



The
**ROSIKRUCIAN
MAGAZINE**

FEATURES



REAPPRAISING MISSIONS

—An Altered and Enlarged Outlook.

* * *

LEONARDO DA VINCI

—Early Exponent of Rosicrucian Principles.

* * *

MAN'S ROLE IN EVOLUTION

—A Study in Epigenesis.

* * *

TIGGUPAR

—A Strange Tale of Good and Evil.

* * *

GOETHE, THE INITIATE


—An Astrological Dissertation.

* * *

THE TRANSCENDENTAL LIFE

—An Illustrated Interpretation.

AUGUST



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The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

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THE ROSICRUCIANS



Some Frequent Questions Answered



THE ROSICRUCIANS constitute a Brotherhood that is devoted to the unfoldment of the latent faculties in man, an exploration of the deeper laws of nature, and the establishment of a Christian Fellowship upon earth.

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THE ROSICRUCIAN FELLOWSHIP,

OCEANSIDE, CALIFORNIA.

EDITORIALS

Reappraising Foreign Missions



THE *BIBLE* is the sacred scriptures of the Western World and Christianity is its religion. The belief that the *Bible* is God's supreme revelation to man and that no man cometh to the Father except through the religion built around the Christ has inspired Christians with a missionary zeal that is far greater than that of the followers of any other religion.

Christianity accepts it as its bounden duty to carry its message of salvation to all peoples. This sacred obligation which it assumes is based on the command of the Christ to His disciples when sending them out, that they preach the gospel to all the world.

While esoteric Christianity is in agreement with the beliefs above stated and is sympathetic to the altruistic desire to share its spiritual good with all the world, it is not able to concur entirely in all the conclusions which the church has drawn from these truths. Viewing them in the light of the Mysteries, which the church has for many centuries either forgotten or ignored, it sees missionary activity fulfilling its intended purpose of bringing added light and life to the world only when rightly related to other religions. It sees such relations as necessarily based on a recognition of the fact that other religions also constitute vehicles for bringing divine revelation to the peoples to whom they have been given by "the Recording Angels who give to each and all exactly what they need for their development."

To the esoterist the recently published conclusions of a committee of laymen in the church regarding foreign missions are epoch making not only in the life of the church but in the spiritual life of humanity. The problem is rescued from its narrower sectarian concepts and treated in its universal aspects and with view to exploring more fully the possibilities available to it for harmoniously enriching the spiritual life of all peoples and all religions.

Christ came to all the world. Before Him every knee shall bow and every voice shall proclaim Him King to the glory of the Most High. The Christian religion is universal, albeit our theology is provincial. Our current conceptions of Christianity are too frequently a denial of their professed universality. This is so because the majority have not yet outgrown the Jehovistic consciousness which finds expression in separative, racial religions.

This has been emphasized nowhere more than in our missionary activity. We have gone to peoples of other religions with the assumption that Christianity is the only true religion. Other faiths have been looked upon as false and misleading. So considered, it became the duty of missionaries to brook no compromise with such beliefs, to withhold all encouragement of their practice, nay more, to brand them as man's vain imaginings, without divine authority, and wanting in the power to feed the hungry spirit or to save the soul, and ought

therefore to be destroyed as heathen error and replaced by Christian truth.

The esoterist maintains that there are no false religions, unless, as Max Muller puts it, a child be called a false man. All are of divine origin and hence the fundamental unities discoverable in all. With the cosmically reinforced impulses of the Christ at the dawn of this new Aquarian Age of universality and brotherhood there comes the incentives everywhere to closer bonds of spiritual and material confraternity.

In the words of an eminent writer, "the survival of the church, is contingent upon its own realization of how it has misinterpreted both the real mission of its founder and the symbolism of the pagan cults from which it derived the subject matter of its creed. Christianity will never be a great religion until its adherents recognize that it is merely a new body serving as the vehicle of an old idea; that when it departs from the original concepts to wander in the maze of theological absurdities, it defeats the primary purpose for which it was conceived. These unnatural attitudes of theologians toward life have resulted in the establishment of an unnatural faith, wherein the lofty principles of the ancient philosophers have been distorted out of all semblance to their true import."

A Laymen's Inquiry

Such misconceptions as these are finding correction within the church itself. They have been set forth with utter frankness in the recently published and widely discussed volume *Re-Thinking Missions, A Laymen's Inquiry After One Hundred Years*. Here is an honest and courageous discussion of the whole problem. Its conclusions and recommendations are at some points so radical that it is safe to say that barring the centuries of the early church they could not have found general consideration prior to the present trying time when every belief and institution is being subjected to the most critical analysis and when revaluations are being admitted even into so conservative a field as that of man's religion.

It is the recommendation of this committee that Christian missionaries recognize other religions as also having a place in God's plan; that these religions will continue for a long time to come to be the principle influence in the spiritual life of the people they serve; and that consequently they should be encouraged and strengthened at every point consistent with the spiritual life.

The chief issue before the religious world today, says the committee, is not the triumph of Christianity over all other religions, but the victory of the spiritual life over materialism, negation, and disbelief. The organized forces of antireligion and darkness must be met by the united forces of every movement and every religion that exalts the things of the spirit above those of matter, and that strives for the realization of a kingdom here on earth even as it is in heaven. It is no longer a question, says the committee, of which book, which prophet, or which religion. It is a question of whether there is to be any book or prophet or religion. The relatively unimportant differences must yield to the more important unities.

Is this compromising with error and superstition? asks the timid Christian. The answer is to be found in Christ's own words, "I came," says He, "not to destroy the law and the prophets, but to fulfill." Christ came to Judaism. To their ten commandments He added two

more. He modified their precepts. He reminded them that keeping the law was insufficient, and that the letter killeth whereas the spirit giveth life. But He came, not to destroy. It was to fulfill.

So the Christian missionary today in following his Master's footsteps will go out to every other religion in like spirit. He will not condemn nor seek to abolish other forms of worship but will endeavor by working in and with and through them to bring them into greater realizations of the life of the spirit. He will seize upon every constructive aspect in the religion he contacts and endeavor to strengthen this, supplementing it only insofar as this can be done without vitiating any of the constructive influences already operating in the life of the followers of other faiths. Any other course may leave the new convert in a worse state than the first. The religion to which he had previously adhered was different because he was different. His temperament, mentality, historical background, and present civilization are all different. Religions are adapted by the Wise Ones who give them to suit the particular development and circumstances of the people whom they are designed to serve. For Christianity to impose upon these people concepts essentially suited to our nature and understanding, too often results in a distorted conception quite other than that which it was aimed to give them and at the same time it robs them of such faith as they had prior to their attempted adoption of the new form. In the end they find themselves in confusion, having lost the benefits once derived from the old and unable to lay effective hold on the new.

Institutionalism Secondary

There can be no question that our highly organized and liberally subsidized missionary activity has placed an over emphasis on the extension of Christianity as an institution at the expense of teaching and demonstrating a way of life. Attention has been focussed too greatly on the increase of buildings and converts, tangible assets with which to make creditable showings in statistical reports for the benefits of their financialy supporting churches at home.

When we lay hold of the spirit of the universal Christ we shall cease to work for the triumph of institutionalized Christianity over every other religion. The Christ is a cosmic character. He truly came to all the world and His spirit is still sacrificing itself for all humanity. Like the physical sun, His visible symbol, His light shines impersonally on all alike. He came to bring life more abundant, not to any single group or people, but to all humanity. More than that, He is pouring Himself out for the benefit of all the kingdoms of life and gradually etherealizing the planet in order that it may increasingly serve the advancing needs of all life evolving within its sphere.

The early Christians so conceived of the Christ. They were guided by Initiates who possessed the wisdom of the Mysteries and recognized the Christ as a cosmic Being, who while temporarily manifesting in the human form of Jesus, was a lofty Spirit whose work both preceeded and succeeded the earthly life of the Initiate whose body He used for a brief period.

This cosmic Christ manifests the love-wisdom principle of Deity. It is unifying in its nature. It binds men together as a great brotherhood regardless of the many varying conceptions held of Him or of the many modes which men have found in which to worship Him.

Today this universal Christ is liberating added energies. He is born anew in the hearts of men in a quickened consciousness of things

spiritual. His animating spirit is nourishing in men's hearts the impulses toward altruism, cooperation, and fraternity. Where man's perversity resists these constructive forces it arouses into intensified activity their opposites. Hence a period when evil is rampant and idealism flourishes at one and the same time.

It is safe to say that the predominant attitude and method characterizing our missionary activity in the past will never win the world for Christ. It will delay it. It will sow misconception, arouse prejudice, and stir up antagonism.

"I agree with the Chinese," writes Pearl S. Buck, novelist and missionary, "who felt that their people should be protected from such superstition," referring to the doctrine that the "heathen" races are damned unless they hear the gospel. The spirit of Christ is not to be enforced by scholarly arguments, doctrinal beliefs, nor sectarian practices. It will win only as it demonstrates a superior way of life, a life of love and service standing ever ready to share with others the abundant life it has been privileged to receive, irrespective of institutional reward or recognition. Unless it wins by its intrinsic merit it is unworthy of such a conquest, nor would it long retain the predominance so gained.

Man and Religion Evolve Together

Man creates God in his own image. Hence Ingersoll's statement that an honest God is the noblest work of man. This is not, however, synonymous with the saying that God has therefore no reality apart from our imagination. It merely affirms that man's conceptions grow as he grows, and that religion, like man, is an evolving thing. Races are on different rungs of the ladder of attainment and so are religions. God's revelation of Himself is in proportion to man's spiritual receptivity and understanding. Mankind progresses through races; so also does he advance through religions.

Egos in the pioneering Aryan races have received a religion commensurate with their needs. Having already passed through the older races and religions it would be retrogression for them to return and embrace a religion which they have long since outgrown. Such a religion is not therefore to be destroyed but increasingly spiritualized for the benefit of those whose faith is centered in it. It is not a mark of wisdom to forget, ignore, nor despise those racial and religious stages by which we have come. True wisdom will turn to these with gratitude for what they may have brought it in the past, for what it is now bringing others at a similar stage on their journey, and will approach them with the simple, humble purpose of permeating them with such added light as may be theirs to share.

A world Christianity means neither uniformity of theological belief nor ritualistic practice. It means the adoption of a way of life wherein the law and the prophets are fulfilled by a love for the All-Father that embraces all one's faculties of mind and heart and soul together with a love toward one's neighbor as to one's self. Such a one is in the spirit of the Christ, such a one is Christian howsoever he may worship and by whatsoever name he may profess his faith.

The reappraisal of foreign missions and the recommendations that have followed go far toward leveling barriers of ignorance and prejudice, and forwarding the spirit of tolerance, understanding, fellowship, and unity. A religion truly universal is in the making.

The Open Road

ONE OF THE many familiar manifestations of the changing world about us is the army of men and women, old and young, that have taken to the open road. Thousands have sought refuge from the barrenness of a penniless life in the city and taken up the simpler life of tenting in the mountains, by the seashore, or in the open spaces. Others are on the move, motoring for pleasure, speeding for business, or hiking in search for food or for adventure or for both.

The more immediate causes for this increased and accelerated travel is obvious to everyone. We are only too familiar with the economic distress that has turned thousands out of homes and sent them out to comb the countryside for work. We know too, the social readjustments under way that uproot individuals and institutions from long established grounds and transplants them to less familiar parts. We recognize also that the phenomena is more than local, that it relates to a cyclic change, and that its significance penetrates to the very core of life itself.

The movement of the migratory millions is true to a cosmic time card. Uranus, the awakener, appears upon the scene. The electrical radiations of a rising Aquarius are at play. This is their age and they are here to set their house in order. Aquarius is the lord thereof and Uranus is his messenger. "Follow him," admonishes the Christ, referring to the Water-bearer, "into the house where he entereth in."

Moving into this house inevitably necessitates some shifting and not a little temporary confusion. There are alterations all along the line. Industry reorganizes, finance seeks new foundations, education adopts other viewpoints, science revises its fundamental tenets, and religion modifies age old customs and beliefs. Mankind becomes aware of added inner resources and has taken to the open road that leads to their further exploration.

In this caravanning of the spirit it is youth that leads. It is estimated that there are 300,000 on our roads today. Europe too, has its nomadic armies. These give rise to problems that call for social engineering on a scale that is nation-wide. While this requires economic handling it can be adequately dealt with only when the moral issues that are involved together with their spiritual implications be taken into due account.

Man lives not by bread alone. It is not only hungry bodies that tramp the roads; it is also starving souls. Dispossessed in many instances by a civilization that takes but slight account of human values; driven out of heartless cities by a life too far removed from nature's normalcy, there are multitudes on the world-wide trails today that are in very truth seeking nourishment of soul with even greater hunger than that for food. Consciously or unconsciously they are out to find a simpler and more wholesome way of life; they are out in the hope of finding somewhat more of beauty, to make wider contacts, to establish richer relationships and above all to enter into a state of being in which the whole of man—body, mind, and spirit may find harmonious expression.

Aquarius is today leading us from our age old domiciles into his more airy, spacious habitations. The open road lies between the two. Already multitudes are on that road and more there are to follow.

