. JAMES

**W**HAT ONE might have been inclined to call deviation from the normal in the character of Dr. Lucian Hypes, on analysis resolved itself simply into a development of the faculties common to all. His remarkable insight into human nature was admittedly the result of endless training, as was also his capacity to discern and elevate the minutest details into factors which would weld a hypothesis or motivate a hitherto inexplicable situation.

The trend of his mind with regard to modern therapeutics, however, had failed in producing any appreciable disturbance within the complacent confines of medical tradition, until marked success attended his treatment of the neuroses of war. Reports were undetermined as to what specific factor he owed his results, the majority of his critics favoring an opinion that a modification of radio-therapy had been the method of choice, while the rest inclined to belief in the probable discovery of an entirely new drug. Only to those who knew Hypes best was left the certainty that it was neither of these; that the personality of the man would not be encompassed within the span of recognized remedial agencies.

The announcement with which he heralded his return simply stated that he "was prepared to take care of a limited number of patients, placing at their disposal a wide experience and unequalled facilities for diagnosis." To his friend, Dr. Shandon Storres, Hypes' communication gave food for deep conjecture. "I wonder what he's got onto now," he reflected thoughtfully, "and why 'limited'?"

He availed himself of the first opportunity to seek out the old brick house which Hypes had rented on his return,

and found his friend engrossed in superintending the installation of some newly arrived equipment. Brownd by exposure and with every muscle of his lean body obedient to his need, the animation of his countenance completed an ensemble of perfectly distributed and dominated human energy.

Storres advanced with hand outstretched. "The same old Hypes, by George, with brains in his fingers and a dynamo in his cranium! Not even the army . . . ." but Hypes had him in a grip of welcome.

"Shandy, by all that's good! Go and sit down in that little coop back yonder till we assemble this plaything of mine; she's skittish if you cross her wires, and you might get two kinds of a shock on premature contact." Ten minutes later they were alone, covering the ground since their separation.

"So now you intend to specialize in neurology?" hazarded Storres, as casually as his curiosity would permit.

A gleam shot into Hypes' brown eyes. "Yes—and no. I shall specialize in mental work of course and in every other branch of medicine."

Storres straightened in amaze. "Good God, man! What do you mean? Are you a whole staff of consultants?"

Hypes smiled thoughtfully. "Yes, in *this* hospital at least, and when I specialize, the word means something." Storres waited, Hypes continued quickly: "You know, Shandy, what I've always preached, that modern medicine is a rank game of commercialized guesswork—no, don't protest. I know what you'll say, that the majority of doctors are estimable men, doing their best against tremendous odds — tremendous odds I'll grant, because the bulk of the public make it as difficult for us to treat

them as they possibly can, but to have our activities limited by our patients' veracity is medieval and humiliating."

Storres spread out his fingers with a helpless gesture. "What are you going to do about it?" he queried whimsically.

Hypes turned to him gravely. "Shandy, you know what I think, and they gave me a chance to prove my point. I'm through tinkering with the body, and I now do business only with the personality inside it."

Something like a vague fear lit up Storres' eyes, but was allayed as they rested on the calm, confident man who addressed him. "I never took you seriously, Lucien. Just what do you mean?"

Hypes rose and walked thoughtfully to the window before he spoke. "Come here," he said, as he drew back the curtain, and together they looked down into the street. "You see that man with the trunk, who just brought my machines?"

"Sure I do. it's not difficult."

"No, I'll grant he's visible to the naked eye; nothing ethereal or indefinite about his type. Well, suppose you were called upon to provide him with nourishment and an evening's entertainment—what would you select?"

"Why," said Storres, puzzled, "I hardly know. Something violent I suppose, with garlic, strong drink, and a jazz band."

Hypes nodded. "Now look at the girl tripping by. What would you choose for her?"

"Ah!" said Storres, "if you mean that little bit of gossamer with the exquisite feet, I'd feed her on butterfly wings and dewdrops."

Hypes smiled. I see you get my point that there's a difference in personality; yet if they both came to your office with a similar malady which fell within the confines of your ordinary experience, they would receive from you treatment approximately the same. Possibly they would be hospitalized in a common environment, and would be given standard

doses of strychnia or bromide or what not, and from both you would expect a favorable reaction."

"If the same malady masqueraded under similar symptoms, why not?" protested Storres.

"It was a question of the same sensation masquerading as hunger in each of their stomachs a few minutes ago, but you didn't propose to appease it with the same bill of fare! Listen, Storres, I'm not the only man coming round to the opinion that the conquest of disease, physical or mental, calls for closer observation and more accurate study of the personality. I read that yesterday, from a man who knows, too, and from another one who admitted that after we're through curing the body, there are scars on the spirit that we never touch or understand."

"I read that, too," said Storres, tractable under corroboration.

"Why not?" pursued Hypes. "We spend years learning symptoms out of a book, and give ten minutes to the man who comes to be cured of them." He had resumed his seat and leaned forward earnestly. "The personality which inhabits this aggregation of atoms we are pleased to call a body is the only thing we own *not* in common with the rest of our fellows. In fact, it is you, or I. Elusive as it may be, I contend that it is reducible to mathematical equations; in other words, you must get the number of the vibration of the entity before you can treat your man."

"Sounds simple, but I confess I'm out of my depth; classifying into types is about as far as I go," said Storres.

Hypes continued: "You wouldn't hang a man because he belonged to a type, but you would on his thumb print. Well, advance the analogy of your Bertillon system several hundred degrees into scientific research, and perhaps you'll believe that I can furnish you with an exact key to the dweller that is in your flesh."

Storres looked grave. "Then you con-

tend that every element comes within the scope of scientific investigation?"

"Absolutely. What else was meant by the reiterated admonition of the Sages, 'Know thyself'? The organic and the psychic are reducible to the same terms; a fear and a toxemia record the same result. The old Elixir of Life of the ancients was simply the calculation of the number represented by the entity, together with the knowledge of how to avoid the impact of every inharmonious vibration."

Storres shook his head. "Sounds great, but you'll have to show me, Lucien, old man, you'll have to show me!"

Hypes rose with his guest. "I'll do it. But you know there's no crowded waiting room to this game. I figure on curing twelve patients a year."

"One a month!" Storres stared. "Ye gods, man, what'll you live on?"

Hypes grinned. "If every M. D. in America restored twelve persons to perfect physical, mental, and emotional activity, it wouldn't make such a bad showing in a year, and he wouldn't starve either."

Storres was nettled. "I suppose not—if he picked his cases."

"You've got me wrong," broke in Hypes. "I meant that if I'm right in my deductions, the majority of us use money for the purpose of slow suicide, lethal doses of imagined necessities that finally clog the circulation. My equipment is of course enormously expensive," he continued, "but I expect to help with it by offering my services to my colleagues as consulting diagnostician—if they'll have me," he finished, sarcastically. He approached a machine of bewildering intricacy, and turned to Storres. "Let me introduce you to the most exquisitely delicate apparatus ever invented; I won't say 'perfected' because I expect to keep refining it till I can register the entire realm of human activity on every plane. See here ....."

To Storres some hours later the whole

interview had a touch of something so fantastic it would have seemed the fabric of a dream had it not been for the dominating figure of Hypes and the actuality of his weird instruments. The strange theory his friend had expounded and supported, the compelling evidence of that gossamer yet relentless mechanism, hung over his intelligence with an insistence he could not disperse. If Hypes were right, then the rest of them were working backwards through a multiplicity of effects which they could not cure to causes which they neither discerned nor understood. In any case this power of penetration to the human ego must prove of overwhelming significance. Hypnotism, the nearest approach to invasion of the inner sanctuary, was crude and capricious in comparison with Hypes' flawless methods.

Whether Hypes himself in his denial of any element, human or divine, which could elude his manipulation, was at that time alive to the stupendous effects of his intrusion is uncertain, but that in the succeeding months he became aware of results beyond his calculations can not be questioned. In his brief meeting with Storres he said little further than that he was following out his intention of giving intensive consideration to a small group of patients. The criticism evoked by his irregularity disturbed him not at all, for with the high degree of concentration he had developed he rarely permitted his mind to dwell on it. In his opinion his colleagues stumbled through a field of a thousand tracks, while he himself pursued a straight road, directed by a light which increased as he advanced. Under the intensity of his supplemented intelligence disorders were arrested, dislocated elements united, and every process of repair took on new life.

To Hypes the restoration of physical integrity in his patients was only what he anticipated and provoked no thrill, but as the months went by, increasing his experience and confidence, it seemed to him that he was eliciting a response

from some activity he had not reckoned with. "It would be a great thing," he said to himself, "if I could prove that extremely rapid vibration will produce results similar to the emotions, and that I can influence the development of character by currents so directed that the whole personality would be mechanically unfolded and controlled. But to prove that would require prolonged experiment on one individual, unhampered by interference or restraint; it would be no use to expect such a theory to be accepted on plausibility without any evidence."

By this time his tiny hospital was in full running order, and always besieged by would-be inmates for the rooms he maintained. Many tales were circulated among the curious of the extraordinary preparations made for each newcomer, varied schemes of color and lighting playing an important part in supplying the needs of the patients. Of assistance he required but little, but would have experienced no difficulty in obtaining any amount, for with his notoriety sprang up a number of aspirants desiring to study the "Hypes Method" at first hand. But as simplicity in living, and self help, ranked high in his regime, there was a dearth of the regulation snowy-capped attendants in the old house. So Hypes was free to pursue his course undisturbed, working, studying, testing, and thinking.

Matrimony being remote from the accepted ideas of him, he electrified his circle of acquaintances one day by the brief announcement of his marriage.

"Nance Kimborough, of all people," breathed Storres to himself; "the attraction of opposites, by Jingo!" He recalled the girl as he had known her all her life: angular, athletic, unsentimental, her saving grace a sense of humor. "Well, there's one thing," he reflected, "Lucien prides himself on making no mistakes in character, but if I made a guess, I'd say that Nan's number was zero, or anyway below freezing point."

He did not see Lucien and his wife for some time, but when he finally did, he wondered vaguely how it was he had not noticed that she possessed a certain degree of attractiveness. Lucien, in spite of a subdued elation, looked tired.

"Mrs. Hypes, you should take that man of yours off for a holiday," he said; "this twenty-four hour shift he puts in is wearing him out."

"Nonsense!" struck in Hypes quickly. "Don't pay any attention to him, Nan."

Mrs. Hypes finished her tea before she answered. "I won't," she returned. "Lucien knows what is good for him better than I do, Dr. Storres," she said coolly.

Storres was puzzled. "The same flinty old Nance," he thought, "and yet I could have sworn she had softened."

Hypes rose from the table and turned to his guest. "Let me take you round my place a little, Shandy; it will interest you. Nan, do you care to come?"

The girl made a mock gesture of horror. "No, thanks! I don't mind helping with your machines, but that's as far as I go."

That any one could be so intimately allied with a man and yet so at variance with the interests of his heart seemed strange to Storres, and he noticed with some perplexity that Hypes appeared neither surprised nor ruffled. Just what phase of his existence was supplemented by his wife Storres could not determine, but that every point of life contacted by his intellect was filled and satisfied by his scientific viewpoint and ambition was manifest every step of the way.

Storres was amazed by the infinitesimal texture of the evidence which provided Hypes with a basis on which to regulate every shade of the treatment of his patients. The result was undeniable, not only on the testimony of grateful lips, but by black and white record and visible proof. That the procedures responsible were so minute in detail and

prescribed with such extreme care was to Storres the outstanding marvel. Hypes expanded under the ever growing wonder of his friend.

"And the great thing is I'm just beginning, Shandy. Every day some new possibility quickens under my touch, some avenue that was closed lets down a little of its barrier."

"Where do you expect to stop?" asked Storres suddenly.

A gleam dawned in Hypes' eyes. "Why stop at all, Shandy, when one is on a good road?"

"True," answered Storres, but something vaguely troubled him.

"The basis of my treatment," said Hypes simply, "is somewhat analogous to making an autogenous vaccine, only instead of bacteria I take elements of the personality. Relatively, germs are the size of rabbits compared with the ephemeral constituents of the most important part of our total. Roughly speaking, if you can instill into an individual enough of his own essence to counteract every invasion, not only will every repair be promoted, but the potentiality of each cell in his organism will be unfolded."

As Storres watched Hypes' keen face, he could not refrain from asking himself wherein could be the bond which held this man in marriage? Engrossing as his theories might be, their significance paled to Storres in the light of this aspect of his friend's personal life. That the two were inextricably connected he never for a moment dreamed; and it was uncomplicated curiosity to witness the outcome of this oddly assorted union which made him cultivate the habit of seeing the pair, and which was responsible for his close observance of the details of their lives.