« The Nation Prayed--and God Said »

BY L. H. EARLE

*Man, image of Myself and seedling of all that in me is,
Why criest thou to me?
Protect thee? Yea, I can and will from error of my creating—
But not from that of thine.
How wouldst thou know the right from wrong,
Were I to shield thee from reflection of thy works?
Thine heart records the progress of time's journey;
Seek thou within that sanctum and reveal to thyself
The foolishness of self-delusion.*

*Thou standst before a stair with leaden feet—afraid to mount;
Afraid, perhaps, of some imaginary loss.
Thou knowst the stair leads up to freedom—why linger?
Throw off thy lethargy and conquer selfishness,
The stairway's first and hardest step.
The rest are easy, so let thy speed be fast
To knowledge of thyself and Me.*

*Man, thou knowst full well the path that should be trod, and—
If thou be not forever lost in faithlessness,
Resolve this day to love and serve thy brother,
And in serving, find happiness and Me, thy God.*

Freedom

BY BERNARD B. TRINSEY

(Opus XI)

*So often have I grievously observed
Time wasted, talents squandered, wealth abused,
Discrimination wanting, power trembling,
The true and beautiful scorned and unsustained;
I pondered then how joyously I might
Transmute all these prerogatives into
Eternal verities to which my soul
And heart and thought aspire for completion:
Such dreams of freedom have I entertained—
In this my short and fettered span of life,
That I have lived through them a thousand lives,
Perceiving the joys of masters and of gods.*

*But how may I, the freedom in this world,
Compare to that still veiled, to be unfurled!*



ROSE PETALS

From Blossoms in Max Heindel's Garden

True spirituality is always optimistic.

Every act is a seed ground for the Law of Consequence.

Cleansing the blood from egoism is the mystery of Golgotha.

The most serious obstacle to attainment is want of equipoise.

The Christ has no message for those who are satisfied and love the world and its ways.

It is a mark of advancement when one gets tired of reading books and applies himself to acts.

It is a law of nature that our very attitude of faith is bound to bring to us whatever we require.

The more spiritual we grow the less will the so-called evil planets or evil aspects affect us adversely. They are transmuted into good.

As our knowledge grows, so does our responsibility; and the finer the soul qualities, the finer the distinctions between right and wrong.

The life described in the Gospels as that of Christ is really the life of every Initiate of the Western School, for we are all Christs in the making.

The lives we have led are hidden from us for a purpose until we know how to unlock the door; and when we have the key we shall probably not want to use it.

It is through the intensity of sorrow that the suffering soul finds its way back to the source of its being, for we have all as prodigal sons left our Father in heaven.

The rays directly from the sun give spiritual illumination, the rays received by way of the planets produce intelligence, morality, and soul growth, and the rays reflected by way of the moon make for physical growth.

Though the world now professes to grant religious freedom, the day of persecution has not yet ended. Creed and dogmatism are still in power, ready to prosecute and persecute anyone who does not go along the conventional lines. But so long as we face them and pursue our path regardless of criticism, truth will always come out unscathed from the battle.

Transition

THE TRUE RECORD OF AN ACTUAL EXPERIENCE

BY WILLIAM DASMANN

I FOUND myself—bodiless, a free spirit—soaring upward at an incredible speed through heights of violet-blue space. With me was One whom I seemed to have known always, and yet did not know. This One was my guide.

Silently and together we rose upward and ever swiftly upward in regions of profound stillness.

Suddenly, I realized that there were beings around us . . . thousands, millions of spirits traveling the same way as we. But they were slower, and we shot past them like swift birds.

We came to a place where there was a forking, where the stream of spirits divided . . . one branch turning downward and the other continuing upward.

And two that were repulsive to me came to drag me down the lowering road. And I was afraid. But my guide turned them away.

We continued to soar past millions of spirits traveling upward . . . to rise past even the vanguard of the climbing trillions, into planes of sensitive silence, into azure regions of electric peace.

We soared till the azure paled to a light blue, and there entered a great joy into my heart. We soared till the light blue brightened to a radiant white, and I was thrilled like an archangel shouting glorious hallelujahs.

There was a pause in our journey

as we came to a portal hung with a black curtain. And, now, I became ashamed, and felt unworthy to be in this place; felt imperfect in a region of perfection; felt almost afraid.

I was glad for the presence of my guide, and I turned toward him. He approached me and assured me, and disappeared . . . left me there alone, nervous, expectant . . .

Light! Like a blare of trumpets, the curtain dissolved, and there was Light! Pure, penetrating, powerful, indescribably assuaging incandescence, that shone everywhere! It enveloped, permeated, purified me. Light . . . that was all.

And there came words out of that Light: Eleven simple words "You have done well, my son, but you must do better," and the voice was gone. And the Light faded. And I was again alone, and exhausted.

My guide quickly appeared and led me away, and started me on my return journey. We parted, and I fell into a semicoma and began to sink downward.

It was like the lowering of a tired and throbbing body into the cool waters of a clean pool. I sank into a perfect tranquility that freshened and strengthened me, as I descended downward, downward, downward, into unconsciousness.

. . . That is all I remember. I awoke in my bed and recalled who and what I was; and I wondered. And I still wonder.

Promotion cannot be achieved until we have qualified by service to the uttermost without regard to dignity or recognition.

—Max Heindel.

Tiggupar

BY L. C. KELLENBERGER

ALZAR, the hundred and fourth king of Davaba sat in the royal palace in Troporo on the eighth day of the month Yugo, in the year of the kingdom the seventeen hundred and twenty-first. With him sat Gothis, his minitser of war, a great burly man with hands which gripped the edge of the table as he told the disquieting news to the king.

Davaba had once ruled the entire planet of Huega, but through a dissolute line of kings, of which Alzar was not the least dissolute, the kingdom had fallen away until but a remnant of the proud empire remained. Most of her territory had gone to Denika, her most hated rival. Alzar had not yet been entangled in a war but now his troubles were to come upon him. His subjects, the few thousand that were left, hated Alzar, the king. Gothis knew this but he mentioned it not to the monarch.

"Oh, noble lord and king," finished Gothis, "for the murder of the Denikan ambassador in this palace hast Prince Ruther sworn to raze the city of Troporo to the ground. Even now the hundred thousand Denikans of whom I spake are near the frontiers, coming through the marshes of Gugu. I foresee the end of thy kingdom, for we have a scant twenty thousand men to oppose them."

"Peace, fool! I wilt summon the sorcerer, Harlon, and he canst summon Tiggupar and his dark forces to help us."

Gothis threw up his hands in horror,

for he was not so depraved as the king.

"Thou wouldst make a pact with Tiggupar? Knowst thou not that that will mean the eternal damnation of thy soul?"

"Aye, but I wouldst sacrifice my soul to obtain again the rule of Huega. And then again Tiggupar will take care of me when I descend to Arso."

"And how couldst Tiggupar help thee?" demanded Gothis. "Mayst not the Denikans summon the aid of the forces of light?"

"Even the forces of light wilt Tiggupar conquer, for doth not evil predominate on Huega? Bah, Gothis, thou art a coward."

"No man but thou hast ever called me a coward, but when it comest to soliciting aid of the dark forces then I, Gothis, am a coward! With the aid of Tiggupar and the Vimits thou wilt not need me and I now resign as Minister of War, and wilt go to my estates in Tirkata. Oh, Alzar, I wouldst eschew this alliance with the forces of darkness and fall, if need

be, but not with an eternally damned soul."

"Thy resignation is accepted," said Alzar, the king. "Go to thine estates for I needst not a weak-kneed Minister of War. With the aid of Tiggupar I wilt rule the planet again as did Tuthlom VII. Then when I standst at the head of all things thou wilt regret that thou didst forsake Alzar, the king.

"That I wilt not. But I wilt regret that thou hast taken up the worship of Tiggupar."

THE contending forces of light and of darkness have not yet fought their final battle. A condition similar to that depicted in this article may yet arise on earth. There is an element of the prophetic in the picture of a nation subjecting itself to the power of evil. But the "gates of hell shall not prevail." The victory is with Light.

par and the forces of darkness to lose thy immortal soul."

"Bah, chicken hearted!" said the king, angrily.

"Chicken hearted I mayst be," replied Gothis, "but I still hold that Lathe, the great Mind, wilt not allow a victory of Tiggupar."

"Bah!" again said Alzar, the king. "Tiggupar art greater than Lathe."

A loud peal of thunder rolled across the cloudless sky, finally dying away in mutterings. Gothis trembled for he thought it was a reply of Lathe, and he looked to see the erring king stricken at his feet. But the time for Alzar had not yet come. Gothis, terrified, and horrified, left stumblingly the presence of Alzar, the king, nevermore to see his ruler.

* * * * *

Alzar, the king sat in his palace, his head bowed on his hands as he debated the words of Gothis. But the debate was interrupted by a messenger. The messenger salaamed and awaited permission to speak to Alzar, the king unless first spoken to. Even Gothis had had to abide by this law.

"Speak, slave," said Alzar, the king, haughtily.

"Most noble and puissant monarch," said the messenger, "I come from the Duke of Golba. A hundred thousand Denikans besiege his castle and it must fall ere the darkness of another night descends. Then wilt they march on Troporo."

"Let them come," said Alzar, the king. "Messenger, thou mayst go."

Alzar the king clapped his hands together. Immediately a great black slave came before him.

"Summon Harlon, the sorcerer," said the king.

An hour passed during which the king had ample time to repent his decision to rely on the dark forces under Tiggupar. Then Harlon, the sorcerer, came into the presence of Alzar, the king.

"Harlon, mighty sorcerer, it is told to me that thou canst call up Tiggupar from Arso and invoke his aid."

"Aye, O king. It is true. The dark forces are at my command."

"Then, O Harlon, I will that thou wouldst summon Tiggupar and have him fight for us against the armies of Denika, which even now are at the frontiers of our kingdom."

"Knowest that that means thou wilt bow the head and bend the knee to Tiggupar?" asked Harlon, the sorcerer.

"Aye," said the king, trembling a little. "But better to bow the knee to Tiggupar than to Prince Ruther of Denika. I am content."

"Then best thou at my castle on the crags of Huey as the hour of twelve is struck and I wilst summon Tiggupar and ask his aid."

"I wilst be there," said the king.

* * * * *

The hour of eleven struck and the king knocked on the door of the castle of Harlon, the sorcerer. The door opened at his knock but he saw no one, for it was not by human hands that it swung open. It was a Vimit, one of the forces of darkness, who unseen opened the door. For Harlon, the sorcerer was served by Vimits from the depths of Arso. Then the king felt himself taken by the arm and almost shivering he passed through the dark, sinister looking hall to the little room where sat Harlon in a black robe, upon which were many strange figures. Harlon, the sorcerer looked up from his book when the king entered.

"Hail, Harlon," said the king.

"Ho! Alzar, the king," greeted Harlon, the sorcerer.

"Thou wilt truly summon Tiggupar as the hour of twelve is struck?" said Alzar, the king.

"Aye, but it is now but a few minutes beyond the hour of eleven. Sit thou there and telleth me what is thy heart's desire."

"To rule Huega from pole to pole," said the king.

"It shall be granted thee by Tiggupar, the great. Greater than Lathe."

Again a great peal of thunder was heard as Lathe recorded the remark of Harlon, the sorcerer.

* * * * *

The hour of twelve was near. Harlon and Alzar went to the little room at the top of the tower, where Alzar gazed curiously at the assembled retorts and crucibles. For Harlon was a brewer of potent drugs. An alchemist as well as a sorcerer. It was said that he brewed love potions and poisons. Poisons that robbed the mind of sanity and left the taker a gibbering idiot. The dread room was painted black with great red stars.

Harlon, the sorcerer took down a red box from a shelf and opening it, extracted a little blue ball. This ball he placed in the center of the floor and drew a circle with his wand that encompassed the little ball. Then he muttered a few words so low that Alzar, the king, comprehended them not. Lightning flashed across the sky and the thunder rolled, growing louder and louder.

"Tiggupar approaches!" cried Harlon, the sorcerer. "Be thou ready to bow thy knee and give adoration!"

"I am ready," said Alzar, the king, though his soul cringed.

Louder and louder pealed the thunder and more and more vivid the flashes of lightning while the tower rocked as a mighty wind smote it. Now the blue ball upon the floor took on an unholy light that swelled until it seemed to fill the room, and then a bluish mist arose from it.

"Tiggupar is here!" said Harlon.

The mist took the form of a man, huge in proportions but dread of visage. There came a terrific crash of thunder and the bluish light turned green and Tiggupar, the wicked, stood in all his majesty before the unholy twain.

"Hail, most worthy master," said

Harlon, the sorcerer as he dropped to one knee. Alzar, the king did the same.

"Hail, vile slaves!" was the response of Tiggupar. "Why callst thou me from the depths of Arso?"

"Great Tiggupar, Lord of this World and other Worlds," said Harlon, the sorcerer, "Hear and help thy servants. Thou knowest that Denika marches one hundred thousand men against Troporo. Without thy help we must perish."

"What are a hundred thousand mortal men to Tiggupar?" thundered the Dread One.

"Then thou wilt help thy slaves?" tremblingly asked Alzar, the king.

"Aye," said Tiggupar. "I will bring the Vimits from Arso and they will conquer the Denikans. Them I love not, for do they not worship at the altar of Lathe? But Lathe will not help them for I, Tiggupar, will defeat the men of Denika and for thy fealty, O Alzar, I will make thee ruler of Huega."

"I thank thee, Lord Tiggupar," said Alzar, the king, secretly gloating over the possibilities of ruling the planet as his great ancestor had done many years before.

"What else wouldst thou ask of Tiggupar?" asked the Dread One. "Answer swiftly for I must go back to Arso."

"Naught else could I ask, oh mighty one," said Alzar, the king.

"It is well," said Tiggupar. "Now worship me!"

Alzar, the king and Harlon, the sorcerer bent low to the ground in silent adoration of the thing of evil. Alzar lost track of time, but when he finally raised his head Tiggupar was gone and blackness had settled in the little room.

* * * * *

The army of Denika came on, conquering as they came, but showing mercy to the conquered, for they were followers of Lathe, the Great Architect of the universe, the Power of the Light. In a few days the mighty army of Prince Ruther was encamped before the walls of Tropora. Alzar, the king looked out of his

palace window and saw the force of the Denikan prince. He sent for Harlon, the sorcerer.

"It will be here ere the night falleth. Then thou shalt see the armies of Denika melt away as melteth the snow upon the mountains under the warming rays of Hiza. Fear not, for Tiggupar wilt do as he promised," said the sorcerer.