That marriage exerted a beneficent change in the disposition of Mrs. Hypes was evident to all who had known her in her single state. A humanizing influence manifested in her viewpoint, the angularity of her frame became less ob-

trusive. To Storres the change was reducible to an orthodox explanation, with the one irreconcilable feature that no amount of softness in her nature appeared to increase her affection for her husband; and from a cool indifference in his presence Storres marked the faint dawn of a shrinking timidity. "She'll grow out of that," he said to himself sagely, "she's newly born to her emotions and doesn't know what to do with them, like a child waking up to find that what it thought were toys are alive. Lucien will be everything one fine day." Little did Storres dream how remote was his prophecy from fulfillment nor of the sinister undercurrents which moved relentlessly as the soul of Nan Hypes unfolded.

The means by which Dr. Hypes contrived to make his wife a subject for experiment were encompassed by habits he had instituted in their early married life of appealing to her for aid in the adjustment of his numerous devices and machines. "You're a pretty normal subject, Nan," he said casually, "and they're rather hard to find; you can help me out in regulating this cylinder."

Little by little he had accustomed her to placing herself at his disposal, until it became part of her morning's routine to assist in the assembling and testing of the appliances required in the day's work. That the use of her sensibilities as a gauge was a loan fraught with any personal significance or hazard never dawned on her, so carefully did Hypes conceal the method and intention of his activity, and so completely did he subdue the ruling passion of his life. If once the evidence of his interference became unmistakable, he felt that he could wait; it was only a question of time, and each day was only one more in which to triumph in his handiwork.

*(To be concluded)*

A man's life consisteth not in the abundance of the things which he possesseth—*Jesus*.

# The Occult Basis of Folk Stories

## Including the Fairy Story

BY AMELIA BROOKS CHASE

**W**HAT GROWN-UP cannot look back to the keen enjoyment of folk stories and fairy stories in the days of childhood? And many are glad even in mature years of the excuse of a juvenile audience to once again live through the thrills of climbing with the hero up the glass mountain, finding the hidden jewels at the bottom of the lake, or awakening the sleeping princess. Why have these tales persisted through the centuries, becoming classics that bob up in every country, clothed often in differing verbiage and with trimmings according to the customs of the country in which they are told, but always having at the heart the same idea?

To the student of occult truths the answer is easy. To him these truths project themselves out of many of the classics of all the arts: the Wagner operas; some of the Shakespeare plays; the Bible; the Hindu Puranas; the Vedas; the Greek myths; the poems of Milton, Dante, Goethe, and others; statuary, paintings, architecture, carvings; ancient hieroglyphs of Egypt; the round towers of Ireland; Druid ruins and mounds. All these are as an open book in simple language to the earnest student of the teachings as given by the Elder Brothers of the race.

Of them all the fairy story, perhaps, demands first attention, because it reaches the mind in its plastic years. The fairy story as we have it today in America is based on remnants of folk lore that can be found in every nation, civilized or barbaric. The brothers Grimm, Hans Christian Anderson, and Andrew Lang have handed down to us precious truths hidden in glittering spangles that ever attract and fascinate. These writers should early have a place in the growing library of every child,

and at a suitable age it should be pointed out to the child what such stories really are: not mere figments of the imagination designed solely to entertain, but coverings for vital truths. This will make it easier for the child to be attracted later to the deeper philosophical teachings of mystic wisdom. It will help safeguard it against any wave of materialism or skepticism that may come its way later.

Folk and fairy stories were not concocted for physical children but for mental children: children of the race; humanity when it was young. They were originally given by great spiritual leaders, who stayed close to humanity at the daybreak of mental life so that when humanity returned at sunset to the house of its Father after journeying afar, it would not have found the way too hard. As these spiritual leaders retired more and more into the background, the source of the folk stories was forgotten in the glaring noonday of materialism, but nevertheless humanity has hugged to itself some pretty remnants that have amused it. The kernels of sweet, nourishing truth are still in the folk story today, always waiting, for there are still child minds in adult bodies all over the globe lured by the pretty outer covering, and there are adult minds in child bodies which can be greatly aided by these stories to early pick up the thread of the pattern they came to weave.

"It is perpetually a truth," says Herbert Spencer, "that accumulated facts lying in disorder begin to assume some order if an hypothesis be thrown among them." This principle is followed by scientists when they have no antecedents from which to work and they wish to find a base or an underlying law. Therefore we shall be strictly scientific in

applying to the seemingly disordered facts of the folk and fairy stories a hypothesis to see if we can make some order out of them. In fact, we shall "throw among them" two hypotheses. Note then that they immediately begin to assume definite forms much as the pieces of colored glass in the kaleidoscope when turned. When we have finished, we shall have a beautiful pattern, and it will fit all of them.

The first hypothesis is that there is a path of initiation into the spiritual mysteries of life which every human may tread, nay, must sooner or later seek or be left behind; that the treading of this path from the very entrance is fraught with tests and disciplines and overcomings and glorious renunciations and sacrifices, with growth as reward at every successful step of the way. It is the Father's way of bringing His children home to Him, rich in understanding of others because of their own experiences, so that they may help the backward ones on.

This hypothesis of initiation runs through all folk stories, no matter in what country or language they appear, regardless of minor interpolations and additions. In the tales we clearly see an outline of a traveler on this path of initiation and the vicissitudes that beset him on that path; the temptations; the struggles in darkness with the goal at times indiscernible and again seemingly forgotten; the illusions of the lower mind and the senses, which beckon as traitorous wills-o'-the-wisp to swerve the traveler from the narrow and rugged path of his choice.

The soul itself is this traveler. True, all will in time reach the Father's house and journey on with Him to other lands, but it ordinarily takes aeons of time. Those who elect to complete the journey in a very much shorter time are said to be traveling the path of initiation. They are able to reach out a hand and help those who may be lost on the longer, darker journey. Some who start on this

"straight and narrow path," as Jesus called it, grow weak and fall back, but those who persist past a certain point begin to see afar off a dim, shadowy radiance that presages a brilliance, an effulgence, that they must at all hazards reach. Many of us have taken some of the minor initiations, returning again and again to continue the journey after the rest between efforts when we paused to dream over the successes and plan to overcome the failures.

Symbols, the visible figures for invisible facts, occur again and again in the folk and fairy stories, just as they do in our own Bible and the Scriptures of all the other root religions. They form a regular code, so that the reader with the key opens the inner, secret meaning. The ones most often met with are water, symbolical of the desire nature; material riches, denoting the physical nature; the stepmother and sometimes the witch (the latter even occurring in the Bible), who hamper and restrict the neophyte until he overcomes them. They are the restrictions of destiny, the debt under natural law, the debit account which must be balanced, whether the account was opened in this incarnation or some past one.

The good fairy is benefic destiny, although we know that even our so-called malefic destiny is, after all, merely a prod to push us on to the right way and so is really benefic. But the good fairy is our credit side of the account, and appears often to get us out of a tight place, just as she does in the fairy stories. Then there are the three brothers and sometimes the seven; or it may be sisters. These symbolize the physical, desire, and mental natures or bodies in the first case, and the seven sheaths of the ego or the seven planes which he must master in the second case. The marriage with the prince or princess, as the case may be, is the union of the lower with the higher self.

Recall the marriage of Cana and the turning of the water into wine of the



Christian scriptures. Recall also Aladdin's lamp and the statement of the Christ that if the eye be single, the whole body will be full of light. Truly, when the single eye in the center of the head is lighted with the oil of transmuted sex force, one can be transported where he will, and great riches are his—soul riches.

In many of the tales occur the three or the seven difficult tasks to be performed ere the candidate can receive the reward. These appear to symbolize certain stages on the path of initiation. There is also frequent mention of shoes and boots and feet and footsteps, as Hop O' My Thumb's seven league boots and Cinderella's slipper. In the Bible we find Jesus washing the feet of the disciples, an act of lowly service, also the caution to remove the sandals when on holy ground. The astrological student and the Mason should both readily recognize this symbol but, alas, they seldom do. This foot and shoe symbol is an intensely interesting and important one. In one sense it may be taken as the symbol of service; lowly offerings to humankind without material return. Service is the first step on the path; it opens the door to it.

In this listing of some of the symbols let us not forget the tree that appears in so many of the wonder tales and also in the Bible. First there is the tree from which Cinderella asked her father to bring her a sprig, to which she prayed in secret three times a day. Other tree symbols are the great forest which swallowed up Hansel and Gretel, the Babes in the Wood; the marvelous bean stalk up which Jack climbed to slay the giant (his lower nature); the single tree that sang to the orphaned girl; the vineyard mentioned by the Christ; the tree in the garden of Eden; the tree of life; the tree of wisdom—wisdom from the many experiences of many lives stored in the tree of the physical body, whose trunk is the spine and whose branches are the brain and nervous system.

Note the fish, birds, and serpents that appear again and again in both the religious and supposedly fiction account of the above idea. We find the bird symbol all over the globe, from the Aztec and Toltec ruins of South and Central America and Mexico, up through North America into far Alaska; likewise all over Europe and Asia and down into Africa. It varies from the crudest rock carving to the skilled artistry on the effigy of the Egyptian initiate, which bears the serpent, symbol of the creative or sex force, and the falcon, symbol of soaring flight, thus denoting that the wearer had soared above the limitations of the serpent; in other words, he had raised the creative force up and used its oil to light the lamp in the upper chamber, thus producing true or positive clairvoyance.

The story of Cinderella and the Glass Slipper very plainly carries the initiation story and will serve for illustration of our first hypothesis. Cinderella, the soul on the path, is relegated to a lowly position of servitude and abuse by the stepmother, necessity, while the two sisters, the physical and desire natures, torment her. Her father, the source of the soul, promises her a gift as he leaves for a journey. While the two sisters crave material riches, Cinderella asks that her father bring her a sprig from the first tree that brushes his head. Thus she prays for wisdom to guide her rather than for material riches for the lower nature. She chooses the more permanent riches of the higher life, enduring the taunts and derision of her sisters for so doing. On receiving the bough she visits it in secret three times a day and asks it to rain down on her the necessary patience and wisdom. The latter is the stored-up wisdom in the treasure house of the soul from many past lives.

Here are shown the three stages on the path, and note that they are secret, as are ever the journeying and promotions of a candidate. He does not proclaim his mission to the world except in very rare

instances when he has been chosen to carry to the world a light from the Elder Brothers, but he stands out in an unmistakable way and bears every evidence of having support back of him. He seeks no glory or power. He is in the world, patient and tolerant and understanding of it but not of it. He has a goal and he knows it, while others do not. This would be symbolized by Cinderella's secret comings and goings to the ball, made possible by her fairy god-mother, her benefic destiny.

Then we see the setback. On the third night she disobeys and overstays her time (many a candidate on the path has stumbled at the third great initiation through disobedience to his own higher self.) But it was the slipper, the symbol of service, that eventually united her to the prince, the higher self. Service heaped high balanced the mistake of a later time. The slipper would fit none other than its owner, because one cannot possibly reap the reward of another, be that reward painful or pleasant. When we have bestowed upon us discomfort seemingly through the acts of another, it is because we have earned it, and that other is merely the means of bringing it to us.

In its travels this tale as well as others has taken on an account of the doing of the nature spirits or elementals. They help to make it interesting, and this has insured it length of life and virility. This brings us to our second hypothesis, namely, that the invisible world around us is peopled with invisible creatures—fairies they have been called. Accounts of the pranks of and aid rendered by these invisible creatures appear in the myths, tales, and fables of all nations. We know them by many names, the most familiar being elves, trolls, fays, goblins, nixies, banshees, moss people, and little people. They have even crept into American literature in the very popular form of Palmer Cox's brownies and Rose O'Neill's kewpies. In the Jewish Kabala the nature spirits were

known under the general name of shedin and klippoth, and were divided into four classes. The Persians called them devs, the Greeks demons, and the Egyptians afrites.

Iamblichus, the great theurgist of the Neoplatonic school, taught that they appear to us in reality. Many of the poets mention them: the American Longfellow, the initiate who wrote the Shakespeare plays, and William Bulter Yeats. Yeats divides them into three classes: the evil forces or dark folk; the elementals with no sense of right or wrong—no moral nature as we would say; and the angels or devas. Many of the Irish see them quite commonly; the man in the throes of delirium tremens sees the most terrible of them as his alcohol exhalations attract the lowest; and most children really see them, but are soon ridiculed into forgetting them.