Late that day the king heard cheering and looked forth from his palace window. Spread below him, between the Denikans and the walls, was a vast and mighty army, clad in the uniform of Davaba.

"The Vimits have come!" cried the king. "Now wilt I conquer!"

* * * * *

Morning dawned and the Vimits awaited the word to advance. This word was to come from Alzar, the king and Alzar alone. In his tent Prince Ruther was praying to Lathe when a visitor was announced.

"Let him come in," said Ruther, the prince, "who he mayst be."

An aged man entered the tent, carrying a curiously carved staff.

"O prince, thou hast seen the mighty army that lies between thee and Torporo? Aye? Then knowst thou that they are Vimits brought from the depths of Arso by Tiggupar at the behest of Alzar, the king? But fear not these Vimits, for Lathe has looked down upon the scene and even as I speak the forces of light in the persons of five hundred thousand Herudips are marching here to do battle with the forces of darkness. And the forces of light shall prevail."

The old man vanished and Prince Ruther knew that an angel of Lathe had been there. Now confident he awaited the signal that the battle was on. For good must conquer evil in the end.

On the battlements Alzar, the king leaned forward.

"March on, Vimits!" he cried. "Oh for the glory of Tiggupar."

Then he paused, aghast, for coming out of the Ruloma ravine poured a mighty army clad in garments that

scintillated with light. Thousands of them poured out and stood between the tents of Prince Ruther and the Vimits, who, knowing that these were Herudips, were not so confident of the outcome now. They feared the powers of light, as sin fears the light of day. But they had been commanded to fight, through Alzar, the king, by their powerful lord, Tiggupar, and they could but obey. So they marched to destruction, for the weapons of the Herudips were ones that killed the soul and annihilated it forever and ever. Those of the Vimits who would fall by the swords of the Herudips would be put out as a candle is put out by the snuffer.

The two armies met while Alzar, the king began to exult on the castle wall. But his exultation did not last for he saw that the Vimits were being steadily driven back by the forces of light.

"What dost that mean?" he asked of Harlon, the sorcerer.

It canst but mean one thing," said Harlon. "They are Herudips sent by Lathe to help the Denikans. Lathe hast answered the defiance of Tiggupar."

"Then Tiggupar help us!" cried the king, now repenting his rash deed.

"Tiggupar cometh!" cried Harlon, pointing to the north where a great black cloud filled with the flashings of vivid lightning was approaching. "Tiggupar and victory."

"I am not so sure now," said the king soberly as he saw the Vimits falling back before the swords of the Herudips.

* * * * *

The great black cloud drew steadily nearer, now with a rush, and Tiggupar appeared from its midst and rushed to the fray. But even as he rushed a great shining one appeared in the forefront of the Herudips carrying a great two-edged sword. It was Ghiron, the Archangel of Light, come to do battle with Tiggupar, Prince of Evil.

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Da Vinci, Practical Idealist

BY NORA B. GIEBLER

L EONARDO da VINCI, Italian painter, sculptor, architect, mechanic, musician, engineer, and natural philosopher, was the natural son of Piero da Vinci, of a long line of lawyers in Florence. His mother was of humble station, but "gentle" by nature.

During his young manhood Leonardo studied and practiced the science of engineering, paying particular attention to hydraulics and irrigation. His architectural designs and engineering projects were original and unique for his day and time, and amazed his contemporaries to the degree that he suffered persecution and calumny at their hands.

In the art of painting Leonardo da Vinci was no imitator of ancient artists, but an earnest and original delineator of life as he saw it. He drew from life, and was the first artist to recognize the play of light and shade as a most significant and attractive factor in painting, whereas the earlier schools of this art seemed with one consent to have subordinated light and shade to color and outline. His desire to know nature at first hand so that his drawings might have that precision of detail that leads to perfection led him to study animal and insect life with the zeal of a born naturalist. He also developed a talent for modeling; using as his studies the heads of smiling women and happy children.

He was versatile and adaptable, a good story teller and mimic, causing his hearers to laugh or weep by the sheer force of his powers of dramatization. His reward was a comprehensive knowledge of the human emotions as depicted upon the human countenance.

Like all early "successors" of the founders of the Rosicrucian Order, he traveled to many countries—Egypt, Cyprus, Constantinople, Sicily, Armenia, and other lands. Among his letters and manuscripts were found many references to strange experiences he went through on these travels, and an account of the persecution of a prophet and seer.

On his return to Milan he became much sought after, not only for his skill as an artist or sculptor, but in the production of pageants and masques at the marriage festivals of the nobility of Milan and Paris. When not engaged in these massive productions he was filling sketch books with studies, establishing many precedents by

new and original methods of depicting nature on canvas. His activities included the practical as well as the idealistic, and he planned new engineering works for improving the irrigation and water ways in the region of the Lombardy plains, studying meanwhile the phenomena of storm and lightning, of river action and mountain structure. He left drawings

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Man's Role in Creative Evolution

By ANNELLA SMITH

MAN is destined to become a creator, and he must therefore serve his apprenticeship in order that he may become the perfect worker. In all grades, in any school, we find precocious students, and this is true also in the great cosmic school of life in which humanity finds itself.

During past aeons we have evolved to the place where we have acquired the physical, moral, and mental attributes that are necessary as working equipment, and now, just as the boy or girl who has reached the place where he is ready to train for the serious business of life, so the vanguard of the human life wave are ready to start on the kindergarten stages of creatorship.

Let us glance backward and see how we have come to this stage. The Western Wisdom School teaches that in the Lemurian Epoch man was in a very childlike stage of evolution; he was conscious in the inner worlds, but as yet had not gained any external consciousness because the germ of mind was not given till

the end of the Lemurian Epoch. Man was guided by higher spiritual intelligences, and therefore had no self-conscious expression. Then through the early part of Atlantis, the infant mind of the early races was worked upon, and by the middle of the Atlantean Epoch the pioneers had attained to a certain degree of self-consciousness; but it was not until the last third of the Atlantean Epoch, that man became fully awake in

the dense, physical world. This is positively stated in the Western Wisdom teachings, and it was at this point that man started his own conscious creative evolution; here it was that he started to use this external self-consciousness to work with matter, and shape his surroundings.

In occult science we are taught that the forms we see around us, including those in which we ourselves function, are built in order that the spirit or Ego may use them as tools to gain experience. The more perfect the tool the more complete the work accomplished, and the experience and faculties gained are of a higher and more evolved standard.

Man is working on the improvement of the forms of mineral, plant, animal, and, incidentally, on the improvement of his own form as well. All he can do is to work with the already established living forms in the plant and animal kingdom, but in the mineral kingdom he shapes and makes matter into any form

that his creative ingenuity may conceive. Some day in the far distant future, he will be able to endow these mineral forms with life.

What is the extent of man's work with the mineral kingdom? He has brought his inventions in this machine age to the point where they are taking the place of man himself. No sooner has one thing been made than he perceives where it can be improved, and then he makes

INVOLUTION, evolution, and epigenesis constitute the threefold process by which man realizes his divinity. The spirit involves itself in matter. Later it evolves out of it. In this dual process it not merely unfolds implanted patterns; it inaugurates something hitherto nonexistent. This is epigenesis. It is creative evolution.

another that far surpasses that of yesterday. Step by step he is mastering the air also by means of machines made of matter or substance. As each disaster points out a weakness or fault in the machine, he reconstructs it and makes something better.

The plane in which Bleriot flew across the Channel is a very primitive machine when compared with those of the air squadrons that proudly sweep in organized alignment through the air, just as men parade in formation on the earth; and all this is accomplished by the co-ordination of the creative brain of man, working in unison with other creative brains. Watch the ditch diggers, tractors, sweepers, threshing machines, electrical equipment which display such versatility of use that it baffles description; the instruments of science, that are almost human in their accomplishments, also the architecture and works of art that make us pause and silently note the beauty and soul perception of the human being that conceived them.

Man takes the crude pigments, the rough stone masses, the uninviting concrete, and through his epigenesis molds this rough matter into something "that is a thing of beauty and a joy forever."

What is this creative work doing to man himself? It is building dynamic faculties that were not possessed by humanity, let us say, one million years ago—and this is a gauge or measuring tape of our progress in creatorship.

When it comes to working with the plant and animal kingdoms man faces another situation. Here are forms in which orderly life is working, under scientific and accurate direction. Men call this direction the laws of nature, but this is just a name to cover their ignorance. Behind these laws of nature there is a definitely organized army of invisible workers, all operating under the direction of higher and still higher invisible, potent, powerful spiritual intelligences. Rank on rank they rise, all working together, and this invisible aggregation constitute in reality the laws

of nature that manifest in the plant and animal kingdoms. The latest work of science upon these two kingdoms is the result of the cooperation of these invisible nature workers. But first, a few words about these workers.

These nature spirits, or workers, are life waves, also accomplishing their evolution at the present time by working on the plants and animals, and they are of varying grades of intelligence. Those who direct are of course more evolved than those who are directed, just as it is in the human life wave. But there is a great difference between these nature workers and man. The former do not possess man's creative, conscious, mental intelligence by which he is able to form, plan, mold, construct, test, and promptly alter the thing created if it fails to come up to expectation.

Man has a development that is not possessed by the nature spirits that work with plant and animal, namely, his self-conscious creative brain mind. The nature spirits keep the established forms persisting, and are able to alter them slowly so that they are able to meet with the exigencies of environmental conditions. We know that certain plant forms will persist for ages without much alteration if the conditions under which they live are propitious; but we also know that they change to meet conditions that threaten their destruction. These changes are slow, compared with the rapid alterations that can be made when man focuses his creative-forming mind upon them. He builds a thought form around a particular plant and concentrates upon it. The nature workers are able to see or sense this thought form, and they cooperate with man in bringing about the alteration that he has visualized in the plant. In line with this we quote from an interview with the late Luther Burbank, the plant wizard, who has done much pioneer work along this line.

"But how do you begin?" the visitor asked, and the answer was, "The very first thing," said Burbank, "I have al-

ready described; it is the conception of an idea, a mental picture of the new plant form desired."

Here is the direct corroboration of occult teaching—the manner and method used by the late Luther Burbank to bring about the wonderful changes and developments that he achieved. They are too numerous to attempt description, but we remember as outstanding, his potatoes, spineless cacti, soft shelled walnuts, tomatoes, plumcots, and the many flower wonders.

Luther Burbank is not alone in his work on the plant kingdom. We remember that Mendel, the monk, did his experimental work with garden peas. Also Darwin used the forms of plant and animal to enable him to prove his theories, and we find in all countries that man is using his epigenesis to master the lessons of the world of nature.

The work on the bodies of the animal kingdom is also a fascinating study to the occult student. Science tells us that the horse has evolved from the very primitive form of the eohippus and when it had come to the place, where it could be used by man, he started to work the horse and also continued to work further with the improvement of the form. The picture form of the horse has been known for thousands of years during which time many breeds and types has been evolved and many improvements realized. Man can bring about these changes through his ideas, and the Group Spirit of the animals is able to contact them and work accordingly with the incoming bodies to produce the desired change. The dog is another outstanding example of the evolution of form, because within the knowledge and observation of the present living generation we see how a particular strain or breed becomes popular, and how the desired features can, with scientific care, be bred into them. The same is true with most of our domesticated animals, sheep, cattle, hogs, poultry, and all others of the animal kingdom, that have been domesticated by man. The

wild animals persist for long periods in the same type and kind of body without much variation, the alterations being slow, and come as a result of the necessities of evolution.

These are the first steps of creatorship; and as we silently survey the developments of the past two thousand years, and perceive the acceleration of the creative faculty in man, how he uses his powerful will to explore, discover, experiment, test, improve, and ever seeks to expand each and every discovery into wider, higher, and deeper phases of understanding, we know that he is urged ever onward by the longing of the God spark within.

Coming down to modern times let us glance at a few of the processions of torchbearers who have through their epigenesis discovered and made available new inventions that have changed the course of human life—Watt, Stephenson, Fulton, Bell, Edison, Wright Brothers, Marconi, and many others too numerous to mention.

One by one they added the sum total of their discoveries to the ever growing stature of man's creatorship, and now we stand at the dawn of a great unfolding. In the coming Aquarian Age the vanguard of humanity will wrest from the bosom of nature discoveries that now seem to us beyond the dream of possibility.

At the present time many inventions that would add to human happiness and advancement are being held back because our system of money control and profit-taking would hamper their use. When mankind has established a system of economic relationship from which the elements of profit and accumulation have been banished, then the great forces and powers of nature will be used to further human life and happiness, and the education of the individual will be more rounded and balanced; faculties and potentialities undreamed of at the present time will be unfolded, and he will advance in consciousness and spiritual

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The Caduceus

STUDIES IN THE ROSICRUCIAN COSMO-CONCEPTION

THIS ancient symbol is susceptible of many interpretations. It embodies cosmic and sidereal meanings; also spiritual and physiological. It is the insignia of wisdom and the symbol of power.

The lemniscate formed by the entwined serpents symbolize the restoration of the equilibrium of the positive and negative forces in man. With this blending of the opposites comes added powers and extended consciousness. It was familiarity with this mystery that inspired so many of the ancient poets to sing of the wonderful powers of the magical caduceus.

Among the powers it bestowed upon its possessors was the gift to heal. Hence Aesculapius, called the "Saviour of all" and the "god of oracular wisdom" is represented with the staff of Mercury in his hand without which it was said he was unable to effect cures.



Microcosmically, the staff of Mercury represents the positive and negative nerve current in the human body and the path of the spinal spirit fire in man. The wings symbolize the spirit's liberation from the body when the currents of creative force have been uplifted to the head, or Mount of Ascension.

Macrocosmically, the Wand of Hermes, as it is also called, signifies the descent of spirit into matter and its ascent therefrom. It indicates the process of involution and evolution and points also to the straight and narrow way of Initiation. "Humanity moves in circles, the wise ones in spirals."