Many are quick to deny what they do not understand and say there can be no such thing, while in the next breath they speak of the handiwork or grandeur of nature. Well, what do we mean when we say nature? We mean the working of God in His universe. And how is that work carried on? The God of all has below Him a vast graded hierarchy to execute His law: cherubim and seraphim, elohim, archangels, and angels; shining ones and messengers of grade upon grade from lofty, inconceivable glory and magnitude down to the tiny nature spirits that build the elements around us. All live and gain their evolution through taking part in the divine distribution of justice. They administer divine laws. They obey our thoughts, whether constructive or destructive, for it is a law that man is the ruler of his own destiny. Thus when he thinks destructively, he summons these elemental forces of destruction, and they destroy his health, his success, his happiness, and his hope, until the very agony of their torments goads him to turn the other way and call by thoughts of kindness and sweetness and patience and

forgiveness the constructive forces. Thus does even destruction clear the way for mighty building, and all is good after all.

These elemental forces receive our unuttered prayers, which all acts of service are, and hand them on to the Throne of Grace, whence they return to us with showers of blessings; or as the result of fleeting thoughts of anger or unkind criticism they plunge us into the depths of sorrow. They are the keepers of the records; it is they who write our names in the "Great Book"; they guide us to the nation, race, and family of our earning; they give us cyclones and floods, mighty oaks and velvety pansies, nourishing crops, a faithful dog or horse, and the very vermin which prey upon us—all strictly upon our own orders.

The fairies in the Cinderella tale are of the lesser order, and are evolving creatures with a definite place in the economy of the universe and with a definite goal ahead of them. They never become human, although in the exquisitely beautiful story called "Undine" that does happen. This classic from the German was filmed some years ago, and the wonder is that more of the fairy stories of this sort are not shown instead of the nauseating sex dramas. But the people get what they support. Perhaps this was not well supported by the public. In Charles Kingsley's "Water Babies" there is another version of human intercourse with the water sprites.

Roughly, the nature spirits may be divided into the following classes: First, the gnomes who work in the earth or soil, building rocks, metals, and precious stones. They build mountains and plains, shore lines and quicksands. The second group is that of the salamanders, who give us a cheery grate fire, a forest blaze, or a theater holocaust. Then come the undines, who live in every drop of water from the babbling brooklet to the greatest tidal wave that engulfs a vessel with all on board. The last are the

sylphs, said to be the most powerful of all. They can disport themselves in a gentle, cooling zephyr or in a sudden devastating tornado that swoops down upon the earth with little or no warning. Each of these classes is presided over by a being whom the oriental calls a Deva. It is to this Deva that he prays when he wants rain or an abatement of the wind. In a way they are gods to him, but he recognizes their true place in the scheme of things, and realizes that the God of the universe is far, far beyond them.

It is not only in olden times that these elemental beings existed. That idea has crept in because man's materialism and skepticism have blinded him to the finer vibrations about him. Complexities of modern life with its clanging noises, hideous blocks of brick and stone dwellings, crude, glaring color effects, debasing entertainments, greed, feeling of separateness, and doubt of everything not seen with physical eyes or felt by the physical senses have so dulled man and built such a barrier between him and ethereal things that he is impelled always to say, "Prove it to me." Patience, poise, and a turning of the consciousness inward would prove these things to each. On the occult path all proof is personal only.

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

## Utilizing Our Thought Power

BY ROLAND WILSON

**A**CCORDING to our thoughts, so shall our days be. The visible universe was first a thought in the mind of God. Then He uttered the Creative Word, a *sound*, which marshalled matter into forms, and spirit manifested as the life within those forms. That was the process of creation, and, man who is made in the image of God, creates in the same way to a certain extent. He has the ability to think, he may voice his thoughts, and he may materialize them by molding physical matter according to their pattern. But the time is coming when man will create directly by word of mouth. He is now learning to create by physical means, so that when he becomes able to use the word to create directly, he will know how to apply it to physical matter. This training is absolutely necessary. The physical world is the only place where he can get it. This answers the often asked question as to why we are here and what the purpose of life is.

The mind is the link between the spirit and the outside world. Therefore by developing our brain we aid our spiritual progress, for the spirit needs the best possible of instruments through which to function. The brain is developed by using the precious power of thought, for thought exercises the brain, and exercise or use is essential for growth of any kind.

Millions of years ago in the latter part of the Lemurian Epoch the body became upright, and the ego then became able to dwell within it and control it. This in itself was not the object but only a means by which the ego might express itself through its instrument and thereby gain soul power. Sense organs, a larynx, and above all a brain had to be built and perfected. This was achieved

at the cost of half the creative force, but in return man gained the power to create in the physical world, the desire world, and the world of thought. This point marked the birth of the individual. Reasoning power was gained at the cost of temporary loss of spiritual insight. This was necessary, however, in order that man might be able to function independently of outside guidance.

In time the higher powers will be regained when through experience in the physical world we have learned to master the mind and desire body. This is the reason why the occult student who truly aspires to these higher powers gives a great deal of attention to material things, for he knows that by concentration on his work, whatever it may be, he will be better able to master it and extract from it the lesson which it was intended for him to learn. Then he will be ready to pass on to higher work. To our material minds this may seem a slow means of progress, but there is no shorter way. The longer way is to be indifferent to material things, doing our daily tasks in a listless way and giving them as little thought as possible.

Few people realize how great a power thought is, or surely they would use it more and to better advantage instead of allowing it to run to waste undirected, accomplishing nothing through lack of concentration. We all possess this power, be our station in life what it may. We have it in exactly the degree and proportion that we have made use of it in our previous lives. It grows according to what use we make of it now. The more we use it, the greater power we possess. Almost anything that will make a person do some real thinking for himself is of value. The materialization of one's thoughts will teach him whether or

not they were in harmony with divine law. A book in itself can do one little good, but if reading it stimulates him to think better, it serves its purpose. We must not be dependent on others to do our thinking for us. Neither need we be afraid of our own thoughts; give them expression, do not suppress them. If we do not have respect for our own thought creations, we should change them for better ones.

There is a definite method by which we may change our way of thinking: *First*, we must have a strong desire for better thoughts. For instance, we should think of all that expresses beauty in life; we should look for beauty wherever we may be; it can be found. Above all, we should strive to create something beautiful every day: make somebody's life a little more pleasant by a kind word or act; make our physical surroundings more attractive, not by hating that which may be ugly but by replacing it with something better. *Second*, substitute good thoughts for poor ones. Don't fight the thought that you would not have. That will prolong its existence, and besides it is not worth a fight. Use your energy to better purpose: just treat such thoughts with indifference, and they will die of starvation. Be sure, however, to replace them with better thoughts, and keep busy by putting them into practice.

Desire and its opposite, indifference, furnish the key for gaining control of our thoughts. Desire will eventually attract whatever we consistently keep our minds upon; hence the great need that our desires be pure, beautiful, and beneficial to the human race. Desire is also a great aid in concentration, which we are so often told to do but without being told how. If we try to concentrate on one thing while desiring another, failure is assured. It is essential that we desire with all our heart and soul that upon which we concentrate. Then if this is backed by a strong will to do the necessary work on the material plane to

materialize it, nothing will ordinarily prevent success. The power of indifference may well be emphasized. This is the power that withers up and kills. Hence it is valuable for destroying evil, which it does without unnecessary fighting. Many engage in the latter with the result of a nervous breakdown, for they have suppressed thought which must have an outlet if not transmuted by action. As the same law works for good or evil, we must use great discrimination that we do not show indifference to that which is constructive and good for it tends to destroy it. By showing our interest and appreciation, however, we help along any good that we may contact, and at the same time we form the habit of looking for the good in everything, which is a very important occult principle.

Thought plays a big part in our health. Thoughts of fear, worry, anger, and desire will poison the blood and lower one's vitality, thereby making it possible for disease germs to bring on illness at the first opportunity presented by such things as dampness or cold weather. These are often blamed wrongly for sickness, whereas they are merely the means of precipitating adverse conditions caused by wrong thought. Blaming the weather for our troubles can do no good; we should look within, and there the real cause may be found. A perfectly healthy mind and body will not be affected by disease germs. Having nothing to feed upon they cannot live and are expelled from the body. Keeping our minds clean and positive is the best method of gaining and maintaining good health. It is also most essential that we have happy thoughts, full of good will, at mealtime, for they greatly aid digestion.

The universe is under just laws. We are exactly where we are because of the use we have made of our thoughts in the past, and we also have the power to be what we would be by the same means. Surely there could not be any better law

than this. We have the control of our own thoughts, therefore we have no just cause to complain about anything that may come into our lives that we do not like. We alone have been the cause of it. For instance, consider the person who imagines that other people are looking down upon him. How little he often realizes the unhappy destiny which he is laying up for himself. The law of cause and effect always works, and such thoughts if persisted in will sooner or latter cause people to actually look down upon that individual, perhaps with no outward apparent reason for so doing. Looking for trouble when there is none will in time bring it. This is the destructive side of imagination. We need not allow personalities to affect our happiness or poise. They have the power to injure only in the degree that we allow them to do so by our thoughts.

It is highly advisable to have lofty dreams and high ideals. If these are persistently held and efforts made to transform them into concrete realities, success will follow. Concentrated thought and hard work will bring their reward. There is no short-cut to nor easy method for success. It requires persistent effort which may be made hard or pleasant according to the way we think.

The aim of the preceding is to awaken us to a realization of the power of thought, in order that it may be used, not only for our own upliftment but also for greater service to others and as a guide for the intelligent expression of the heart. Thus may we realize the ideal of a sane mind, a soft heart, and a sound body.

### An "If" For Girls

(With apologies to Rudyard Kipling.)

If you can dress to make yourself attractive,  
Yet not make puffs and curls your chief delight;

If you can swim and row, be strong and active,

But of the gentler graces lose not sight;  
If you can dance without a craze for dancing,

Play without giving play too strong a hold,

Enjoy the love of friends without romancing,

Care for the weak, the friendless, and the old;

If you can master French and Greek and Latin,

And not acquire, as well, a priggish mien;

If you can feel the touch of silk and satin

Without despising calico and jean;

If you can ply a saw and use a hammer,  
Can do a man's work when the need occurs,

Can sing, when asked, without excuse or stammer,

Can rise above unfriendly snubs and slurs;

If you can make good bread as well as fudges,

Can sew with skill and have an eye for dust,

If you can be a friend and hold no grudges,

A girl whom all will love because they must;

If you some time should meet and love another,

And make a home with faith and peace enshrined,

With you its soul, a loyal wife and mother—

You'll work out pretty nearly, to my mind,

The plan that's been developed through the ages,

And win the best that life can have in store;

You'll be, my girl, a model for the sages,  
A woman whom the world will bow before.

ELIZABETH LINCOLN OTIS.  
(In the *Osteopathic Magazine*.)

## The Spy System in Prisons

“THE meanest man in the whole world is the stool pigeon, he who betrays his comrades, whether in or out of prison. It is known that tale-bearing is officially encouraged and rewarded in some prisons, in fact this is said to be very general. Honor among and between individuals is a sentiment absolutely essential for the preservation of society, and while like other good things it may at times be put to base uses, it is in itself never base. Trust—that is what holds us together, and the encouragement of the opposite sentiment, no matter on what plea, no matter whether without or within prison walls, is the introduction of a corrupting element which will in the end play havoc with all that is worth while in civilization. To distrust is to become an enemy of society, and the prison management which encourages distrust among its inmates is making them enemies of society. Many a man has proved himself worthy of distrust for no other reason than that no one had faith in him. Had he been trusted, he would have risen to deserve it.

“The profession of the detective is not of necessity a dishonorable one. There are innumerable ways of finding out what one needs to know without a breach of trust, and without causing others to commit such a breach. But the man who intrudes himself under the cloak of friendship among those whom it is his direct object to injure cannot by the remotest stretch of fancy be called an honorable person, no matter what his ultimate aim may be. Were he truly honorable, he would be incapable of betraying others. More and more our social system is coming to depend on this betrayal of confidence. Our government employs human vermin of this sort, who worm themselves into the confidence of others, often acting as provocative

agents, leading their victims to commit offenses which they would otherwise not have thought of, in order to make out a case against their associates. Further, the confidential secretary is required in court to betray his employer; the telegraph and telephone companies are required to render up the most sacredly confidential matter passing through their hands. It is but one step further to opening sealed letters passing through the mails, and in fact, this is already done. Today we still respect the sanctity of what is communicated to the priest, to the physician, to the legal adviser, but it is but one step further when this, too, will be a thing of the past. What possible difference can there be between a fact committed under the bond of secrecy to a priest and that given to the confidential employee?

“Whatever may be said in defense of him who betrays a confidence under compulsion and from fear of punishment, he who does so voluntarily or because of a promised reward is not only selling his soul, but is striking at the foundation of the social organization. Instead of rewarding the man who is thus untrue, no matter what the nature of the confidence may be, the stool pigeon, the informer, the man who turns state’s evidence, the telltale school boy, should be given the most severe punishment of all. The warden, the police official who holds out inducements for such action, should himself be reprimanded or placed where he cannot play havoc with what is one of the most precious traits of human nature. As well allow a few criminals to escape as to apprehend them by means which can only be designated as crime.”