Cosmic Colors and Their Influence

BY ELOIS JENSSEN

IN STUDYING the symbology of cosmic colors and their influence through the zodiacal signs, we now come to Virgo, the celestial virgin, the sublime symbol of purity and service. Virgo is ruled by Mercury whose color is violet a combination of the blue (will), and red (activity), principles of the God of our universe. When focussed through Gemini this dual colored ray produces physical growth which results in the manifestation of myriads of forms; but when it reaches us through the medium of Virgo, we find the spirit using its tremendous power (will), in extricating the essence of the lessons learned during the season of the year when material manifestation is predominant and through service rendered, building (activity) it into soul growth.

The blue ray contained in violet ultimately develops in the Virgo individual a form of knowledge that, while founded on reason, is in reality its higher spiritual octave. This faculty enables the individual to give the answer to any question immediately and also to be able to give a reason for his conclusions. The energizing red ray gives him the ability to put his knowledge into practical use thereby proving the correctness of his assertion.

The dawning of this power causes the Virgo person to feel his superiority to others and to become unsympathetic and critical in his judgment of those whom he considers less endowed than himself. The planet Mercury is the physical body of a great spiritual individuality and the radiations he sends out are so exceedingly high that it is impossible for all but the most advanced at first to rightly respond to them. Therefore under the tremendous impulse striving humanity becomes first egotistical, then amazed, and finally *knowing*.

The colors ruling the Virgo child, born between August 21st, and September 21st, are violet, yellow (Virgo metal zircon), and crimson. All three colors are excellent for the Virgo individual as they combine a color-trinity which creates a harmonious color-body, or aura, the vibration of which creates health and well-being. The crimson shade has a vitalizing influence on these people, and violet acts as a harmonizer; yellow is the doctor, and is a tonic for the Virgo when depleted. All Virgo individuals should use much yellow, not only in dress, but in the home and sleeping quarters. Yellow, combined with crimson and violet is an excellent combination which helps to restore the equilibrium. The Virgo person, like the Leo individual, is never irritated by yellow whether it is in dress, room, food, or hours spent in the brilliant sunshine. The Virgo person can increase his magnetic personality by wearing living flowers, or jewels that carry their opalescent color vibrations.

The Virgo's flowers are pansy, buttercup, yellow rose, daffodil, orchid, and violet. Their jewels are golden zircon, pink jasper, and agate. A gold pin with an image of the Winged Mercury, (Mercury is the ruler of Virgo), worn by them would be beneficial. Their perfumes, the extract from the flowers carrying their color trinity, violet, yellow, and crimson, especially violet and orange blossom.

As this sign governs the nervous system and solar plexus, it is essential for Virgo people to eat foods where the color green predominates. Green is the nerve's own color, and therefore has a healing affect on them. Much yellow and purple fruits, such as bananas, plums, and all citrus fruits are beneficial to them. Their chemical needs are: Sulphate of potash and sodium phosphate. Their musical keynote is F.

The Chart of Goethe

BY ELLEN CONROY McCAFFERY, A. M.

IT IS a hundred and one years since the death of Johann Wolfgang Goethe, yet his fame grows brighter and clearer each year. One of the first to recognize his genius among the English speaking peoples was Thomas Carlyle who was no easy critic to please. We cannot do better than repeat Carlyle's words before we start to analyze Goethe's chart. In his *Hero as the Man of Letters*, Carlyle wrote:

"I consider that for the last hundred years by far the notablest of all literary men is Fichte's countrymen Goethe. To that man too in a strange way, it was given what we might call life in the Divine Idea of the World; vision of the inward Divine Mystery; and strangely out of his books, the world rises imaged once more as Godlike, the workmanship and temple of a god. Illuminated all, not in fierce, impure fire splendor as of Mohomet, but in mid-celestial radiance; really a prophecy in these unprophectic times; to my mind far the greatest, though one of the quietest among all the great things that have come to pass in them.

Our chosen specimen of the hero as a literary man would be this Goethe and it were a very pleasant plan here for me to discourse of his heroism; for I consider him to be a true hero in the guise of a most modern, high bred, cultivated man of letters! We have had no such spectacle; no man capable of

affording such, for the last hundred and fifty years."

In reading all charts, it is most necessary before we consider aspects at all, that we study the *position* of the planets from every point of view and estimate their potential power; otherwise we may think that the native will be overwhelmed by his difficult aspects, instead of seeing that he is powerful enough to reach his goal in spite of the obstacles that are thrown across his path—obstacles which are set there in order to call forth a much greater mental effort than would be necessary if the way were clear.

As we analyze this chart of Goethe carefully, we find many factors which show a much more powerful character than one would ordinarily see at first glance, or by a mere study of the aspects made by the planets.

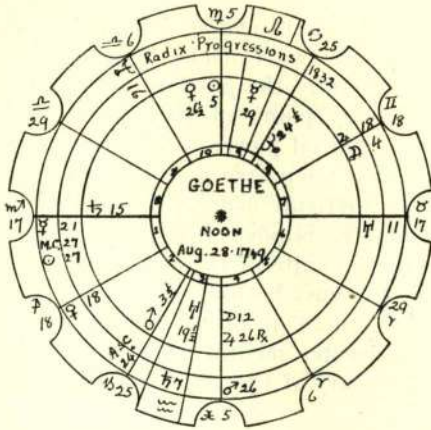
We note the most powerful of Ascendants, Scorpio, made even more powerful by the presence of Saturn. Goethe had the typical steady piercing hypnotic eyes of Scorpio. Scorpio too, overcame the tendency to ill health signified by the Sun sign, Virgo. Scorpio is the sign of regeneration—continual rebirth, and Goethe was always being "born again" in the higher thought world; hence we are not surprised to learn that even at eighty years of age, he was still active, vigorous in body and in mind.

Saturn is the planet of limitation. Goethe had learned its lesson when he



JOHANN WOLFGANG GOETHE

said, "Learn your limitations; recognize them." Saturn in Scorpio does not conduce to happiness and we find Goethe saying at one time that in all his life he could not remember two weeks of happiness. We have to take such statements from Socrpio with a grain of salt.



All the ascending planets (i.e. planets on the eastern side of the chart) are powerful ones, except Venus which gave him charm and social grace. All the descending planets are planet of feeling, emotion, and psychic power; hence as the western planets show fate and destiny, we see that these feelings, emotions, and psychic powers were the things he came to express and the expressing of which he would feel innately was his life work. The ascending planets would show that he could have risen to the very greatest heights in the material world, had not destiny given a greater desire to influence the world through his own personal experiences in philosophy and religion given to the world through his writings.

No less than four planets are definitely angular, and we may also consider that Saturn and Mercury are angular too for they are at the very end of their houses. Angular planets give the ability to put ideas into action, to carry them forth into the world of reality.

The synthesis of the chart is mutable water, that is, there is a deeply emo-

tional character, but adaptable. We see the effect of the tendency to morbidity given by Saturn in Scorpio in one of Goethe's earlier writing, *Werther*, but as he grew older the cheerfulness of Jupiter came more into action. It happens, however, that the fixed signs are also prominent in the chart, hence since Uranus is among the fixed planets, we can see that Goethe was fixed and resolute till fate changed things for him, and then his mutable signs rising to the occasion, made him accept the changes, think, weigh, and consider them until he saw the reason for the changes imposed upon him.

Seven of his planets are in negative signs and two only in positive signs. This excess of the negative signs will make him receptive in mentality, and experiences will come to him whether he seeks them or not.

Let us next study the planets that are dignified, for even if these are not well aspected they are powerful against all afflictions.

Jupiter is in its own sign, Pisces.

Neptune is exalted in Cancer.

Mars is exalted in Capricorn.

The Sun is dignified by being exactly on the Midheaven, while Mercury and Venus are also highly elevated.

Dignity of planets should be studied from the decanates. Here we find: Venus in the Taurus decanate of Virgo, giving it much more feeling than in the other decanates of this sign.

Cancer is in the Pisces decanate of Cancer, giving it much more power to make contacts in the superphysical world.

Next we find no less than six planets in mutual reception, giving very much greater versatility to each, and enabling the influence of one sign to be carried to another even without aspect. Saturn is in Scorpio while Mars is in Capricorn, hence his personality and his research work will affect his ambitions. The Sun is in Virgo and Mercury is in Leo; consequently his philosophy and writings would be influenced by the discrimination of Virgo. The Moon is in in

Pisces, while Neptune is in Cancer; hence his home life and environment tend to bring out his psychic gifts.

The Moon is decreasing in light, that is, it is going from the opposition to the full Moon toward the conjunction or new Moon. A decreasing Moon does not give much ability to collect material things as does an increasing Moon, hence the lesson of a decreasing Moon is, give out. Detachment must be the keynote of the character. If you try to hold on to things, then necessity will take them away from you. And this was the hardest lesson of Goethe's life, for water signs tend to collect and to hold on to emotional experiences. An increasing Moon tends to bring things to fruition, while a decreasing Moon is one that must harvest and distribute the grain. Happy then is the man with a decreasing Moon that has a harvest to distribute. Goethe's emotional experiences were all harvested and became the richest grain in his writings.

The Moon represents Goethe's mother. The Moon in Pisces going to the conjunction of Jupiter would show her to be a woman of great imagination, with deep insight into philosophy. This she was, for she had a great love of poetry, was deeply interested in religion and philosophy, studied Paracelsus, alchemy, the Kabbalah, and Astrology. All these things she taught her son. Thus from his childhood up, Goethe's mind was absorbed in matters not heard of in the average home.

The Sun in Virgo would make him intensely analytical, especially so, with a trine to Mars in Capricorn, which would give him the energy to work very intensively and with great practicality. Mars in Capricorn gives great skill in work. There is so much common sense in the two signs Virgo and Capricorn that we are not surprised that we have Goethe saying, "First be wisely active, then limit your activity to ends within your power."

Venus in Virgo would make him tend to analyze his love affairs. The ruler of

Virgo being in the ninth house, in Leo, would cause him to incorporate his analyses of the various women into his writings.

It was Venus in Virgo that made him the greatest botanist of his age. Among his botanical treatises is the well-known *Metamorphoses of Plants*. Goethe also studied anatomy (Saturn rising), finding an intermaxillary bone in the human skeleton. His theories on light and color are still among the most valuable. He was also a brilliant mathematician. In fact he seemed to have all the gifts, yet early in life, since he refused to enter his father's office, his father thought his own son was a failure in life.

The Sun in Virgo represents his father who was a somewhat austere man, but a man of real worth. Goethe, though often in conflict with him in his early life, came to admire him more and more as the year went.

But the most important configuration in the chart is the grand water trine which offsets so many of the Virgo qualities. The trine includes the Ascendant and Saturn, Neptune in Cancer, and Jupiter and the Moon in Pisces.

Note carefully that this trine is even more intimately linked up than is apparent at first sight. The Pisces decanate of Scorpio rises and the rulers of Pisces are both in the grand trine. Neptune is in the sign Cancer, the natural sign of the fourth house, the base and seat of the consciousness. Jupiter and the Moon are in the fourth house. Note, too, that Neptune is in the Pisces decanate of Cancer and the ruler of the sign Cancer and the ruler of the decanate of Pisces are in the sign Pisces.

Neptune therefore, seated on the cusp of the ninth house, the house of the mind and of the image making faculty of the mind, is the most important planet in the chart. Neptune is the focus of the chart. It is well aspected to the Ascendant, to Jupiter, to Mercury, and to Venus.

It is in this grand water trine of the chart that we see the ever expanding

philosophical content of Goethe's mind. It will show a mind that reaches to concepts beyond the recognition of the materialists, stretching up through the visible and tangible world to the invisible and intangible domains of spiritual conception. We might say Goethe lived in a world of philosophical dreams through his Neptune and Jupiter, but brought his dreams down to earth through the practicality of Saturn. It was Neptune trine Jupiter that gave Goethe what Carlye called, "Life in the Divine Idea of the World."

The Moon in Pisces is poetical and prophetic, but with Jupiter also being in Pisces, his philosophy would be brought to bear on human suffering, on human wrong doing, and human mistakes. He would try to fathom the reason and cause of these things. The trine to Neptune would make Goethe see that their underlying cause or conception (Cancer) lies in the higher world.

Saturn in the grand trine caused the intense application to work and gave him a feeling that it was a religious duty to apply himself to putting his findings into form. It made him prod and delve deeply till he had found his clue. It was Saturn that made him spend over fifty years of his life on working out the great drama Faust.

We saw in Bacon's chart that this Jupiter trine Saturn was a vital cause in making Bacon continually expand his writings into something nobler and bigger. We have much the same tendency in Goethe. In 1786 he wrote *William Meister's Apprenticeship*. This is a masterpiece in itself. It shows the

various stages in the evolution of soul experience necessary to the perfected man, in much the same way as does Faust, yet Faust is a much greater and more artistic work. Carlyle says of Goethe, "we see a mind working itself to clearer and clearer freedom, gaining more and more perfect dominion over the world." And this is really the whole allegory of William Meister, a weak, dreaming artist who became nobler and stronger as he met each person in the story and each group of persons. He grew out of his pettiness to outlook. He became more tolerant. He learned to rule circumstances instead of being ruled by them. Goethe makes one of the characters in the book say, "Man's highest merit lies in ruling external circumstances, and not allowing himself to be ruled by them. Life lies before us like a quarry before the architect, and he does not deserve the name who will not combine out of this mass some form, the pattern of which originates in spirit. Deep within us lies the creative force which will use and move the materials of life. We cannot rest till we have formed of them what they were meant to be."

We see from this that Goethe believed that Divine necessity does shape our lives, but that man has free will to do well or badly the work he is given to perform.

As a further illustration of the effect of the Jupiter trine Saturn configuration, we find Goethe at eighty years of age writing a sequel to *William Meister's Apprenticeship*, called *William Meister's Wander-Jehr*.