*H. N. Stokes, in O. E. Library Critic.*

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“Mind unemployed is mind unenjoyed.”

# Question Department

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

## The Case of Floyd Collins

### Question:

Please explain from the occult standpoint the case of Floyd Collins, the man who was recently caught in the collapse of a cave in Kentucky. Why did his case attract such phenomenal attention, and why did the rescuers appear to be baffled at critical points by almost uncanny natural forces?

### Answer:

This case was one of ripe destiny; that is, forces set into operation probably in preceding lives had reached the point where they were required to spend themselves in the extraordinary experience which this man had to endure. As to just what these forces were it is difficult to say. They might be the result of wrongdoing of various kinds, or they might be the result of having caused another person a similar fate in some earlier life. Only investigation of the Memory of Nature by a developed seer could answer this question.

As to why so many people were interested in the case, it may be said to be an indication that the world is coming back to normalcy. Ten years ago a case of this sort would scarcely have received a paragraph of newspaper notice on account of the war and conditions growing out of it; but now the world is all interest in the fate of a single individual, proving that the normal realization of universal brotherhood is seeping back into the race consciousness again.

Relative to the rescuers being confronted by seemingly uncanny natural

forces at certain points, it is possible that the nature spirits were responsible in some degree for this through antagonism created in them by the invasion of their caves and retreats. The gnomes are known to be decidedly antagonistic to man in many cases and resent his intrusion into their special domain; moreover, they are capable of manipulating matter to a certain extent through the etheric forces, and are therefore capable of causing physical disasters of certain kinds. As to whether or not this was actually the case would require special investigation by some person capable of reading the Memory of Nature.

### *The Blood as a Gas*

### Question:

Is it to be taken as literally true that the blood is a gas in the body? If so, why is so little heat required, namely, 98.4 degrees Fahrenheit, to raise the blood to a gaseous state? How can you explain the fact that blood seems to be a liquid when it is sucked out with an injection syringe which completely excludes the air?

### Answer:

It is stated in the Rosicrucian literature that the blood is a gas while deep within the body only, that is, only while in the arteries which are far from the surface. Loss of heat at the surface of the body causes the blood to partially condense, and in the capillaries and small vessels near the surface it is fully a liquid. The blood is the vehicle of the ego, and the ego directs the subconscious processes of the body, namely, those of digestion, assimilation, etc. through the blood. The ego can work through the medium of a gas but not



through that of a solid or liquid, which explains why the blood must necessarily be a gas deep within the body where the vital processes are directed. Near the surface, however, it is not necessary for the blood to be a gas because the vital processes are not directed from the outside of the body.

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*Siamese Twins*

*Question:*

In the case of Siamese twins what is the relation between them which causes them to be tied together?

*Answer:*

Past associations of the two must have been very close, and the desires of the egos to associate must have been very strong. Everything that happens in the material world is primarily the result of desire at some stage. Undoubtedly there has been intensely passionate desire on the part of one or both of these egos for ownership of the other at some previous stage, with the result that in such cases they get more than they bargain for.

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*Differences between Esoteric Teachings*

*Question:*

Why are there so many persons and societies who claim to be led by masters, and who give out widely different esoteric teachings?

*Answer:*

Humanity is divided into an almost infinite number of classes as regards the stage of progress of the various egos composing them. Therefore there are required a great number of schools of Higher Thought to meet the needs of all these classes. Naturally, the teachings given out in various philosophies have to be adapted to the needs of their pupils. Truth, of course, is one basically, but there are many aspects of it, some appealing to one class of people and others to other classes. This, however, does not mean that every occult association or every person who claims to be a master is necessarily giving out

authentic information or information based upon truth. There is a great deal of misleading information being given out from time to time, either ignorantly or otherwise. Therefore the teachings of any society should be closely scrutinized and subjected to the tests of logic and the spirit before acceptance. One basic rule for determining in a general way the nature of any teaching is to note whether it panders to the self-interest of the individuals who are giving it out. The higher truths are never given out except through those who have risen above the possibility of using them for selfish purposes.

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*The Inspiration of the Scriptures*

*Question:*

Were the scriptures divinely inspired?

*Answer:*

In all ages there have been seers, namely, highly developed individuals who were not only capable of reading the Memory of Nature, but who were able to observe the superphysical planes and the spiritual laws which obtain there. A properly qualified seer can observe spiritual realities in advance of their materialization, and thus predict coming events. The scriptures are inspired only in the sense that the various seers wrote down what they saw on the higher planes, although they were undoubtedly either consciously or unconsciously influenced by the Recording Angels to do this in order that the human race might have the information which only they could bring to it.

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*Healing Prayer*

*Question:*

When we pray to the Great Physician, our Father in Heaven, for the healing of those who suffer, of whom are we to think—the highest Initiate of the Moon period or the God of our solar system?

*Answer:*

Neither; the Father is the highest member of the Trinity, consisting of the

Father, the Son, and the Holy Ghost, namely, the Father, Christ, and Jehovah. These three great beings together constitute the composite planetary spirit of the earth at the present time, the original planetary spirit having withdrawn at an earlier stage and delegated his functions to them. These three beings and also the original planetary spirit are below the God of our solar system. The planetary spirits are the Seven Spirits before the Throne, and thus are ministers to our God. Previous to the advent of Christ, Jehovah was the active member of the Trinity, and functioned as the planetary spirit of the earth. Christ is now the active member. Later the Father will become such, at which time we shall have a new religion, namely, the religion of the Father. However, the Father, to whom so far no other name has been given, is the source of the healing vibrations, that is, those vibrations which are capable of raising the pitch of the human organism and thereby causing it to demonstrate health. When, therefore, healing is the object of our prayers, we direct them to the Father, who, as stated in the Rosicrucian literature, is the Great Physician.

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### *Miracles*

#### *Question:*

Is there any truth in the miracles of the Bible such as feeding the multitude, changing water into wine, walking on the water, etc.?

#### *Answer:*

The four gospels are not only records of the doings of the man Jesus, whose body was taken for three years by the Christ Spirit for His special ministry, but they are also formulas of Initiation into the Mysteries, schools of the higher life on the planes above the physical. Although Christ possessed the ability to perform all the miracles noted in the gospels and probably did perform some of them, they are, nevertheless, symbolical of spiritual initiations. The adepts are able to perform miracles

now even as Christ did then. For instance, an adept possessing even a minute amount of any substance to act as a nucleus can materialize from the cosmic root substance through special, so-called magical processes an indefinite quantity of the same substance. It was, therefore, quite possible for Christ to feed the multitude as stated, although as to whether historically he did so or not we cannot say.

Changing water into wine was an illustration of the same thing, Christ thereby giving the information that the regime of wine was not finished and that it still had a function to perform in connection with the human race, although that function has now practically disappeared.

Walking on the water is symbolical of the mastery of the desires and emotions, since water always symbolizes these. It is quite possible, however, for an adept to change the polarity of the body so that levitation becomes as easy as gravitation.

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### *Nature and Effect of Wine*

#### *Question:*

Is the vibration of wine higher or lower than that of water, and what is the occult effect of it?

#### *Answer:*

Its vibration is very much higher than that of water. The active principle of wine or alcohol is ethyl, which is on the border line between matter and spirit. Its vibration is so high that the physical body cannot safely endure it. When, therefore, wine is drunk, it tends to burn off the protective coverings of the vital centers, and thereby exposes the person to an influx of entities from the desire world. Since this exposure usually takes place before the moral character has been developed so that the individual can successfully defend himself against these entities, the result is depravity, and sometimes contact with the lower regions as in the case of delirium tremens.

# 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.

## An Invitation

### To Test a New Astrological Theory

BY R. A. UTLEY

(This article was given third place in our recent competition).

**M**UCH has been written concerning the effects of planetary configurations, but comparatively little concerning the reasons for those effects. We know more about the language of the stars than we do about the alphabet from which that language is built. Consequently it requires keen discrimination, approaching positive intuition, to judge a horoscope fairly and truthfully. Were we thoroughly familiar with this alphabet, it should be possible for any of us to delineate character with almost perfect precision, and to prove the result by that wonderful criterion of truth which we call mathematics. It is the aim of this essay to suggest means by which the student may discover for himself more about the basic purposes of planetary and zodiacal influences, and,

therefore, of human life and character.

The colors of the solar spectrum, when inscribed in a circle, must take the relative positions shown in the diagram. This is unquestionable, since the same result is reached either by arranging them according to wave frequency or according to the percentage of the normal spectrum which they occupy. As the colors of the "ancient" planets are known, these seven planets may be arranged to correspond, but as the other five colors (see *Cosmo-Conception*, page 253) are as yet unknown to physical sight, no color has been connected with either Neptune or Uranus, and other means must be found to assign them places within the circle. (See page 556.)

Such means are not far to seek. It is generally known that each planet in relation to man represents a human "principle." Different authorities enumerate these "principles" in entirely different ways, each of which is equally



Those planets which are opposite each other in the diagram, being opposite poles of the same "aspect" in man, are intimately related, the one to the other, in a dual sense of opposition and completion. It is the sense of opposition which will first be considered, as it applies both singly and collectively. The meaning of this will appear immediately.

The good aspects of Mercury, the sun, Mars, and Uranus all confer energy of different types. The evil aspects of Saturn, Jupiter, Venus, Neptune, and the moon confer the reverse. Uranus is explosive, Mars forceful, the sun lively, and Mercury restlessly busy. Saturn stays in a rut, Jupiter procrastinates, Venus is slothful, Neptune is lifeless, and the moon indolently drifts. These qualities merge into one another. The type of energy conferred by Uranus is most akin to that conferred by Mars, and least akin to that conferred by Mercury. The slothfulness of Venus is allied to the inert nature of Neptune on the one hand and to the indecision of Jupiter on the other. These are merely examples. The student is requested to make his own comparisons and note that in every case without exception a planet shares some of its qualities with the planet nearest it on one side, and other of its qualities with the planet nearest it on the other side.

Considering these two groups of planets from the opposite direction, the good aspects of Saturn, Jupiter, Venus, Neptune, and the moon bring harmony; the bad aspects of Mercury, the sun, Mars, and Uranus bring discord. Saturn is tactful, Jupiter courteous, Venus suave, Neptune pliant, and the moon agreeable; Uranus is touchy, Mars blunt, the sun arrogant, and Mercury fault-finding.

The same principle holds good all round the circle. Saturn, Mercury, the sun, and Mars in good aspect confer various phases of practical intelligence, respectively sagacity, reason, brightness, and constructiveness. In evil aspect

they render one unimaginative, matter-of-fact, and materialistic. On the other hand the good aspects of Venus, Neptune, the moon, and Uranus confer imagination and appreciation of beauty, while their evil aspects render one dull, stupid, simple (lun-a tic,) and eccentric (of unbalanced mind).

In attempting to delineate any given character from the brief summaries of individual aspects given in a textbook one is apt to find that the subject is both energetic and lazy, both clever and stupid. The need is at once felt for some means, more reliable than one's personal judgment, of gauging the respective weights of the opposing qualities. The above indicates the utility of the diagram for this purpose. Broadly speaking, the basic nature of Mars will show most strongly when Mars is in aspect with the sun, and least so when Mars is in aspect with Venus. With respect to energy in its broadest sense, a good aspect between Mars and the sun should slightly outweigh an evil aspect between Venus and the moon, and greatly outweigh an evil aspect between the moon and Uranus, assuming the aspects to be equally close and the planets equally well or ill placed in the signs.

By noting wherein contiguous planets are alike and wherein they differ, it is possible to obtain extremely clear-cut conceptions of their basic natures. Mars and Uranus are both bold, but Uranus is not pushful and Mars is very much so. Both planets render one independent and rebellious against restraint, but Mars is keenly desirous of compelling and constraining others, while Uranus merely desires to be left alone. The Martial character when constrained struggles for freedom of action; but the Uranian explodes suddenly and violently at the merest suggestion of constraint. Venus and Neptune indicate appreciation of art and music, but Venus loves bright colors and the rhythm of waltz strains, while Neptune is filled with the quiet wonder of beauty felt internally.

The dreaminess of the moon tends to air castles with just a touch of Uranian inventiveness about them, but that of Neptune is a total stilling of the mind, a plastic expectancy as if awaiting a message from the inner world.