—oOo—

Promoting Brotherhood Our Great Task

Man of the past was the animal man. Man of today is becoming the human man. Man of the future will be the divine man. Man of the past knew only a narrow patriotism. Man of today is building a Universal Brotherhood. Our inventions have already made us all neighbors. It is our realization of the spiritual fact of brotherhood which lags behind. To promote this realization is the great task of every leader, every progressive and forward-looking organization, every thinking man and woman today.—Charles F. Johnson.

An Esoteric Study of the Hebrew Letters

CXIX Psalm

BY CORINNE S. DUNKLEE

Samech

My flesh trembleth for fear of thee; and I am afraid of Thy judgments.

SAMECH or Xmach, the fifteenth letter of the Hebrew alphabet, means a support; and is symbolized by a fire stick. The power of Samech has been identified by different writers as that of Lucifer, the Devil, and Saturn.

Samech represents the fire force within the body of man wrongfully used; the sin which lost Eden to Adam and Eve, and which, when man learns its right use, will remove the sword from the hands of the angel who guards Eden's gates. It is the misuse of this force which has brought to the world sorrow, pain, and death. X always means the unequal blending of two substances.

The prayer of the Psalmist is to be delivered from thralldom to this subtle power.

"I hate vain thoughts: but Thy law do I love. Thou art my hiding place and my shield: I hope in Thy word. Depart from me ye evil doers: for I will keep the commandments of my God.

Ayin

Therefore I esteem all Thy precepts concerning all things to be right; and I hate every false way.

Ayin means the eye and also a fountain. The eye signifies light and the fountain a perpetual flowing out.

Ayin represents the stage of man's attainment wherein the eye has undergone a wonderful development and has become the inner light of the body. "If thy eye be single, thy whole body shall be full of light."

Ayin symbolizes the third eye which when awakened and functioning within the head of man becomes "the true light that lighteth every man who cometh into

the world." In the present stage of evolution the darkness of the concrete mind, comprehendeth not the truth concerning this spiritual light.

It is through the power of this greater light that the poet-Initiate sings: "Therefore I love thy commandments above gold; yea, above fine gold."

Pe

Thy testimonies are wonderful. therefore doth my soul keep them.

Pe, the seventeenth letter, means the mouth. Ancient Hebrew states this letter is formed by Mercury or Wisdom. This means the power of the creative word and signifies the beginning of the highest series of the alphabet. After the spiritual attainment developed through the power of Ayin, man learns to speak the divine creative word. Pe is sometimes called a star. In the Rosicrucian school this power is symbolized by the Rose.

Tsadhe

The righteousness of thy testimonies is everlasting: give me understanding and I shall live.

Tsadhe, the eighteenth letter, means a fish hook. According to the ancient Hebrew spelling the word is feminine. We may consider it the higher octave of Beth, Daleth, He, and Heth. It represents the uplifted feminine pole. It stands for the attainment of polarity, the goal of the occult quest. This is the accomplishment to which the Master referred when saying: "If I be lifted up, I will draw all others unto me." The power of Tsadhe is that of the high Initiate before which poverty, age, disease, and death succumb. Such a one partakes of the waters of Eternal Life, and true to the promise of the Christ, never thirsts again.

The Transcendental Life

THE WORLD Soul is crucified, as Plato tells us, and this crucifixion must continue so long as spirit is imprisoned in form, both macrocosmic and microcosmic.

The great emanations of the Cosmic Christ in whom we live and move and have our being, as St. Paul states, are represented in the accompanying illustration by the symbol of the cross hovering above the archetypal form of the earth. Through this channel are poured the mighty Rays of the Supreme Power of the universe, outlined beyond the cross.

This planet "fell" into materiality, as man "fell" into generation. This fall caused the alternation of seasons, day and night, heat and cold, life and death. So long as the earth and man know this cycle of alternation, so long will death, disintegration, and decay continue to reign in undisputed sway throughout all the evolving kingdoms of life.

This fact is mystically portrayed by the skull placed above the archetypal patterns of the various evolving forms. The arrow portrays the inharmony of the earth's present axial motion; the moon symbolizes the universal law of generation which is the cause of this inharmony.

The principal work of the illumined ones at the time of the sacred seasons, the winter and summer solstices, is concerned with the gradually righting of the position of the earth. This work is connected with the re-

generation of man. The earth fell with man, and it is lifted up as he is redeemed, to become a new body of life and light, virtually a new heaven and a new earth. Man neither lives nor dies to himself alone. All things are one and emanate from the Universal Life as sparks from a flame.

Regeneration is the keynote of all true spiritual progress. "Ye must be born again before ye can enter the kingdom of heaven." These words of the Christ will continue to sound down through the ages until they are heard and demonstrated by all mankind. Then, the cross of materiality, and the moon of generation will disappear.

The vision of the holy city seen by St. John will then become a reality. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." With the passing of generation and materiality,

there can be no more pain nor death. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The emanations of the cosmic Christ, symbolized by the radiant cross above the globe, explain esoterically the words of the Planetary Christ as quoted in the Gospel of St. John: "And I, if I be lifted up from the earth, will draw all men unto me."



Rosicrucian News Review

Plagues

RAVAGING RATS

JOHANNESBURG.—Three years ago Kimamba was a prosperous center. . . . Then rats made their appearance. They swarmed everywhere, and not a cotton plantation escaped. Every field was eaten bare. Soon there will not be a living thing in Kimamba.—*The Morning Post, London.*

SWARMING LOCUSTS

FORMOSA, Argentina, Dec. 26.—The advance of a dense swarm of locusts, estimated to be 350 miles long and five miles wide, has caused a panic of desperation among the farmers. The insects are completely cleaning up the cotton, maize, and tobacco crops, despite frantic efforts to stem the living avalanche of destruction.

DEVASTATING TERMITES

New York City and vicinity has been infested lately for the first time in its history with termites. . . . The floor of a house in New Jersey collapsed recently and the piano fell in the cellar. Nothing is known of the damage done by them until it is too late, as they live underground and never come out in the open. So far no one has been able to determine how, why, and when these pests arrived.—*New York Times, May 17, 1933.*

NEW GRAIN RUST

VANCOUVER, B. C., June 5.—Betanists here heard of the quandary into which the wheat breeders of Australia have been thrust by the mysterious behavior of a parasitic fungus, an entirely new form of grain rust, which has quite displaced the enemies they had become used to and could deal with fairly effectually. Nobody knows where it came from nor how it got to Australia.—*New York Times.*

Depressed markets and devouring pests are all an outworking of the same great law of consequence. "Be not deceived, God is not mocked, whatsoever a man soweth, that also shall he reap." A selfishly grasping mankind in time cuts off the source of its own supply; the greedily destructive propensities of human nature breed devouring scourges after their own kind.

"It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God,—all thy trees and fruit of thy land shall the locust consume."

Prodigies

Is he a future Osler or Stewart? We refer to 12-year-old Steven Smeegle, Sudbury, Ontario. This lad for two days asked doctors to come to see his sick mother but he lacked the \$10 fee. Faced with the agony of his mother, who was afflicted with pleurisy, he got a razor and made an incision in her back, draining off a quart of fluid. The boy had saved his mother's life.—*New York World-Telegram, April 1, 1933.*

* CHICAGO, Jan. 28.—(U.P.)—Joanna Xenos, 8, who went through the first eight grades of school in two years and knows more about Chinese history and Technocracy than most grownups, became a "graduate student" in grammar school today because the Board of Education thinks she's too young to start high school.

Joanna was asked to take a mathematics examination such as is required for high school entrance. The time allotted to contestants was 25 minutes. Joanna worked all the problems in five minutes.

Besides attending classes Joanna has charge of a group of eighth graders who are learning how to be teachers by teaching 40 pupils in the beginning grades.—*Cleveland Plain Dealer.*

Advanced Egos are incarnating in increasing numbers. Many such have remained out of earth life for a long period because of humanity's backward conditions. By the time the child prodigies of today will have arrived at maturity we shall have made sufficient progress into the new order of things to give them an opportunity for appropriate self-expression for the benefit both of themselves and the world. These wise, old-souled children constitute in themselves a promise that the world of tomorrow will be quite other than is the world today.

World Changes

That mysterious ocean river, the Gulf Stream, has strangely abandoned its seaward trend North of Cape Hatteras and is now running nearly 150 miles nearer Nantucket Lightship, with the possibility that New England will have a hot summer if the new course continues. Even more

strangely, the Gulf Stream has increased in speed from three knots to five knots.—*The Boston American*, May 21, 1933.

Cremation Movement Shows Rapid Growth

*"Life a forecourt—death a gate
The beyond of both a garden."*

The modern development of cremation which is taking place throughout the civilized world reflects the changing conditions of life as well as the changing attitude toward death. This great economic and sanitary reform making for a more scientific and hygienic treatment of the bodies of those who have passed over is receiving ever-increasing attention from the public.

The Cremation Society, of London, has issued its annual report in the form of a pamphlet, and from this we gather the following information:

"Two new crematoria have been added, making a total of twenty-four, while the number of cremations throughout the country have increased by no less than 21 per cent, giving a total of 6,315 for the year. Comparing this figure with those of ten and five years ago, when the totals were 2,009 and 3,265 respectively, it represents an increase of 93 per cent on the 1927 figures and over 200 per cent increase on the 1922 total."

These figures represent Great Britain alone. There is a corresponding advance in the United States as well as other countries. The Cremation Society broadcasts an appeal to all those interested in the development of these aesthetic, religious, and idealistic possibilities, to aid them in this great movement. Cremation is sane and healthy, and in time it must, of course, become the most usual procedure.

From a little booklet called *Cremation the World Around* by Mrs. Alec-Tweedie, we quote the following:

"The sort of shudder that runs through many people when the word 'cremation' is mentioned comes from the ignorance of those people regarding modern cremation. At the great modern crematoria in England no fire ever touches the body. Heat, and nothing but heat, intense white heat, surrounds the corpse—laid within the cremation chamber, and so intense is that heat that all the liquid of which we are composed—and we are possessed of far more liquid than anyone conceives—evaporates, and goes on evaporating until nothing is left but an absolutely pure white ash.

"Surely cremation will soon become universal. Indeed, one shudders to think of the horrors of earth burial. One dare not look into the future of a cemetery which, generally, ends in decay above ground as well as decay below ground. Sanitarily, earth burial is detestable. Ethically, cre-

mation is beautiful. The white ash is symbolical of purity, and what is more delightful than to think of the 'Garden of Rest' appertaining to every crematorium today, where the last of those we love can be scattered among the flowers and the shrubs, or inclosed in a beautiful casket shrine?"

SUGGEST BURIAL ACT REVISION

On the occasion of the cremation of Mr. B., Librarian of the Royal Archives, the Queen of Holland informed the family that reasons of State prevented her majesty from being present. On this ground, the "Urn" advocates a revision of the Burial act.—*News Bureau, Amsterdam, Holland.*

Life Has Broken Out

It is Henry Ford who speaks:

"All that has happened now, as I see it, is that life has broken out. We had thought it nicely stabilized in certain financial and industrial patterns. People say something has broken down. I say that life has simply broken out. It always does. We are seeing now the passing of an old era and the beginning of a new one better than anything the world has known before.

"I think these are the best times we ever had. We are learning something. We are thinking. What could be better than that? We're all here for experience, and all experiences are good, even those we call bad at the time. *New York Times, Feb. 1, 1933.*

Brevities

The Daily Province, Vancouver, B. C., March 12, 1933, carried a half column article on the Rosicrucians and their work.

The Pasadena Post, March 26, 1933, carries a full page illustrated article on Australia as a Lemurian remnant and the cradle of humanity. The article is based on an interview with Col. Edward P. Bailey, whose article on Lemuria in the March issue of our *Magazine* will be remembered by readers. An article on the same subject also appeared recently in the *San Marino (Calif.) Tribune*.

The New York Times, April 3, 1933, gives extended comment on the lost Pacific continent of "Mu", and quotes from Col. James Churchward's recently published volume on *The Sacred Symbols of Mu*.

MASONIC PRESIDENTS

In *The Scottish Rite News Bureau* we read that Franklin D. Roosevelt is the fourteenth Mason in the White House. The Masonic Presidents whom he succeeds are: George Washington, Thomas Jefferson, James Madison, James Monroe, Andrew Jackson, James Polk, James Buchanan, Andrew Jackson, James A. Garfield, William McKinley, Theodore Roosevelt, William H. Taft, and Warren G. Harding.



Leo, the Masterful

The sign Leo, symbolized by the Lion, has represented strength, courage, and mastery all down through the ages, ever since the inception of the zodiac.

In all esoteric symbology the lion represents the power of cosmic fire. In this manner it is used many times throughout both the Old and the New Testaments.

The disobedient prophet, when turning back, finds his way barred by the lion, a symbol of the failure of the neophyte through the wrong use of this great fire force within the body.

The Great Temple of Hiram of Tyre, the Initiatory Temple of the Sun, figured prominently on its columns amid palm trees and open flowers, the figure of the lion. The lion and the palm both mean victory and attainment through self-mastery.

The more important events in the life of Christ Jesus parallel the Sun's passage through the twelve zodiacal signs. Leo is represented by the Triumphal Entry into Jerusalem, the city of peace, and the waving of palm branches and the shouts of hosannas for the coming of the King.

Leo, the royal sign, the sign of the Sun's high place in the heavens, signifies the great overcoming whereby the neophyte becomes the son of the King.

—Ω—

Meditation for the Solar Month of Leo

Blessed is he that cometh in the name of the Lord.

KEYWORDS

MASTERY—SELF-CONTROL—STRENGTH—VICTORY.

ASTROLOGY

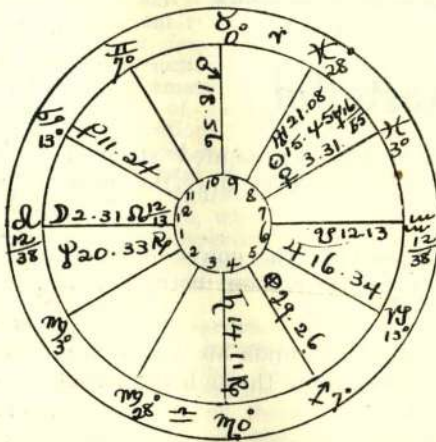
An Astrological Delineation

BY DR. SAM BERING

ALBERT, C. E.

Born March 6, 1925, 3:00 P. M.

Lat 44 N.; Long. 76 W.



An interesting arrangement of planets is shown in Albert's chart and while there are some so-called adverse combinations they are sweetened by good aspects from other angles. The Sun is seen to be conjunct with Uranus and Mercury, 60 degrees from Jupiter and Mars, 120 degrees from Saturn, 150 degrees from Neptune, and situated in the sign Pisces and the 8th house.

Uranus with the Sun would rather give orders than take them and is usually found in the charts of those who attain to a position of authority and management. The nature is freedom-loving, strong and independent, and often leads one into original pioneering activities which give scope for the unusual abilities possessed by the owner. These are still latent in the boy, but the possibilities are good for accomplishment along inventive

lines in connection with machinery, electricity, radio, and transportation, and in some way connected with the sea. The conjunction of Sun and Mercury will make the mind active and restless, (almost too much so,) with an ability for expression on subjects which appeal to the socialist or reformer of whatever label. Considerable interest will be taken in problems and puzzles, and such games as checkers and chess, and these will be helpful in training the mental concentration which Neptune in the 1st house often interferes with. Mental dexterity and adroitness go with this Sun-Mercury-Uranus, combination, also cleverness along the line of his own particular interests, rather than in the ordinary affairs of life. In earlier years the mind may be brilliant rather than solid; but as time passes, the trine to Saturn will have more effect and steadiness and dependability will increase. It is a forceful, self-willed, independent influence and in youth, especially, it will take more than ordinary intelligence to understand and guide him. He has the urge to live his own life and will resent interference very much. Often this combination shows considerable eccentricity and talent that cannot be fully used because of self-will and lack of adaptability.

Sometime in life there will be an interest in occultism and astrology, which will prove beneficial if the sense-loving elevated Mars can be properly curbed and trained.

Albert's life will be no bed of roses, but there will be action and experience,

color and eventfulness, and after all each one learns his life-lessons in his own way. In a sense, life is like a stone wall. We kick it and it hurts; and thus we learn that life gives back to us what we give to it.

There are splendid testimonies of a constructive nature in this chart showing great possibilities for success and accomplishment, but as in every case, to some extent, there is a duality of nature that has to be reckoned with.

In this boy's chart we see a picture of life's more strenuous side, a battle plan in which the elements of character take the place of opposing armies. It will be, however, a struggle in which even the losers will win, for it is by experiencing the effects of action that we learn to value the peace and well-being that follow in the wake of wisdom gained.

Mars is the elevated planet and is opposed by Saturn and squared by Neptune, which represents a conflict in consciousness of no mean proportions. Conflict with others, since all our outer circumstances and events are the expression of inward conditions of character.

"As within, so without," is part of the ancient axiom, and conversely we may gain a comprehension of the state of our own souls by noticing how others react to us.

It will seem, at times, to Albert that he has a "gift" for arousing antagonism and making enemies even when he least intends to offend; for hidden in his nature and in process of redemption are the traits of selfishness, impatience, and egoism, which will rub others the wrong way. A very good motto to remember would be this: "Give to the world the best you have." The law of reaction will take care of the rest. To remember that forgiveness is greater than conquest will save Albert many a bump and much pain, for there is evidence of smoldering resentment and vindictiveness.

These things react upon the health, of course, and a great deal depends upon furnishing the boy with plenty of outlet

for his imagination and activity. He is what a distracted mother might term "a big handful," but evidences of power are to be welcomed as a means to successful living when rightly directed. The home conditions and harmony of environment will be a large factor in his development, and a prudent choice of companions is important.

Albert is fortunate in having strong antidotes for the imperfect phases of his nature. Mars is also trine Jupiter in the sixth, the house of employment, and promises good returns for effort expended. Hard work and plenty of it will not hurt him, but will give an outlet for his energies and enthusiasm. He should not have too much time on his hands for idle day dreaming, for Neptune in the Ascendant aspected by Mars and Saturn would not give much contentment with the ordinary humdrum affairs of life, and the desire for color and excitement should have some useful outlet. Neptune in the Ascendant tends to exalted flights of fancy and longing for the unattainable. Music and art sometimes fills the need for exercising the imagination in a wholesome way. The emotions need scope along constructive lines, to avoid psychic or nervous ailments which an ascending Neptune sometimes portends.

Some of the occupations in which Albert could shine are those of court reporter, (Jupiter, court, in the political Capricorn, placed in the vocational 6th house; sextile the nimble writing Mercury and the recording Saturn, and trine the policeman's traditional Mars in Taurus). Also, with suitable education, he could make a good maritime lawyer, public administrator, or coroner. These widely varied pursuits merely indicate some of the paths of least resistance for this versatile nature.

In this native's life adversities will bring gains and will be recognized for their worth. By the same token "the bad boy" may astonish the family with his accomplishment in maturity.

QUESTIONS AND ANSWERS

The Animal Group Spirit

QUESTION :

If it is the spirit that controls the body and the animals have no spirits, how is the animal body controlled?

ANSWER :

The animals do have spirits, but they are not wholly indwelling, as are those of the human life wave. The animal is assisted in controlling his vehicles by the Group Spirit of its particular species. The animals are, however, soulless. The soul is the extract or essence of the body, and cannot be separated from it until the spirit becomes indwelling.

THE DISTINCTION BETWEEN SPIRIT AND EGO

QUESTION :

What is the difference, if any, in the meaning of the two words Spirit and Ego?

ANSWER :

The words Spirit and Ego are used interchangeably in the *Cosmo-Conception*. However, Max Heindel does make a certain distinction. Strictly speaking the Spirit is the I within each human being created in the beginning within the body of the God of the Universe. This Spirit—the I—then starts on its journey through evolution. It has within itself, undeveloped, three powers or forces, namely: divine spirit (will), life spirit (wisdom), and human spirit (activity). During the process of evolution, these forces alternately veil themselves in the substance of the World of Divine Spirit, the substance of the

World of Life Spirit, and the substance of the Region of Abstract Thought. When the three powers have become veiled in the substances of these three regions, the Spirit—the I, is spoken of as an Ego. However, you will see that it is the same Spirit which started out in the beginning on its journey through evolution. It has simply taken on three layers of denser substance.

NATURE SPIRITS

QUESTION :

Please tell me where the nature spirits belong in the scheme of evolution?

ANSWER :

The nature spirits are a class of beings that are still subhuman, but will at some time reach a stage in evolution corresponding to that of the human life wave, though under different conditions from those under which humanity is evolving. The destiny of all created things is to ultimately evolve to the divine stature of God, their Creator.

BENEFIT DERIVED FROM EXTREME UNCTION

QUESTION :

What are the affects, if any, of administering extreme unction?

ANSWER :

Esoterically speaking, extreme unction symbolizes the conscious liberation of the spirit from the body at the time of Initiation, as similarly, baptism symbolizes a return to universal brotherhood as was practiced by the early Atlanteans. As administered by the churches,

it is intended to prepare the passing spirit for the great change. We believe that the administration of extreme unction to an Ego about to be liberated by death has a really good affect; for in nearly all cases it takes away much of the fear which the Ego feels when about to take this great plunge into the unknown.

*THE STARS IMPEL
BUT DO NOT COMPEL*

QUESTION :

I like to find all the good points in Astrology. I can see one very commendable point, and that is to show the vocation the person is best fitted for; but bad suggestions seem detrimental for the person, and the aspects indicating evil can be found in any horoscope. If they are pointed out it seems so much harder to overcome them. I often wonder if it is best to tell an individual of his evil aspects. What is your opinion? Will you also tell me what you consider to be the predominating factor in an individual's behavior?

ANSWER :

First of all, every student of Astrology should fix firmly in his mind the fact that the stars do not *compel*, but indicate tendencies only. It lies with the individual in a large measure to assert his individuality and transmute present evil into future good. For instance, the square aspect between two planets does not indicate that a certain calamity is *sure* to overtake an individual. It does indicate, however, that at the time when a lunation sets off this aspect, a certain amount of power which has been stored up within the individual is about to be loosened, and it is up to the individual to decide how he or she is going to use this liberated force. When the ordinary man or woman, who is unaware of this fact, feels the great power surging through him, he is very likely to use it in the wrong way; but when he is

aware of the time when this force is to be liberated he can prepare to direct it for good. Forewarned should be forearmed, and when a sensible person learns of his bad aspects, instead of becoming alarmed, he or she should study the nature of the aspects and be ready when they are set off to use the liberated force for good. Astrology, if rightly understood, is a great blessing to humanity, but unless one understands the truth—that the stars *impel* but do not *compel*, the ordinary individual would be better off if he let this subject alone.

The predominating factor in an individual's behavior is Will.

*THE SILVER CORD GROWN
ANEW EACH LIFE*

QUESTION :

If one end of the silver cord is attached to the heart by the seed atom, to what is the other end attached? If to the seats of the vital and desire bodies to what part of them would it be; to the parts corresponding to the spleen and liver of the dense body?

ANSWER :

The silver cord is attached to the dense body in the left ventricle of the heart; the seed atom of the vital body is located in the solar plexus; and that of the desire body in the great central vortex in the liver, which is the place where the desire body is rooted. The third part of the silver cord is attached to the seed atom of the mind which is located in the frontal sinus. The spleen is the seat of the vital body, but the silver cord is not attached to it. The silver cord is grown anew each life; it sprouts from the seed atom of the dense body. The part of the cord between this seed atom and the solar plexus is etheric, the part extending from the solar plexus to the liver is composed of desire stuff substance, and the part extending from the liver to the frontal sinus is composed of mind stuff.

BOOK REVIEWS

Literature Plays
Motion Pictures - Music

THE ANGEL FROM THE WESTERN WINDOW. By Gustaf Meyrink. Munich, Germany.

The Angel from the Western Window, also called *The Green Angel*, is a novel which was published in Germany a few years ago. In colorful and dramatic language it presents an interesting range of arcane knowledge. The characters are drawn from many countries and Jewish lore and Christian mysticism have been drawn upon liberally in weaving an exceptionally fascinating occult narrative.

Rebirth and karma are central to the theme. It touches on prayer, magic, and the mysteries of the inner planes. It is sometimes reminiscent of Faust in its treatment of the eternal quest for a solution to the riddle of life.

The central character, Baron Mueller, native of Austria, is presented as the heir of Sir John Dee, an Englishman, of Queen Elizabeth's time, and of whom he is a present day reincarnation. We learn of John Dee's life from the diary he left behind, now in the hands of the baron.

John Dee attended school at Cambridge. After a student's carousal he comes home inebriated. Viewing himself in the mirror he is horrified at his disgraceful appearance. The conversation that follows is between his higher and his lower self. Speaking to the forbidding image in the mirror, he concludes with the words, "If you, John Dee, want to stay with me you will have to be born again of the spirit." The spirit is victorious in this instance and

John Dee becomes a changed man. Henceforth, he applies himself to the alchemical task of transforming base metal into fine gold. In this work he wins the assistance of a kindly man, of magical powers, named Kelley, who among other things, calls forth a being described as a Green Angel which appears regularly on the alchemist's western window whenever the moon has just passed the full and is beginning to wane. John Dee's life is henceforth guided by this angel. Its promptings are of a material nature rather than spiritual and dependence on its guidance ends in heartbreaking failures and disillusionment.

This same questing spirit is then shown as reappearing in the twentieth century in the figure of Baron Mueller. He too, is interested in the supernatural, and in the course of his experiments to leave the body and to peer into the past and future by means of drugged inhalations, he all but loses, first his reason, and then his life. He conquers in the end by virtue of an indomitable courage and with the help of the Adept, Gaertner, who belongs to an order whose brothers wear on their tunics a rose of gold.

The story reveals how we draw to ourselves our own. The Baron when desperately troubled on a certain occasion, prayed for help. He called upon Jane, Jane the pure, to come to his rescue. His prayer was answered, not by the appearance of Jane, but by Asja, the shameless and seductive one. His prayer was for Jane but his life drew Asja. Recognizing that it is the life we live which determines that which comes to us, the baron enters anew upon a battle with his

lower nature, successfully overcoming the temptations of desire, not only on this plane, but also in the Desire World.

The baron thereby qualifies for added knowledge. From his guide he now learns in response to his question that the mysterious Green Angel, was an echo and nothing else. "The knowledge, the power, the blessing, and the damnation that you received from him originally came from you," says the Adept. "He was the sum total of all your questions, all your knowledge, and all your powers."

The volume serves admirably as another popular disseminator of the Ancient Wisdom. —H. E. C.

The Light of the World

Das Licht der Welt is the title of a new mystical novel just published in Germany (Zsolnay, Berlin), and is indicative of a deeply religious spirit that is springing up and gaining strength in that country as a result of the terrific sufferings through which the country has passed since 1914.

The story is by Walther Eidlitz. It reveals the cogitations of a lone survivor of an airplane wreck during his weeks of convalescence. The spiritual hunger of a suffering humanity dawns upon him and with it a passionate desire to find the way to redeem mankind. At first he believes that it can come out of the wealth of modern mechanical civilization. But he learns differently. An Indian sage informs him about Atlantis, its civilization, its fate. Further, that mankind fell prey to earth-forces which still dominate his life. The wise man points to the old world mountain ranges which run east and west; and to those in the new world, which run north and south. These, says he, form a great cross imprinted on the earth, a symbol of man's earthly crucifixion.

"How shall man overcome death?" questions the author. "Only with the aid of that redeeming Spirit of which Christ said in His farewell that He would send to bring him comfort."