According to the textbooks certain planets, which in the diagram are opposite or nearly opposite, confer the self-same qualities. This is usually due to the paucity of English words expressing abstract ideas explicitly. Mars and Saturn are both said to be ambitious, because the word ambition has many meanings. Courage, honesty, pride, optimism, sympathy—these and many other terms are used in such widely different senses, or in such a broad sense that they are of limited value for the purpose of characterization. But the planets to which they are applied have natures which stand out the more clearly the more one studies them. As the colors of the rainbow merge imperceptibly, one into another, yet lose nothing of their individual distinctiveness in the process, so it is with the planets.

Mars is preeminently strenuous. It pushes until it secures a clear field of action. All its qualities, good and bad, are expressive in one way or another of this central quality. The sun rises superior to mere action. Mars seeks to rule by force, but the sun rules by virtue of its inherent power to remain on top. Its pride, its leadership, its optimism, its courage, all partake of that basic nature. Its cowardice and cringing when in bad aspect have to do with the recognition of its own nature in another person, and not with any appreciation of inferiority in itself. The cowardice of Saturn or Neptune is entirely different. It is interesting to note that the sense of humor conferred by the sun has this feeling of superiority for its keynote, as psychologists have pointed out. It is the appreciation of incongruity, in opposition to the appreciation of congruity as exemplified in the artistry of Neptune. Artists and musicians are

usually the least humorous of mortals.

Mercury, equally superior but unconsciously so, does not look *down* from his height, but looks *out* on the world, restlessly seeking to *discover* (uncover) and to *express* what he feels about his discoveries. Neither Mercury nor the sun hides anything. Compare them with the moon and Neptune, which are *impressionable* and *mystic*. Note that the sun in good aspect is straightforward, while the ways of Neptune in evil aspect are devious and *crooked*. Mercury is versatile in *expressing* what he feels or knows. The moon, in sympathy with every living thing, welcomes the *impression* of the feelings and knowledge of others. The moon is teachable, but Mercury must learn for himself.

The keynote of all the varied qualities of Saturn is to be found in one important fact; he represents the personality, or "animal man," contacting the ego and becoming conscious of his existence as a separate individuality. Uranus, on the other hand, represents the ego, or spiritual man, contacting his "Father-in-Heaven," and becoming conscious of his oneness with "all that lives and breathes." Thus Saturn quite properly expresses *egoism*, while Uranus expresses *altruism*. (Altrui is the Italian for "others"). This *egoism* has nothing in common with the *egotism* of boastful Mars; it is simply the sense of separateness. Mercury, looking about him, reasons on what he finds. Saturn, too, reasons, but going *deeper* into things he learns that he is different from others.

Here, then, is that which binds together the apparently diverse qualities of Saturn. His recluse nature is the sense of separateness pure and simple, not the instinct of Neptune to hide. His pessimism is the concomitant of that feeling of aloneness. His sense of responsibility is natural and understandable in this light. Duty is that which he owes to others and which others owe to him. His justice hinges on the same idea. His frugality, economy, avarice,

suspicion—all have to do with the guarding of this new-found and supremely valuable individuality. He is the planet of obstruction, because he seeks to form a hard shell for protective purposes.

Saturn, intent on self-protection, seeks to introduce order into everything that affects him. Jupiter, going further, seeks to make laws that will perpetuate this order. With law upholding and preserving order, Jupiter is contented. Hence his optimism, so different from that due to the overflowing vitality of the sun. With Saturn the ego is born; with Jupiter it grows, bringing that sense of opulence which makes it easy for him to scatter with careless extravagance the wealth of which he has more than he needs, and to radiate benevolence from his store of good feeling. Jupiter is proud of his possessions, not of his own superiority, as is the sun, nor of what he has accomplished, as is Mars. Jupiter is calm and even-tempered, because he feels secure. He is orthodox and conservative, because he needs nothing he does not already possess.

Jupiter, growing large, assumes the role of protector to smaller and weaker beings. He loves animals; he is paternal. Jove was "the father of (among) the gods." With Venus the role of protectress has become supreme. She is the tender mother of the world. Caring for weak and helpless children is the breath of life to her. She shrinks from discord because it endangers those she loves. She is modest and timid, therefore avoids trouble and strife. With discord stilled she can hear that beauty whose other name is harmony. In her, art is born.

Beauty breeds wonder, which is awe. Hence the humility of Neptune. Neptune hears the music of the spheres, and sensing the vastness of the universe understands how little is that self and all its possessions which seemed so big to Jupiter. Neptune, humble, is quick to recognize that others may know more than he, hence his credulity, and liabil-

ity to fraud. At the same time his mystic nature, born of inner vision, impels him to hide himself and all that concerns him. Thus in evil aspect he is vague, deceptive, and inclined to cheating. His dishonesty is not like that of Mercury, who lies because he must be telling something to others, even though there be no truth in him, and who steals because he must be restlessly seeking even that to which he has no claim.

Neptune, quiet and unobtrusive, contemplates in silence the inner nature of things. The moon, emblem of the creative principle in nature, creates within herself images of things contemplated. She is all imagination. And since these images mirror all that is external to her, she is able to feel all that others feel. This is the true meaning of sympathy, which is pre-eminently a lunar quality. She drifts indolently, because it is her mission to receive impacts from others and give way to them. She loves travel and change, because they bring fresh impressions, but not for the same reasons as Mercury, who loves to poke his inquisitive nose into everything, everywhere.

As previously stated, the relationship between any two planets on the same axis is dual, completing as well as opposing. Venus adds beauty to the constructiveness of Mars, and translates desire into devotion. To the imagination of the moon, Mercury lends expression. Saturn's sense of duty is ennobled by Uranus to altruism: to depth and forethought are united intuition and inventiveness. The sun's noble pride becomes Neptune's yet nobler humility, and the greatest leader of men becomes greater still as a disciple of the Master.

It would seem logical that the planets should bear a definite relationship to the order of the zodiacal signs, and an attempt will be made to adduce proof that the relationship symbolized in the diagram is correct. While admitting the rashness of presenting a theory which in part contradicts accepted teachings as to dignities and exaltations,

nevertheless in so far as modern astrology is derived from Chaldean exoteric sources, its dictums are not necessarily infallible.

"Each evolving planet is destined in time to become a central sun and ultimately to break up into a zodiac." Since humanity cannot respond to the direct influence of the spiritual sun but only to its influence as translated by the planets, still less is it to be expected that we can respond to the direct influence of our zodiac. It must therefore reach us through the planets acting as lenses or focusing points. And while the influence of any sign may be translated by any planet, it can only be translated in relative fullness or purity by that planet with which it is in agreement.

The diagram seeks to express the theory that the true influence of Taurus is properly translated by Uranus, but reaches us only after it has first been re-focused by Venus and has taken on a predominantly Venusian tinge; that the true influence of Scorpio upon us is in like manner primarily Uranian, secondarily Venusian, and pertains to Mars only to the extent that Mars is complementary to Venus; that the dual influence of the dual sign Gemini is focused by Uranus upon both Mercury and Saturn and reaches us through them.

The agreement between Aries and Mars, between Cancer and the moon, and between Capricorn and Saturn is so marked as to reach seeming identity of nature. But no other sign, excepting possibly Sagittarius, is in complete agreement with the planet said to be its ruler. Taurus is stubborn, headstrong, bold, and passionate, as is Uranus. Gemini is reserved and lacking in persistence, as is Uranus, and it is tactful, as is Saturn. Virgo is timid, chicken-hearted, and averse to exercise, as is Venus. Scorpio has most of the characteristics of Uranus, and like Venus is jealous and secretive. As for being ruled by Mars, when was Mars ever cool

and collected, or perserving, or inscrutable?

Uranus is dignified, and Mercury exalted in Aquarius. Venus is exalted in Pisces, but while neither Mercury nor the moon is mentioned in connection with this sign, it shares the dreamy, romantic nature of the moon and certain qualities of Mercury which are too subtle to be easily expressed in words. Leo, the sun's sign, is akin to Neptune in its credulity, its kindness, and its love of solitude. The duality of Sagittarius is in agreement with that of Jupiter, which has two distinct natures: its own and that of the invisible planet whose position in the diagram would be between Mars and Uranus. The nature of this planet would be closely akin to that of Mars in some respects and to that of Uranus in others. This would explain why conservative, law-abiding, contented and mild-tempered Jupiter is also ardent, energetic, and extravagant, as is Mars, and aspiring and daring, as is Uranus.

Two signs, one of which is dual, are conjoined with Uranus and the same with Mercury, while three signs are conjoined with Venus. But the ancients considered Scorpio to be a dual sign, and "during the reformation of the zodiac Libra was added as the twelfth sign, though it is simply an equilibrating sign" (*Secret Doctrine*). The relationship could be symbolized by removing Libra from the circumference to the center of the diagram. Here, Libra, "the most impressionable sign in the zodiac," would occupy the point of balance between the other signs. It is said to be ruled by Venus, but in truth it shares the qualities of all planets—the vim of Mars, the aristocratic nature of the sun, the scientific trend of Mercury, the justice of Saturn, the formality and devoutness of Jupiter, the sympathy of the moon, and the addiction to fads of Uranus.

It may be noted that three of the ac-

*(Continued on page 564)*



## The Children of Aries, 1925



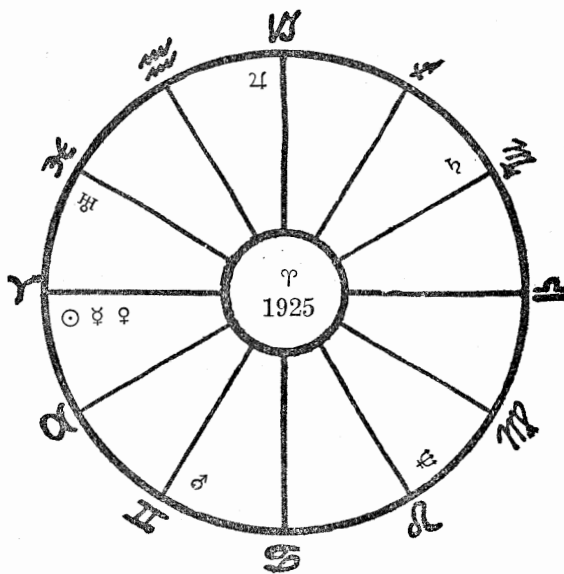
*A Character Delineation of the Children Born between March 21st and April 20th, inclusive.*

Aries is the sign of the fountainhead of life, therefore children born when the sun is passing through this sign must naturally manifest great exuberance of spirits; also being a fiery sign, ruled by a fiery planet, its children are naturally hot-headed, forceful, and aggressive. The sun, however, ruler of the sign of Leo, that of the heart, is exalted in Aries; these children, therefore, are also endowed with a generous and warm heart.

Aries is the first sign of the zodiac, and children born under this sign are starting on a new venture as they begin a fresh cycle in their evolution. They are consequently more or less untried material. They are given power through Mars, its ruler; but being, as it were, children, they do not always use this power right. The parents of these children must, therefore, teach them how to manifest their strength in obedience to and in harmony with the laws of nature.

Of this year's group of Aries children those born in the beginning of the month will be particularly blessed with good physical health, for Mars is sextile to the sun until the second of April. The entire group will have keen, active minds due to Mercury in Aries and Mars in Gemini.

The Aries child is generally very impulsive and domineering, but in March



of this year Venus, the planet of sweetness and softness, passes into this martial sign, and these children therefore will have a loving disposition, which will take the sharp edge off their temper. Those who are fortunate enough to be born in the beginning of this month will have the trine aspect between Mer-

*(Continued on page 574)*

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

## Your Child's Horoscope

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

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

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

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

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

### RONALD A.

Born July 10th, 1911. 1:30 A. M.

Lat. 44 N., Long. 79 W.

#### *Cusps of the Houses:*

10th house, Aquarius 3; 11th house, Pisces 0; Ascendant, Taurus 27-46; 2nd house, Gemini 22; 3rd house, Cancer 12.

#### *Positions of the Planets:*

Mars 26-23 Aries; Saturn 17-46 Taurus; Sun 16-53 Cancer; Neptune 21-8 Cancer; Mercury 24-12 Cancer; Venus 2-20 Virgo; Jupiter 4-45 Scorpio; Moon 2-58 Capricorn; Uranus 27-48 Capricorn, retrograde.

This is a nativity of one with a kind, lovable, and benevolent disposition—one who would help his fellow man at the time when most needed. This is indicated by the favorable influences radiated by the two benefics, Venus and Jupiter, to the moon which represents the personality. Venus is ruler of the ascendant, which is the other general significator of the personality, making this young man attractive, courteous, and likable.