Film Drama

INTERNATIONAL CINEMA LEAGUE

World-mindedness characterizes the International Cinema League which was formed a few months ago by a group of individuals prominent in the fields of art and education. Recognizing the scope of the motion picture as an art and its importance as a popular influence, the League will encourage the qualitative development of international cinema as a medium of world culture.

LIFE IS BEAUTIFUL

This is a Russian film directed by Pudovkin, in which, according to a review in *The Nation*, New York, "the beauty is absolute because it is an end in itself." The review adds further that it is new because it consists in a revelation of values of form and light and mobility which we cannot receive through any other medium . . . Pudovkin has, among other things confirmed our faith in the cinema as an art which cannot be reduced to any terms but its own.

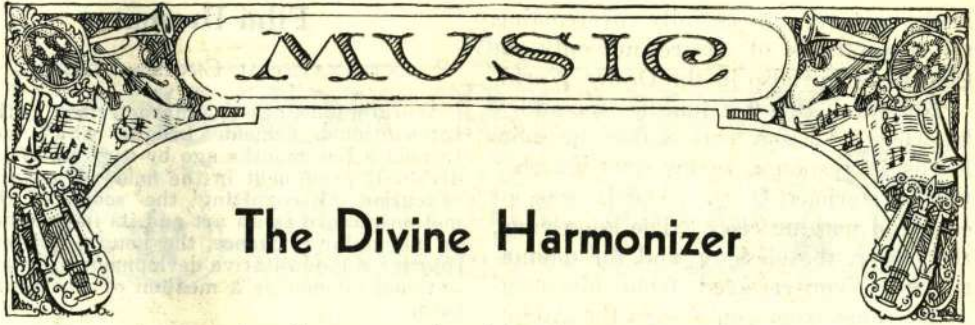
The superb achievement of the film consists in revealing the exquisite beauty in the familiar things about us, as for instance falling rain, the muscular surfaces of the human body at work, etc., but which are discoverable to the many only after having been first revealed to us by the aesthetic eye of the artist.

Exchanges

Die Lebensreform, a Health magazine published in Heidelberg, Germany, devotes one department to astrology.

Mercury, now published monthly in pocket size, is a scholarly publication edited by Dr. George Winslow Plummer. It is the official organ of the Rosicrucian Society in America. It contains articles of research and aims to present a synthesis of religion, science, and philosophy in such a practical manner as to render it applicable to every day life and action.

The February 1933 issue of *The British Journal of Astrology* contains an article entitled "Astrology and Reincarnation." "The metaphysical basis of astrology" states the article, "is reincarnation." "In fact," continues the author, "I will go even further and say that the only real and solid basis for a rational astrology lies in the principles of reincarnation and karma." After discussing the many otherwise inexplicable inequalities in life, the author concludes that "the answer lies in the problem of reincarnation," and in conclusion writes that "as an astrologer, an absolute belief in reincarnation is necessary before anyone can grasp the real principles, the why and the wherefore of the science."



The Divine Harmonizer

"Music has the power of making heaven descend to earth"

—*Japanese Proverb.*

PYTHAGORAS introduced into Greece and Italy the doctrine of God as the Great Musician who maintains throughout the ages an eternal concert of the spheres. He said that the heavens were formed of seven harmonious spheres and gave them the name, the Lyre of God.

On the number seven he composed his doctrine of the music of the spheres. All the tones of nature are in those seven tones, their composite whole representing the voice of nature.

Pythagoras made the distance from the Moon to the Earth correspond to one tone; Moon to Mercury, a semitone; Mercury to Venus, a semitone; the interval between Sun and Venus, one and one-half tones; Sun to Mars, one tone; Mars to Jupiter, a semitone; Jupiter to Saturn, a semitone; and Saturn to the fixed stars (zodiac), one and one-half tones. This formed the intervals of seven tones, the basis of all musical proportion.

The solar system is one vast musical instrument. There are twelve signs of the zodiac and twelve semitones in the chromatic scale. There are seven white keys and seven planets. The twelve signs are the great cosmic harp and the seven planets are the strings which emit a different sound as they pass through the different signs. Each planet has a particular keynote formed of the sum total of all the sounds upon it which are harmonized and blended by the indwelling Planetary Spirit.

Plato enunciated the fundamental

principles of music declaring the art to be a moral law, the essence of order, and the very soul of the universe. An Initiate like Plato, on hearing the keynote of a planet can know the relative development of its inhabitants, their type, status of civilization, and degree of spiritual development.

Aristotle also conceived of music in its universal aspects and coupled its teachings together with that of astronomy.

The body of man, too, is a musical instrument upon which the spirit plays at will the many symphonies of life. Within the medulla oblongata ever sounds the keynote of the Ego. This note is formed of the combined experiences of the life blended and harmonized through the power of the indwelling spirit.

There are three elements of music, namely, me'ody, rhythm, and harmony. Melody corresponds to the occultist, or the head path; harmony to the mystic, or the way of the heart; and rhythm to the blending of the two, the supreme attainment of man.

Rhythm has been termed the second syllable of the Creative Word. The great formative or Wisdom Principle through which all things are created. The fundamental occult maxim that everything beats time is the great principle of rhythm. All true rhythm, when studied clairvoyantly, is seen to manifest as a spiral, or a circular movement which is moving forward. This is true if atoms, of the rotation of the earth, of the rise and fall of tides. Evolution embraces the very synthesis of the rhythmic law.

Children's Department

A Week in Fairyland

TRUE EXPERIENCES OF A GROWN UP PETER PAN

BY H. P. NICHOLLS

EPISODE 5

THERE was one spot that Eleanor and Henry were eager to visit, namely, the river, always a source of delight. Many pleasant hours had they spent in the vicinity of the deep-cut channel running through the estate. Like so many South African rivers, at times this one was a roaring, turbulent, swollen stream. In the rainy season, the storms which poured their torrents on the mountain heights descended by way of this stream to meet the larger river which flowed serenely to the far-away ocean all the year round. On this occasion our friends found it mild and affable; sometimes it flowed for a space underground, to appear again and pursue its long downward course.

Eleanor and Henry made their way to a suspension bridge, hung like a spider's web over a huge fissure cut through the veldt during past centuries by the waters of the stream. Just below the bridge were some lovely, deep pools, fed by a strong cataract which sparkled in the sun.

On the opposite side of these pools grew thick bushes of vivid green, and swaying in the breeze

above the waters were pendulous, basket-like nests of weaver birds.

Eleanor and Henry strolled along the bank of the river, exploring the winding channel. High up on the bushes the remains of debris brought down by flood waters showed where the swirling storm waters had reached in days gone by. Under the trees and bushes the ground was carpeted with soft grass and ferns.

Returning to the largest pool, Eleanor and Henry reclined on the warm earth under the shadow of friendly trees. In a few minutes they were surrounded by a countless army of exquisite fairies. At the same time a different manifestation of life appeared on the margin of the pool, in the reeds, and upon the water lily leaves. Here were hundreds of shining forms, much like the fairies, but without wings. Silver colored creatures of exquisite beauty floated over the

waters and soared through the air, for all the world like wreathing snowflakes with the difference that these lovely forms, human in appearance, danced upward in a perpetual, streaming multitude. They emerged from the water and immediately melted into it when they returned to its surface. These vivacious little



creatures played among the reeds and rushes surrounding the pool, some of them floated through the air to nearby bushes, but none went far away from their native element. They were all silver colored, with dark, curly hair, sweet visaged and charmingly graceful. Despite their ethereal appearance and apparently delicate forms, these silvery beings were very real and formed a cloud which hovered over their domain in the silent, dark waters of the pool. Sprites and fish mingled in the depths and near the surface, sporting and playing together, flashing in and out of the labyrinthine tangle of plant and reed stems, water grasses, tree roots, and other vegetation. The dark forms of the fish and the silvery flash of the sprites as they gamboled in the watery fastness presented an unforgettable scene.

After standing spellbound for some time, watching the antics of the fairies and the wreathing forms of the silvery water dwellers, Eleanor and Henry moved away to a smaller pool over which a huge tree had fallen, making a rough bridge. The tree was still alive although it must have fallen some years before. Kneeling among the greenery and branches of this fallen giant, our friends watched the myriads of water sprites found there also. They were of silvery hue, exactly like the others in form and bearing. Sometimes, with every appearance of great glee, a bevy of these sprites would take hands, float up and down in the water and form a circle, a letter S, a loop, or a triangle; again one would appear to lead the others in and out of the stalks of the reeds. From their bowery stand, Eleanor and Henry long watched the joyous antics of the sprites. After awhile the ring doves began to coo their soft evening serenade, and the wood pigeons swiftly flew toward the hills. A great white crane flopped its ungainly way to new pastures, the sun festooned the tree tops with golden light and shed a glory over all that faced him.

Once again our nature lovers saw the

fairies disappear, and the water sprites sink calmly into the bosom of the pool. Slowly they made their way toward the citrus groves, through the wind brake of wattle trees, on to the vegetable gardens. The Chinaman who tended this extensive plot of ground had gone to his cabin and left row upon row of shallow trenches ready to receive seeds or seedling plants in the morning. Suddenly shadowy forms arose and moved among the foliage of the great beds of vegetables just at hand, and again our friends saw an army of little brown gnomes ministering unto the earth products with every sign of loving them.

The estate was quiet, for all the workers had left for their various homes. It was dark when Eleanor and Henry reached the house.

EPISODE 6

Saturday was the last of these holidays, for on the morrow Eleanor must go back to school and Henry would return to his duties. In the afternoon Eleanor and Henry decided to go to a favorite sun-lit promontory in the hills.

The sun was now among the tree tops and soon would light up the glade with golden rays as it sank to rest. Here was a veritable paradise, a natural haven of peace and quiet. Eleanor and Henry sat upon the north side of the glade under a huge, lichened rock which stood sentinel over another flat, altarlike mass raised about two feet from the ground. It was a comfortable throne. They decided to stay in that lovely spot and enjoy the view from the edge of the glade as the sun dropped behind the mystic horizon. Soon an unusual noise disturbed their reverie. They had never heard the voice of a frog in that glade, but now there seemed to be several voices raucously chanting in rhythmic sequence. In the upper air there was a great calm; everything seemed hushed and uncannily still. Again the frogs croaked in unison, then a bell bird joined them: "Clang, clang, clang!"

Eleanor said to Henry, "Even the

trees are still, and there is no murmur of insects at all, but I think I hear faint sound in the distance."

Opposite to where they were sitting came a flash of brilliant color, and flying steadily, floating in toward them, were hundreds of fairies of every conceivable color. From all sides came these bands of living forms, some carrying bells of different color, some a small leaf, some a tiny, silken petal only. They flew toward the east and settled in companies, as it were, low down among the bushes, evidently awaiting some event. Then from the west came a troop of lovely, golden-sheened fairies, thousands of them, followed by many, many more of silvery hue. These formed up in front of the others and perched upon the grass and ferns. They all formed a hollow semi-circle, banked upward, a colorful sight indeed. All were joyous, happy-faced little creatures. Many more arrived, gaily clad in rainbow hue. Then came a flight of bright red dragon flies, and an army of cicadas settled in the trees, the sun glinting upon their wings in a glory of opalescent splendor.

And now from the thick bush, from every side, company upon company of little brownies marched gravely and sedately. They formed another semi-circle facing the fairies, leaving a central stage space. A flat-topped rock lay close to the end of the arc formed by the fairies, and opposite it was a fallen tree trunk. The frogs stopped croaking, but the bell bird now joined by three others clanked more vigorously than before. All the fairies rang their petal blossom bells and waved the emblems they carried. The brownies clapped their hands.

In front of a bevy of primrose colored fairies appeared a dainty fairy carrying a golden scepter. Upon her head was a jeweled cap and she flashed radiance all around her. She was the queen. She alighted on the rock, surrounded by her attendants. Another dainty, jewelled figure now appeared upon the scene riding upon a large brown beetle. This gracious creature alighted upon a branch of the fallen tree, and for a few moments all was still. Some late comers straggled into their places. The clapping continued, also the bell-ringing and the waving.



This is just what Eleanor and Henry saw as they looked upon the scene: A grassy, circular space around which was grouped in a sloping, banklike formation, extending from the ground to the top of the bushes, myriads of multicolored figures. The fairies were grouped in a crescent-shaped arrangement, at one end of which stood the queen surrounded by her bodyguard. Her regent was poised at the opposite side of the crescent on the fallen tree. On the other side of the circle were the brownies, grave little

fellows, some sitting, some standing, some raised on the branches of bushes and on rocks and stones. Their formation was also crescent shaped, and they joined the fairies in making a circle around the open space. Above in the trees glistened the dragon flies, the cicadas chirped incessantly, the bell birds clanked on.

Now the fairy queen floated upward in the air and held aloft her shining scepter. All was quiet, and it appeared that the queen spoke because now and then there burst out a waving of hands and a ringing of bells. The queen

floated down to her lichen-covered throne. Into the stage circle there floated two groups consisting of about a hundred fairies alternately silver and gold. They grouped themselves quickly into the form of a six-pointed star then simultaneously arose and performed some exquisitely graceful evolutions in the air. Then four companies of brownies marched into the arena. They formed pleasing figures quickly and with quiet grace. They ran and played leapfrog and made a display of their ability to perform quick evolutions. Now there came another bevy of fairies of different colors and formed themselves into a living rainbow, stretching from one side of the arena to the other. Under the center of this beautiful living arch other fairies formed an animated bell which hung downward and swung in harmony to the tiny, softly-ringing bells. Next a bird flew into the center of the ring, followed by four others. They were lauries, black birds, with bright scarlet wings. Tiny fairies were perched upon their heads and backs, and the birds performed a flying exhibition which was beautiful indeed. The rays of the setting sun now lit the entire glade, adding to the entrancing beauty of the scene. These pageants were carried out with speed and alacrity. Those who took part were apparently under some sort of control, although there was no major-domo nor master of ceremonies.