The happy Jupiter in the energetic and healing sign of Scorpio in the sixth house, sextile to the friendly Venus in the sixth house sign of Virgo, gives strong social instincts, and will promote harmony with Ronald's fellow workmen. The dynamic energy of Mars in favorable aspect to the moon gives force to the personality, with plenty of courage, while Mars' trine to the sociable Venus adds incentive to action. But as Mars is in the twelfth house, which indicates sorrow and limitation, too impulsive action will bring these conditions unless this tendency of Mars is curbed. This is further augmented by the adverse aspects of the excitable Uranus to Mercury, the planet of expression, which tends to hasty and unrestrained speech. Also Uranus afflicting the impatient and impulsive Mars produces a militant effect, which will bring trouble to the physical body unless Ronald asserts his divine self and rules his stars.

Saturn favorably configured with the inspirational Neptune gives deep spiritual perception for humanitarian work. His sextile aspect to Mercury, the planet of reason gives depth and penetration to the mind and restrains its flighty tendencies. The mental faculties are further augmented by the position of the sun, Mercury, and Neptune in the

3rd house, that of mental expression. These aspects and positions will give the native the ability to plan and systematize his work, also give mathematical and mechanical ability; they favor research work and recognition therefrom.

Neptune conjunction Mercury, and both in opposition to the erratic Uranus and square the arrogant Mars, give unconventional and extreme ideas relative to social reform. These should be kept within bounds. Ronald should be careful in taking up occult methods of spiritual development for this configuration might lead to dangerous negative psychic development. However, this tendency is partly counteracted by Saturn's sextile to Neptune, Mercury, and the sun. As the sun is symbolical of the individuality, authority, and dignity, his sextile to Saturn will give the native a diplomatic, tactful, and thrifty nature that will command the respect and co-operation of others. In addition, fixed signs on the angles give firmness of purpose.

#### BILLY J.

Born June 14th, 1920. 10:15 P. M.

Lat. 48 N., Long. 124 W.

#### *Cusps of the Houses:*

10th house, Sagittarius 6; 11th house, Sagittarius 25; 12th house, Capricorn 14; Ascendant, Aquarius 11-17, Pisces intercepted; 2nd house, Aries 7; 3rd house, Taurus 13.

#### *Positions of the Planets:*

Uranus 5-39 Pisces, retrograde; Moon 5-40 Gemini; Venus 18-46 Gemini; Sun 23-51 Gemini; Mercury 14-34 Cancer; Neptune 9-36 Leo; Jupiter 15-10 Leo; Saturn 6-8 Virgo; Mars 22-34 Libra.

Mercury, the planet of reason, receives no help from other planets, and as he is found in the emotional sign of Cancer, we may infer that this boy will not be a good reasoner. However, to offset this we note that the moon and the sun are in the intellectual sign of Gemini, which will confer a certain intellectual ability and give mental activity. The imagina-

tive moon, the satellite which rules our instincts, is posited in the changeable sign of Gemini, square to the impatient, erratic Uranus and the subtle, scheming Saturn. This will make Billy rebellious against existing conditions. It will call forth undesirable traits, tending to make him at times overbearing and not quite truthful.

The first seven years of life indicate the lines of growth of the soul, and during this period the parents will have a wonderful opportunity to help this boy to overcome the above tendencies. This is shown by the fact that the adverse influences come from flexible signs, and that Jupiter, ruler of the midheaven, which has dominion over the parent having the most influence in a child's life, is favorably configured with the kindly and gentle Venus in the 4th house. Jupiter brings to us the happiness of our lives, and protects us as we encounter temptations.

The sun in conjunction with the artistic and lovable Venus will brighten the home, making it a cheery haven of retreat from the difficulties of material existence. These two benefics together with Jupiter, well aspected to one another, not only indicate the influence that the parents will have over this boy, but they will partially counteract the configuration of the moon with Uranus and Saturn. Mars trine Venus enlivens the social qualities. Mars in Libra, the sign of partnership and co-operation, trine the sun, together with Jupiter in the 7th house, indicate executive ability and a capacity for leadership, also that these qualities may be successfully exercised in partnership. These planets also indicate a happy and successful marital life, which will be a source of inspiration, added to by the sextile of the spiritual Neptune to the feminine moon.

Venus in Gemini well aspected will give a kindly disposition and make Billy considerate of others, agreeable, generous, and polite.

### VOCATIONAL

ALEX JOHN M.

Born March 4, 1909. 11:20 A. M.

Lat. 41 N., Long. 74 W.

#### *Cusps of the Houses:*

10th house, Pisces 1; 11th house, Aries 4; 12th house, Taurus 15; Ascendant, Gemini 25-31; 2nd house, Cancer 16; 3rd house, Leo 6.

#### *Positions of the Planets:*

Neptune 14-26 Cancer, retrograde; Moon 16-50, Leo; Jupiter 9-2 Virgo, retrograde; Mars 5-46 Capricorn; Uranus 19-58 Capricorn; Mercury 16-41 Aquarius; Venus 0-0 Pisces; Sun 13-28 Pisces; Saturn 9-25 Aries.

The vocation is generally found by a study of the second, sixth, and tenth houses, their signs and the planets contained therein; but we also have to take into consideration the first house, the strongest aspected planet, and also that planet which makes the most benefic aspects.

We find the moon, ruler of the 2nd house, placed in the sign of Leo in the 3rd house, that of writings. It is in opposition to Mercury, the planet of reason, in the 9th house, that of religion and philosophy, with Aquarius on its cusp. Here we have a mind that is attracted to religion, philosophy, and science, but on account of the opposition between these two planets and because of common signs on the angles the mind will tend to be rather vacillating. However, through having four planets in cardinal signs this boy will not be the usual dreamer of dreams, but he will have a large amount of initiative, which will bring results.

The sixth house is ruled by Mars, placed in the 7th house in Capricorn, sextile to both Venus and the sun in the religious sign of Pisces, which shows the desire for religious public work. The sun, the most powerfully aspected planet in the horoscope, in the sign of divinity, Pisces, is making a trine to Neptune, the divine awakener, in the psychic sign of Cancer in the 1st house, and also a

sextile to Uranus in Capricorn in the occult 8th house.

From these facts we gather that we have here a young man with an intense, emotional, and religious nature, whose body is further attuned to the higher vibrations as a result of the position of Neptune. We advocate, therefore, a religious, occult, or philosophical education. As there is a love of music indicated, it would be well to include the study of this most beautiful of arts.

Due to the sun's opposition to Jupiter this boy will have to discipline himself to accept authority. The square of Mars to Saturn shows the disastrous results that would follow should he lose his temper and, incidentally, his head. But these latter tendencies may be overcome by directing his energy through the soft and beautiful rays of Venus and Neptune into the channel of musical expression.

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### AN INVITATION

*(Continued from page 560)*

tive signs are conjoined with the planets representing the personality, while the fourth is conjoined with Venus, which represents the lowest aspect of the ego; and that Mercury and Uranus, representing the higher aspects of the ego, are conjoined with stable and changeable signs. This is significant, because active signs correspond to that which is already manifest, stable signs to that which is still latent, and changeable signs to that in which the forces of manifestation and latency are balanced.

There are a number of other facts which support the above general theory, but enough has already been said—possibly more than enough, since the essay is intended not to expound one student's theory but rather to stimulate other students to seek better ones. The structure of physical science has been builded on the debris of discarded theories; and that of astrological science will, without doubt, be reared in like fashion. Who, then, will be first to find the Achilles' heel of that which is here presented?

# Studies in the Rosicrucian Cosmo-Conception

## The Rosicrucian Catechism

BY ALFRED ADAMS

### EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

#### THE RACES AND THEIR LEADERS

(Continued from *March*)

- Q. Why was man thus guided?
- A. To bring him to the stage where he would manifest will and judgment, and thus become able to guide himself.
- Q. Why were these messengers held in deep reverence?
- A. It was known that these messengers communed with the Gods, and their commands were obeyed without question.
- Q. When mankind had reached a certain stage of progress under the tuition of these beings, what became of them?
- A. The most advanced were placed under the guidance of the Lords of Mercury, who initiated them into the higher truths for the purpose of making them leaders of the people.
- Q. What became of those initiated by the Lords of Mercury?
- A. These Initiates were exalted to kingship and were the founders of the dynasties of Divine Rulers who were indeed kings "by the grace of God," that is by the grace of the Lords of Venus and Mercury, who were as Gods to infant humanity.
- Q. What did the Lords of Venus and Mercury do for the kings?
- A. They guided and instructed the kings for the good of the people and not for self-aggrandizement and arrogation of rights at their expense.
- Q. At that time, what sacred trust did a ruler hold?
- A. He held a sacred trust to educate and help his people; to alleviate and promote equity and well-being. He had the light of God to give him wisdom and guide his judgment.
- Q. What was the general condition while those kings reigned?
- A. All things prospered and it was indeed a Golden Age.
- Q. What is said regarding the present age?
- A. As we follow the evolution of man in detail, we shall see that the present phase or period of development, though it cannot be called a golden age in any but a material sense, is nevertheless a necessary one, in order to bring man to the point where he will be able to rule himself, for self-mastery is the end and aim of all rulership.

#### INFLUENCE OF MERCURY

- Q. What was the purpose of the Lords of Mercury at that time, of all Hierophants of the Mysteries since then, and also of all the occult schools of our day?
- A. To teach the candidate the art of self-mastery.
- Q. In what measure is a man qualified to govern others?
- A. In the measure that he has mastered himself, and in that measure only.

(To be continued)

# Children's Department

## Billy's Soul

BY HELEN BOYD

*(This article was given the prize in the Children's Division of our recent competition.)*

EVER SINCE he could remember the hump always had been there. Once he asked his mother about it, but she just gathered him into her arms and said, "There, there, son, mother loves you just the same."

Of course Billy was glad that his mother loved him, but he did wish he could find somebody who would tell him all about the hump. There were so many, many questions he wanted to ask about it. "Perhaps," he would whisper to his little Scotch terrier, "perhaps the angels dropped me when they were bringing me here. What do you think about it, Bobs?" But the little Scotch terrier would just wag his tail and lazily blink his eyes as much as to say, "It's really too big a question for such a little dog to answer," and so Billy found out that he could get no information in that quarter.

One day when he was sitting in the garden in his little wheel chair, he noticed a particularly beautiful rose. As he leaned over and caressed it gently with his thin little fingers, he murmured dreamily, "I wonder if flowers have souls just like people."

"Why, of course we have," he was astonished to hear a voice say, and although he looked everywhere he could not see a single person.

"Here I am," the voice chirped up. This time Billy looked straight at the rose and was surprised to see a dainty little fairy peeping out from among its petals.

"Why—why—who are you?" gasped

Billy, his big eyes very round.

"I'm the soul of this rose," answered the fairy with an airy grace.

"And have all the other flowers, souls, too?" inquired Billy looking rather puzzled.

"Why, of course," said the fairy promptly. "I thought everybody knew that."

Suddenly Billy remembered about the hump and wheeling his chair a little closer to the fairy he said eagerly, "Oh, do you think you could tell me about this—" here the little boy swallowed rather hard, "this hump? Why do I have it?"

There was silence in the garden for a moment, then the fairy said very slowly and impressively, "Everything has a purpose you know."

"But I really don't want it, you see," persisted Billy. "It seems rather silly to have it when it isn't a bit of use," he went on in a plaintive little voice, "and, besides, I can't play and have a good time like other little boys."

"I don't know whether I can do anything for you or not," said the fairy. "However I will call a meeting of the fairies tonight and we will talk it over."

"And will you tell them that I want to be straight and strong like other boys?" came in tense tones from Billy.

The fairy nodded her head and said, "Be here tomorrow afternoon and I will let you know the answer." Then the rose petals closed up and the little creature was lost to view.

Just then some visitors sauntered into the garden and catching sight of Billy, one of them, a very beautiful girl, murmured, "How dreadful!" She didn't mean Billy to hear, but he did

catch the words, and later, when his mother went to get him, she found him a quivering little bundle of wounded feelings.

"Why, Billy, son!" she exclaimed. "You mustn't cry so. See—you are making mother feel bad."

"But—but, she looked at me so, mother." Then he sobbed out his story in her arms.

"Listen, son," his mother said quietly. "Your body is only the little house in which you live. It's your soul inside of you that really counts."

Then Billy's face cleared because he remembered about the fairy and all the way to the house he kept whispering, "Tomorrow, I'll know—tomorrow I'll know."

As his mother tucked him in bed that night she wondered at the happy, peaceful look on his face. When she bent over to kiss him, she said tenderly, "What makes my little boy so happy tonight?" And Billy murmured sleepily, "It's a secret, mother dear—perhaps—tomorrow," and his voice trailed off into dreamland.

\* \* \* \* \*

The next day he was in a fever of excitement. He could hardly wait for the afternoon to arrive so anxious was he to see the fairy again. When his nurse placed him in his wheel chair she noticed his flushed cheeks and said with great concern, "I do hope, Master Billy, you are not catching anything."

"Oh, I'm all right, nurse," returned Billy, his eyes shining. "But I do wish you would hurry." Then he gave her careful directions as to where he wished his chair placed.

Just as soon as the nurse had disappeared into the house, Billy cried softly, "I'm here, fairy—rose," and the next instant the fairy's face came peeping through the petals.

"What did they say?" began Billy eagerly. "S—sh," whispered the fairy. "The Queen decided to hold a meeting right here in the garden and here she comes now."

Looking up, Billy saw a fairy coming down the path. She was dressed in shining raiment which glittered when she walked. She stopped in front of Billy's chair and said, "Are you the little boy who wants to be made well and strong?" Billy nodded, too overcome to speak.

The Queen then waved her wand over the garden and immediately little faces peeped out from all the flowers.

"Listen, fairies," commanded the Queen. "Here is a little boy who wants to be made straight and strong." As the fairies started to talk she held up her wand and said, "Wait! we will let him speak for himself."

Billy felt rather shy at being the center of so much attention, but he knew they were waiting and so he began: "I—I want to be like other boys—so that I can play all of their games. Besides, if I didn't have any hump the people wouldn't look at me and say, 'How dreadful!' Please, fairies," cried Billy appealingly, "please take away the hump!"

The fairies talked among themselves for some time and although Billy listened intently he could not make out a word they were saying.

At length there was silence and then the Queen spoke: "Billy, I'm afraid we shall not be able to take away the hump, but we will help you to build such a beautiful soul that people will love you wherever you go—just for yourself, and they will forget all about the hump."

Of course Billy was disappointed—bitterly disappointed. He kept his face hidden for some time because he knew it was stained with tears, and he was rather ashamed to let the fairies see that he had been crying.

Presently the Fairy Queen continued: "And we will give you such a wonderful imagination that you will be able to make up games that other boys would never think of. And whenever you wish you may enter 'Make-believe land,' and have the most wonderful adventures there. You see this land is meant for  
(Continued on page 575)

# Nutrition and Health

## Rosicrucian Ideals

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

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

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

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

## An Inquiry Into the Cause of Disease

BY GERALD B. BRYAN

*(The following article was awarded second place in our recent competition.)*

**T**HE SICK and ailing, like the poor, are ever with us. Despite the marvelous scientific progress of the past century and the increased interest in the conservation of health, disease is still our close companion, and death, its shadow, lies in wait. Nor is the battle with this enemy one which has concerned only the present. The medicine man and the herb doctor of the past made a similar struggle, using somewhat different methods from those prevailing today; but they, too, lost in the battle, and disease has gone on into the present, still the conqueror and scourge of mankind. As the future unrolls, who can say just when and by what means the enemy will be vanquished?

Medical science has struggled heroically with the problem, at first using the products of the mineral and plant kingdoms as drugs, and in more recent times making use of the animal and even human kingdom in a vain effort to check the ravages of this enemy which manifest under so many horrible forms. But whatever the manifestation or guise under which it operates, disease is ONE.

At times it expresses itself in many little forms, and at other times, gathering strength from a period of rest, it assumes one terrible shape and an epidemic sweeps the country, a black plague cuts off millions of lives. Then the enemy, temporarily gratified, sinks back to a period of rest.

Meanwhile the healers labor, each in his respective school, but none knows when there will be another visitation, the form it will assume, or the means of checking its ravages.

Materia Medica, from its modern lights, makes increasing use of the products of the animal kingdom, taking the blood, lymph, and glandular extracts from the living and dead bodies of our animal friends, and injects these substances directly into the blood stream of human beings. The old-fashioned and barbarous method of taking pills and nasty medicine is being superseded by this modern and more civilized (?) method of serum injection. It is claimed by the serum-therapists that certain diseases have been checked, and it is their hope that additional serums will be discovered which will be specifics for all other diseases that afflict mankind. To



that end the defenseless creatures of the forest and the home are being placed on the rack, and their living bodies are the laboratories which manufacture the extracts which it is hoped will exterminate man's ancient enemy.

But the thing that baffles the medical profession is that as soon as its members claim they have got one form of disease under control, another one—and often of more hideous mien—lifts its head. Then begins a mad search to discover another serum which will produce in the system "anti-bodies" bold enough to route the new invader—which is of course our old enemy, disease, in another guise. Scores of animals must be experimented on before the proper serum concoction is produced, and then there is usually a dispute among rival experimenters as to whether the new serum is really effective. Before any real conclusions can be drawn as to its effectiveness, many human subjects must have millions of disease germs injected into their bodies, and then follow days of uncertainty, sickness, and sometimes death.

All this human and animal misery to what purpose? There seems to be none, for the ancient enemy is not vanquished; checked in one expression, he will just as strongly manifest in another, and perhaps more violently because of the unnatural means of restraining the giant.

Let us turn from this sad picture and consider for a moment how wonderful are the processes of nature, the great mother of us all. She does nothing without reason, and though her ways may not be fully understood by her children, she is continuously working to bring about the greatest good to the greatest number. Man is said to be the lord of creation, but in his ignorance does not consider that he is where he is today by virtue of the kingdoms that lie below him. Climbing slowly upward from lowly forms of mineral, plant, and animal, he now stands erect, and with

arrogant mien surveys the wondrous kingdom over which he ignorantly thinks he is lord.

Below him are his vassals—mineral, plant, and animal servers. Above him are none higher than he save what religion teaches to be God, whose office he thinks is principally to serve *him*, and through whom he has been made the proud lord of creation, the ruler over all other forms. Within him there has slowly evolved the feeling that he is a Self, and all that is outside of this circle of selfhood is his to be used as he desires. He does not see that his is a very small circle, does not see the wider circles of Beings far mightier than he, who have extended their selfhood to include inconceivable limits, and who work to further the ends of the great evolutionary Mother which we call nature, i. e., God in manifestation.

Just as often as man takes to himself the vain thought that the world exists for him alone, and works to further his own ends instead of the great evolutionary plan, just so surely must nature, like a kind though dutiful mother, act to correct this mistake of her offspring.

And how is this corrective to be applied save by enlisting the aid of humanity's greatest teacher—pain? If the evolutionary Mother were to take selfhood away so that man would be entirely obedient as he once was during the childhood of his existence, that would be a step back in evolution, and man would never become a creative God as is his destiny. He must, at the cost sometimes of the greatest suffering, be allowed to *retain* selfhood and learn of his own free will to work with the plan of evolution. If he should perchance stray from the evolutionary highway the one and *only* means of bringing him back is pain; and the more recalcitrant he is, the greater the punishment which must be meted out to bring him back. But some day out of the travail of pain righteousness will be born, and man will

gladly work with evolution instead of against it.

Now in the light of the above, let us again consider this thing, disease. That it is a painful experience all will testify, and it must therefore come to tell us of transgressions against the Law—one far more mandatory than man-made law. Inasmuch as disease is such a terrible scourge, it must come to teach us to abstain from a sin which is most destructive to progress, one which has been indulged in so long that the most severe means are necessary to make man change his ways. Along this line of reasoning let us ask ourselves what is the greatest sin, or the one which has man in the deadliest grip. The Bible gives us a clue here, for we are told that the greatest sin, and the one which is not forgiven, is the sin against the Holy Spirit. Unfortunately it has been a mooted point in orthodox circles as to what is this sin against the Holy Spirit. Either people have been afraid to name this sin, or else they have given the matter little thought.

Surely it must be evident to the student of the Bible that the Holy Spirit is the *creative principle* in nature. The Holy Spirit is said to have overshadowed Mary, the mother of Jesus, at the time of conception, and also this same Spirit spoke through an angel to the aged Zacharias in the Temple, telling him that Elizabeth was to conceive. Other instances are recorded in the Bible clearly showing that the overshadowing presence of spirit is necessary before conception can take place. Man cannot create life; all he can do is to prepare and fertilize the ground, and when the seed is placed in the proper environment, lo! the miracle happens, and the plant or animal form is given life.

Aside from Biblical teachings concerning the Holy Spirit and the sin against it, it must be evident that the greatest force in the universe is the *power to create*. No universe could have come into existence without it. The cosmos

and all that is would be unthinkable without it. It is *God's* power, and lies at the root of being. It is the most sacred of the sacred; by it man is to rise higher than the angels and attain to the sublime heights of a Solar Logos, and beyond.

But unless this force be used wisely, man will never attain to the transcendent glories planned for him. Therefore it is that man's *abuse* of this sacred force is attended by the most severe punishment. The right use of it is man's highest privilege, the misuse of it is the most fundamental sin. As one gazes back into the early dawn of earth's evolutionary day, he is mute before the awful truth that the whole of mankind, for ages unnumbered and unremembered, has made use of a sacred power for sense gratification instead of its legitimate use of propagating the species.

To help bring a soul into the world by providing a body for its use is a privilege which should be held most sacred; and we are told by Max Heindel that before man had become fully self-conscious, generation was in the nature of a religious rite. The sexes were herded together in great temples at propitious times, in much the same way as the mating instinct draws our furred and feathered creatures together at certain seasons of the year. Conception occurred in harmony with stellar forces, under direct guidance of the angels, and therefore parturition was painless and disease unknown.

But since that early day man has become self-conscious, has evolved a self, and with it free will to act independently within certain limits. Released from the guiding strings of Jehovah's angels he has made use of the creative force in season and out of season, not for the sacred purpose of procreation but for the gratification of the passion instilled in him by the "fallen angels" under the leadership of Lucifer. This is mentioned in Genesis, where the serpent is said to have tempted the woman,

and she in turn the man, to eat of the fruit of the Tree of Knowledge. This they did, after being warned by Jehovah not to, and as a result sorrow, pain, and death entered the world.

Thus if the above be true, disease primarily is the result of man's inability to use the creative force as it should be used. There are of course contributing causes of disease. When a man strains a certain organ, say his heart, in taking exercise, the result will be an injured organ, and the reason for it is clearly traceable. But the disease we have particular reference to is that insidious and little understood manifestation which emerges from the depths and which is not clearly traceable to any source save to the sin just mentioned. It is the root cause, and by it the whole fabric of human life has been weakened to such an extent that man's lesser offenses, such as are occasioned by an intemperate and careless life, react on him so much more disastrously. The sins of the fathers are visited upon the children. The blood that flows in the veins of humanity partakes of it. The ego that seeks embodiment must cast its lot with millions of others who have done so before it. And so it is that disease is established in the land, assuming many forms and occasioned by many secondary causes, but most if not all of it traceable to the one primal cause.

The Rosierucian student knows that the ego itself, with the aid of higher beings, must fashion the plan of its own body. When it is in the heaven world between births, it designs the archetype or pattern for its physical body, which later crystallizes into the dense, fleshy form. The power which it wields to do this is the creative force. If it has made excessive use of this force in the life just closed, has wasted it in sense gratification, it will not have sufficient of it in the heaven world to fashion a strong and durable vehicle for its next embodiment. Thus the ego must of necessity take birth in a weakened body, which will be the prey of disease. It has

sinned against the Holy Spirit, which sin is "unforgivable" in the sense that it must suffer in an impaired body until it garners by right living enough of the creative force to build a better vehicle.

The "unforgivable sin" has unfortunately been misunderstood. The Deity does not refuse to forgive our transgressions simply because He is wrathful and desires to punish us, as some have thought. No such idea of the unforgivable sin is intended, nor that man will be *forever* under the stigma of a certain sin. It is simply that God has a plan of evolution, and at no time can man go contrary to it without reaping suffering. The microcosm is fashioned after the macrocosm, man after God—not vice versa. It is man that must change, not God. And no matter what the sin is nor how long it has been indulged, when man at last faces around and turns toward the Light, no power can stay the forgiveness that is sure to come in time. But in the case of the sin under discussion there must necessarily be a certain amount of suffering even after man has assumed mastery, or until he has been able to store up enough of the creative force to build another body. Therefore the sin against the Holy Spirit is different from other sins, and must be expiated in physical suffering until a better vehicle can be built.

When one contemplates the plight of fallen humanity, it would appear that there is no way out; that man, lacking the strength to control his desires, must always be a victim of disease. But let us reason further. Back of us stands our great evolutionary Mother. In her scheme of things man is of much importance. If he should fail or be held back forever in evolution, it would frustrate the divine scheme; that would be inconceivable. Sometimes nature must make a special effort to save that which is lost. And this brings us at once to the purpose and mission of the savior, Christ.

The Rosierucian teaching concerning Christ is that He is the highest product

of a life wave as far in advance of our own as the human is above the lowliest plant. He came to do that which Jehovah could not. Nineteen hundred years ago He entered the dense confines of our earth, and has since been its indwelling Spirit. Here on earth, as a great cosmic influence, He labors to transmute the passion instilled by the Lucifer spirits into the love and compassion which are His.

All the religions of the world have looked forward to His coming. It was vaguely felt that humanity *alone* could never save itself. Great spiritual teachers there have been, but, belonging to our humanity and partaking of its sin, they could not lift it from its fallen state. Only He who came from a higher evolution, a higher Being, could accomplish the task. All others were as John the Baptist preaching in the wilderness to the world of His coming, but impotent themselves to give the spiritual elixir which could save mankind from the grip of the desire nature.

Thus we may look upon the great Being, the Christ, as our Savior in the sense that He has supplied us with a spiritual force by means of which we *ourselves* may save ourselves. He has not taken upon Himself our sins, as the doctrine of the Vicarious Atonement erroneously supposes. We have not been placed in the unenviable position of having some one else pay for our sins in order to appease a wrathful Deity. There would be little justice in that. We must of necessity suffer for our own sins in order that we be made to realize that we have strayed from the evolutionary path. If others were substituted in our stead and made to suffer, we should be blissfully ignorant of transgression, and evolution would come to a standstill. If a child could not feel the pain incident to putting its hand in the fire, and that pain were saddled on another, there would be injustice done, and the child would have a member destroyed without knowing the reason for it.

Oh, no! Nature is in no wise so foolish. The doctrine of the Vicarious Atonement embodies a great truth, but it has been misunderstood. The Christ undoubtedly made a great sacrifice in coming into our dense, limiting, earth conditions, and has suffered because of it. But that is a far different thing than actually paying for our sins. He does not. But He has entered our earth as its indwelling Planetary Spirit, and by virtue of the tremendous impetus thus given to evolution on earth and the spiritual force which He gives us, humanity will be able to counteract the forces that were slowly but surely leading to decadence, and *save itself*; but without the Christ it would have been impossible.

Meanwhile the disciples of the Christ try to obey His command to preach the gospel and heal the sick. He showed us while on earth the power of the Christ influence to heal the sick. Others since that day have apparently manifested a degree of the same power. Some have been instantaneously cured; others have not. With the majority sickness still holds sway. Disease has its roots firmly embedded in the past, and the time for the universal manifestation of the Christ power seems to be not yet. The forces which we ourselves have set moving during many existences still operate within us, due to the Law of Consequence, which we will now briefly mention.

Any inquiry into the cause of disease would be incomplete without a consideration of this great law. We have already referred to it in the argument given, which is that because of humanity's misuse of the creative function disease has come into the world. That undoubtedly is the *primary* cause, but because of a further working out of the Law of Consequence there are secondary causes of disease. Max Heindel in that enlightening little book, "The Web of Destiny," tells how materialism, cruelty, and selfishness will produce physical abnormalities.

If, for example, a person in one life has cruelly tortured the living body of another, be it animal or man, he must be made to realize the enormity of his crime. Therefore in a future life the Law of Consequence may operate to give him a deformed body, which will preach to him better than any sermon. The idea is not to punish him for his crime but to *teach* him; and once the lesson has been learned, then it may be that due to a higher law than that of the Law of Consequence, i. e., the "Law of Forgiveness," a miracle of healing will occur. This is the healing that Christ demonstrated. He was able to see if a certain lesson had been learned, and if so, could heal by bringing into activity the Law of Forgiveness.

It would appear, then, that no true and lasting cure can take place until one's lesson has been learned; therefore is seen the necessity for "preaching the gospel" in our efforts to "heal the sick." The two must be coupled if the best results are to be attained; then and then only can the "Sun of Righteousness arise with healing in its wings." And here it may be well to mention what is the cherished hope of the Rosicrucian Fellowship and the Elder Brothers who stand back of it. If a sufficient number of probationers demonstrate by actual tests their consecration to the helping of humanity, a spiritualized substance will be given, which will have tremendous potency in the healing work. Let us not think this impossible of attainment, but work for its achievement.

Until the time of a more universal application of the Christ power in healing, disease has certain lessons for us to learn. In fact the very suffering which comes to us from disease inculcates in us a high spiritual quality. Nature always sees to it that good eventually comes out of every transgression; for although disease is so firmly established in the land, yet by this very hideous thing we are having the spiritual quality of compassion instilled in our hearts. Do we

lie on a bed of pain, sick and helpless? Under these conditions we do not think thoughts of self-aggrandizement and enlargement of the personal ego. We are usually very meek and submissive, and a sympathy that was not there before stirs within us.

Then if perchance the Clock of Destiny should indicate that we may be healed and we rise from our bed and go about our work in the world, do you not think, dear reader, that a compassionate feeling will stir within us when we are confronted with the human misery that is in the world? Having suffered ourselves, we will be the more sympathetic and helpful when others suffer. And so it is that this hideous thing, disease, which primarily is the result of passion, is being changed by the alchemy of nature into the spiritual quality of compassion. This is the Christ quality which will put an end to the age of selfishness and bring about the realization of the "unity of each with all."

It is the Christ that is helping us to change the base metal of our lower nature into the pure gold of the Regenerated Self. And here on earth, nearer than hands and feet, He labors in the alchemical work. The desire world has been cleansed and our evolution very greatly hastened by Him, and we are getting ready for the great day when we shall manifest as Sons of God and meet this Lord of Love and Compassion. Oh, let us praise Him, let us adore Him, and by our work and our faith speed the glorious day of His coming!

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### Visitors Cared for at Headquarters

Comfortable rooms and vegetarian meals may be had by guests at Mt. Ecclesia. Evening classes in the Rosicrucian philosophy, astrology, anatomy, and expression are being conducted and are open to guests.

For rates and particulars, address,  
*The Rosicrucian Fellowship,*  
*Oceanside, San Diego Co., California.*

## Vegetarian Menus

### —BREAKFAST—

Egg and Bread Omelet  
Puffed Wheat  
Toast  
Cereal Coffee or Milk

### —DINNER—

Corn Soup  
Parsnips  
Navy Beans  
Brown Bread Milk

### —SUPPER—

Cold Slaw  
Carrot Pie  
Nut Bread  
Milk

## Recipes

### *Egg and Bread Omelet*

Pour one cup of boiling milk over one cup of bread crumbs. Stir six eggs until well mixed (don't beat), then add to the bread mixture and season with a little salt. Into a hot frying pan put two tablespoons of butter or oil; turn in the mixture and fry slowly until brown. Cut like pie, turn over the pieces and fry until brown. Serve hot, garnished with parsley.

### *Corn Soup*

One can of corn heated with one-half cup of water and three cups of milk. Add one small tablespoon of cornstarch to a little of the milk and boil about three minutes. Season with butter and salt. Add more milk if too thick.

### *Parsnips*

Peel and boil until tender. Drain, mash, and season with butter and salt.

### *Navy Beans*

Soak the beans over night and place an onion, finely cut, in the bottom of kettle in which they are to be cooked. When tender, season with salt and butter.

### *Cold Slaw*

Slice cabbage very fine after soaking in cold water to make it crisp. Beat two eggs with two tablespoons of sugar, butter size of one-half egg, one teaspoon of mustard, a little paprika, one-half cup of lemon juice, and one-fourth cup of water. Cook in a double boiler, and add one-fourth of a cup of cream. Mix with the cabbage and serve very cold.

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### CHILDREN OF ARIES, 1925.

(Continued from page 561)

cury and Neptune, which will give them an unusual understanding of spiritual

truths and the ability to express them through writing.

Children who are born from the 8th to the 16th of April, while Venus is in conjunction with the sun and both these planets trine to Neptune, will have opportunities to become prominent in some Aquarian movement, for Aries is the sign of the pioneer and the leader who must blaze the way for those who follow. They may also become inspirational musicians, which will give them opportunity to help to blend religion and art. The sun with the above aspects may lead to scientific investigation of psychic phenomena. Thus these children may blend the three most important means of human education—religion, art, and science—into one complete whole. In addition the great benefic, Jupiter, is sextile to Uranus in Pisces this month, which will give a love for delving deeply into occult philosophy.

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### Mt. Ecclesia Postcard Views

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

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### ROSICRUCIAN CHRISTIANITY LECTURES FOR THE BLIND

We have "The Riddle of Life and Death" and "Where Are the Dead?" in Revised Braille, Grade One and a Half. Either of these may be obtained for one month's use by any blind person.

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Lake City, Wash., Jan. 1, 1925.  
Rosicrucian Fellowship,  
My dear Friends:

I will write you this New Year's day. Oh how much I have to be thankful for. The first is that I learned of you and wrote to you. I thank God every day and pray to be worthy to help some one that needs His help as I did. I don't know how to thank you for your love and help. One year ago today I could barely walk a few steps with crutches. Now I can walk several blocks and don't have to use any crutch. Thank and praise His dear name and the Fellowship. May your blessings be many this year.

—Mrs. E. I. W.

Kimberley, So. Africa, Oct. 16, 1924.  
Rosicrucian Fellowship,  
Dear Friends:

I have received your most kind and welcome letter and want to express my gratitude for the improvement I see in my little Neville. He sleeps far better than he used to, as before this I never knew what it was to have three hours sleep with him at night.

Words cannot explain how happy I felt when I received your letter today. God bless you all in the great service you are performing. Best wishes to all the dear workers on Mt. Ecclesia.

With love and gratitude,  
Always your friend,

—E. H.

### HEALING DATES

March . . . . . 4—11—18—24—31  
April . . . . . 8—14—21—28  
May . . . . . 5—11—18—25

Healing meetings are held at Headquarters on the above dates at 6:30

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

### BILLY'S SOUL

(Continued from page 567)

little boys like you. The door is locked to boys who are straight and strong."

And suddenly Billy felt a wonderful peace steal over him, and he became very, very happy. When he lifted his head he discovered that the Queen and all the fairies had disappeared and that his nurse was coming for him.

"Why, Master Billy," she exclaimed in astonishment. "You—you look different somehow!"

"I feel different and I am different, nurse dear," replied Billy sweetly as he leaned back in his chair. "After this I am going to be the happiest boy alive." On his face a strange, sweet expression rested which comes only to those who have sensed the reality of holy things.

### All Who Are Sick

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

Healing Department,  
The Rosicrucian Fellowship,  
Oceanside, San Diego Co., California.

# Echoes From Mt. Ecclesia

## Chats With the Editor

THE WRITER has just returned to Headquarters (March 4th) after a three days' trip to Los Angeles. While in the city we visited the Children's Sunday School, which is held under the auspices of the Los Angeles Fellowship Center. My! what a joy it was to watch the eagerness of ten little children mostly between the ages of three and eight years. The members of the above Center are doing a splendid work—a work which has been the hope and the ideal of the writer for a number of years.

Many calls have come in to Headquarters for Sunday School lessons which embody the Rosicrucian teachings, and from all indications these will be forthcoming in the very near future. Through the efforts of a few of the Los Angeles members, we believe a course of these lessons will soon materialize. We have an outline of them typewritten, but feel that they will need a little more rounding out in order that the members elsewhere will be able to understand and use them. Our time will not at present permit us to do this work, as the printer is calling for this article.

The two lectures which the writer delivered in Los Angeles were both well attended. The one in Choral Hall on "Jazz and its Influence on Humanity" had an attendance of about five hundred and fifty. We are gradually developing lecturers among our workers, who are frequently called upon to go to the Los Angeles and San Diego Centers. Mrs. Mary B. Roberts delivered a lecture on "The Rosicrucian Method of Healing" before both Centers recently, and Reginald Oakley spoke before the San Diego Center on March 1st.

Headquarters has had many visitors recently. Among them were Dr. and Mrs. Homer Curtis, leaders of the Order of the Fifteen, Christian Mystics; Mr. and Mrs. Albert Mack, heads of the Unity Center, Pasadena; Haltra Yoga Wassen, and his secretary Harry A. Carling.

Mr. and Mrs. Charles H. Swigart of North Yakima, Washington, have been added to our band of workers. Mr. Swigart was the general secretary of the Fellowship from 1911 to 1914.

Not only are the living attracted to our spiritual center, but our friends who are called to the other side by the Reaper Death sometimes leave the request that their ashes be strewn on the lawns or under the rose bushes on Mt. Ecclesia. Our friend Mrs. Luella Tenny Burch of San Diego was recently called to the higher life, and her last wish was granted that her ashes should rest in the soil of the Temple lawn.

We shall have our usual Good Friday and Easter services this year. Reservations have already been made by some of our friends who wish to be with us for these services. We would suggest that others who wish to be at Headquarters at that time write the secretary for rooms, for accommodations are limited.

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### MRS. HEINDEL'S LECTURE IN LA JOLLA

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Mrs. Max Heindel will lecture in Community Hall, La Jolla, Calif., Wednesday, March 18th, at 7:45 P. M. Subject: Our Dreams and Our Dead. Illustrated with lantern slides.