Next a series of exercises were carried out by the brownies who rode on the backs of meerkats (little, squirrel-like animals) and performed all kinds of amusing tricks. Others marched in symmetrical formation. As the sun slowly descended the whole of the fairy troop, together with the brownies, formed a set piece. The brownies grouped themselves into three stars, the largest of which was in the center. Above each star the fairies formed a design like a shamrock leaf in shape. After holding these designs for a few minutes, they drifted back to their original positions. Again the queen raised herself with

queenly gesture and drifted from the glade, followed closely by her regent and attendants.

As the fairies and brownies departed, Eleanor and Henry looked around and saw shadowy wood nymphs under the trees. Behind them stood the dark forms of the satyrs who had evidently been interested onlookers.

The sun was sinking now below the edge of the glade, and gradually the brownies filed away beneath the bushes, the fairies floated upward and disappeared among the forest trees. The frogs were quiet, dragon flies, cicadas and birds flew away, the insects set up their evening song, a breeze whispered in the trees, and long shadows spread, darkening the glade to dimness.

Once more Eleanor and Henry, glad beyond measure at this glorious pageant, slowly made their way down to the homestead. Pat and Wasp gamboled through the veldt before them, rummaging in all directions.

Now the holiday week was ended. Eleanor and Henry decided to tell none of their associates of these amazing experiences. The veldt, the mountains, hills, dales, and silvery streams had a new meaning for them. Besides the diverse phenomena of nature, so well known to them, they had discovered these lovely dwellers in the wild. They tried to find the reason for this present manifestation which affected them both profoundly. Often before, roaming the prairie together, they had felt an uncanny sensation of unseen life around them, of the presence of beauty and gladness—expressed, yet invisible. They had even spoken to each other of this intuitive feeling. Now they wondered why they had not seen these phenomena before. These lovers of the woodlands had gone into the veldt at all times imbued with love and gladness, in sympathy and in harmony with every phase of nature, to see and enjoy the ever-changing panorama of life.

This remarkable series of manifesta-
(Continued on page 382)

HEALTH

Healing Hints

CULLINGS FROM UNPUBLISHED NOTES BY MAX HEINDEL

AS FREEZING water congeals along etheric lines of force in the water, present though invisible all the time, and takes solid form of various shapes which we call ice crystals, so also the food we liquidify as blood congeals along etheric lines in our etheric bodies and takes different shapes as epithelium, endothelium, connective tissue, cartilage, bone, et cetera, each kind of tissue being formed congruous to the etheric lines in a particular part of the body.

The so-called "dead" are the principal agents in the process of assimilation. They are the builders, while the "living" are the destroyers. The living have greater power to tear down than the dead have to build up, and it is for this reason that sickness originates.

The mission of the Rosicrucian Fellowship is to teach people the laws of nature and how to live in harmony with them; to assist them in retrieving past mistakes; hence the healing feature of our work.

The fact that doctors have made healing a profession, have studied the metabolism of food, the science of histology, et cetera, makes them particularly valuable to this work; and those who have allied themselves with the Fellowship and become probationers, are being carefully prepared by the Elder Brothers to build up their patients at night, when both patient and doctor are out of their bodies. The nonmedical probationers are given to the doctors as assistants, a

varying number to each according to circumstances.

The moon is the heavenly orb that brings all things to pass; whatever is foreshown by all the other planets never comes to fruition until the moon brings it to a climax.

There is within the human body an ebb and a flow, a tide, just the same as there is in the outside world. There are critical periods in certain diseases in particular that may be measured accurately by the moon and it is therefore important that all understand the influence of this unusual planet.

There is a cosmic force that culminates at the new moon and another at the time when the moon is full. Everything that is started from the time of the new moon until the full increases in intensity and finally culminates when the moon is full. That period marks the flowing out of the life that comes from the sun and is reflected to us by way of the moon. This force is a great aid in building up the body and keeping it in a healthy condition. From the full moon to the time of the new moon this great light force becomes darker and darker and everything that has come to a focus begins to fade and gradually dies.

Knowing that the moon has these two influences according to whether it is increasing or decreasing, we find that in applying treatment notice must be taken of them. All treatments, like drugs, may be divided into two general classes: stimulants and sedatives. The first class

has a distinctly better affect and is more easily applied during the increase of the moon, and the other is found much more affectual if used during the moon's decrease.

The general rule is: From the time of the new moon to that of the full moon stimulants produce the greatest affect and sedatives are weakest. Decrease the dose of stimulants and increase that of sedatives. The exception is: When the moon increasing approaches a conjunction to Saturn give larger doses of stimulants and smaller doses of sedatives.

When the moon is increasing and approaching a conjunction of Mars and Mercury, stimulants have their maximum and sedatives their minimum affect.

When the increasing Moon is in good aspect to Jupiter and Venus cardiac stimulation produces the most lasting results. Palpitation is most effectively treated when the moon is decreasing and aspects the before mentioned planets favorably. Apply heart stimulants with extreme care when the moon aspects these planets unfavorably, especially when dark. Anaesthetics are also then most liable to produce fatal results. If we inhibit the pneumogastric nerve to a certain extent, we quiet the heart action and are then applying that which would be called a sedative in medicine. Manipulation of this nerve in such a way as to stimulate action is applying the equivalent of a medical stimulant.

HEALING DATES

July 7—13—20—27

August 3— 9—17—24—30

NEW MOON MEETINGS

July 21st, August 21st.

FULL MOON MEETINGS

July 6th, August 5th.

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

Briefs

COFFEE

Occult students do well to avoid coffee. It speeds up the vortices of the desire body. It gives undue stimulation to the desire nature in the young, especially to men under forty-five. Capricornians have special reason to avoid coffee.

THE SIMPLE LIFE

The depression's starvation apparently takes a lighter toll than prosperity's gourmandizing. The death rate is reported at various points as the lowest on record. It is so in New York City where there were 3576 fewer deaths in the first nine months of 1932 than in the corresponding period the year previous.

VEGETARIANISM

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

EARN YOUR HEALTH

If you have have lost your health and wish to regain it, you have to persevere. A person reaps as he sows. Honest endeavor is rewarded. Some think they can regain health by going to a doctor who will hand them a magic cure. This is folly. There is but one cure, and that is to harmonize one's life with the physical, mental, and spiritual laws of the universe. In other words, the individual who would be healthy in every way has to earn his health from day to day.—M. F.

GRATEFUL FOR HEALING

Dear Friend: I can hardly explain the wonderful change in my life since you started to help me. It's like calling the dead back to life. Even in the midst of things being upset there is such a calmness. Continue to pray that God will increase my faith and keep me in such an attitude that He can use me.

My soul is happy just to see and know the things that once seemed so impossible. The fetters are being broken and I am not only able to master my own mind but I am also spiritually stronger. May God ever bless and keep you so that you may be able to help others as you have helped me.

—New York.

News From the Field

Center Items

NEW YORK DEDICATES NEW CENTER

The Fellowship Center, which for three years past has been functioning as Three Eleven, at 311 West 80th St., moved last month to new quarters at 210 West 72nd St., and is now named the New York Fellowship Center. We quote in part from a letter reporting the dedicatory service which was held Sunday morning, July 2nd.

"Members from the other two New York Centers were present, and one from the Neward Center also. There was a wealth of flowers and potted plants for decoration. Our beautiful emblem is seen to even better advantage in the new surroundings. It is hard to tell about the service itself, for the most important part cannot be put into words. It began with the Temple Service read by Miss Gladys Rivington. Mr. Basil Haynych spoke on 'The Bread of Life,' outlining briefly the aim and ideal for the Center work. Then followed the dedication, prefaced by the reading of a portion of Max Heindel's address at the ground breaking for Mt. Ecclesia. The words used were: 'We hereby dedicate ourselves, and through ourselves, this Rosicrucian Fellowship Center, to be a channel for the ministrations of the Brothers of the Rose Cross in the service of humanity; with the aim of hastening that glad day when sorrow, pain, sin, and death shall have ceased and we shall have been redeemed from the fascinating, enthralling illusions of matter and awakened to the supreme truth of the reality of spirit.' In silent concentration we asked for the Heavenly Father's blessing and the wisdom, strength, and love to carry out our part of the work. After singing the doxology, the service concluded with the Rosicrucian Prayer and the closing hymn."

We are gratified at the splendid spirit evident in this Center and the far-reaching work that it is doing in the great metropolis. Miss Gladys Rivington continues in charge, ably supported by many faithful workers.

NEW LIVERPOOL CENTER

At 7 Canning Street, Liverpool, England, a new Center has been opened under the spirited guidance of Mrs. Beryl Dean. We well know that there is not only instruction but also inspiration at this address. Classes in both the Philosophy and Astrology are in session on Tuesday evenings.

FRENCH CENTERS

Mr. M. Frankel and Dr. M. Dumesnil, leaders of the Paris and Mulhouse Centers respectively, reports that both Centers are now taking a summer recess. They will reopen in October. The Brussels Group, of which Dr. Gustav Brahy is president is following a like schedule.

CINCINNATI, OHIO.

The Cincinnati Center has discontinued classes during the summer months. Anyone wishing to learn more about the work may write or call on Mrs. Winifred Ellerbrack, 3429 Ruther Ave.

Library Campaign

Books purchased for library presentation are supplied at regular trade discounts.

Have you considered the service you can render by putting a single important book into circulation? Perhaps you have been loaning your own copy of the *Cosmo* for instance, to a number of your friends. In some instances, if not in all, you know that it resulted in incalculable good.

Remember, libraries exist to assist you in multiplying the service you can render in this way. Put a *Cosmo* in a library and it will go on passing it out to inquiring and interested readers month after month and year after year. A generous part of the fruitage of seed thus sown will be reaped by the individual who makes the sowing possible, even though he be unaware of the agencies that did the tilling and the reaping.

There are 23,000,000 library book borrowers in the United States. In the last four years they have increased at the rate of one million a year. Think what this means for getting our printed message into the hands of the reading public.

To put a *Cosmo* or the *Magazine* into a library is like putting a brick into the growing structure of the future Temple of Humanity.

Mr. Henry Thiry of Brussels, for many years a member of the Fellowship, has placed no less than twenty-five *Cosmos* and twenty-seven *Web of Destiny* in the libraries of Brussels and environs.

OUR MAGAZINE AT THE FAIR

Visitors to the Chicago Fair will find our Magazine available for reading in the Time Building.

TIGGUPAR

(Continued from page 346)

"Darest thou oppose me, Ghiron," cried Tiggupar in a voice of thunder.

"It is thou that darest, Tiggupar, wretched one. Knowst thou not that evil must fall before us?"

Prince Ruther from his tent and Alzar from his walls saw a sight that mortal eyes had never before seen—the visible fight between good and evil. Between Tiggupar and Ghiron. The great swords clashed and clattered, but the sword of Ghiron was the sword of Good, and must win. Ghiron clove Tiggupar to the chin, but the dread one came back again. Once more Ghiron clove him, this time to the waist, but Tiggupar fought on. Weakened by the soul killing powers of the sword, but too powerful to be killed, he resumed his shape both times. But a third time the sword of Ghiron fell in a mighty sweep and he clove Tiggupar in two. Quickly the archangel held the point of his mighty sword between the two halves so that they could not unite and then he spoke to vanquished evil:

"Tiggupar, thou art vanquished. Nevermore shall it be possible for a sorcerer to drag thee from the depths of Arso to war upon the forces of light. In thy domains thou shalt stay hereafter. Lathe speaks through me. Until such a time when the hearts of men know no evil thou shalt not be permitted to render thyself visible to the sons of men. Go, Tiggupar, to Arso!"

* * * * *

Silence settled over the field of battle. The forms of the dead Vimits slowly dissolved to view, but no Herudips had perished, for they could not. Since then no man has been able by magic or sorcery to bring the dread prince of evil from Arso to do his foul behest.

Alzar, the king and Prince Ruther saw the defeat of Tiggupar with different feelings. Ruther, the prince, rejoiced mightily, while Alzar groaned in his soul's anguish.

"What shalt I do?" he asked of Harlon, the sorcerer.

"Surrender thyself to Ruther and he will probably have mercy upon thee," said Harlon, the sorcerer.

"It is all that I canst do. But my soul is doomed," groaned the king.

Prince Ruther stood in the door of his tent when the old man who had appeared before again appeared.

"Ruther, the prince," said the old man, the archangel Comso in this earthly guise, "hear me and heed. Sparest yet the life of Alzar, the king and free him to wander at will through the world, suffering in conscience the tortures of the damned. Many times shall he wish for death and call for it, but it shall not come until the time appointed by Lathe. A mark shall be put

upon him so that no man shall kill him when he prays for death. His mortal death shalt come when he is tottering with age and his soul is purged clean."

Comso vanished and soon Alzar stood before Ruther, the prince and heard his just sentence pronounced. Homeless and a wanderer he went forth from the presence of the prince to rove over the face of the globe, a friend of no one and no one a friend of his.

DA VINCI, PRACTICAL IDEALIST

(Continued from page 351)

and maps in minute detail of all the territory in which he worked as engineer.

He was intensely interested in science, as was Roger Bacon before him and Francis Bacon after him. He was proficient in both alchemy and astronomy, and many of his manuscripts and notes dealt with these abstruse subjects. He had unusual foresight and scope of vision, and planned many improvements and innovations along engineering lines for future development.

His chief legacy to the world, however, aside from his contributions to science, is his masterpiece of art, *The Last Supper*. This picture was painted on the walls of a convent church in Milan, at about the same time that Columbus was sailing on his voyages of discovery. For many years this remarkable painting drew art lovers from all parts of the world to gaze in awe and wonder at its sublimity and grandeur.

Da Vinci was engaged about four years on this painting, at times making rapid progress, at other times "brooding" rather than working. During these brooding periods he did not neglect his engineering enterprises, nor his studies. He is given credit in the scientific world for having discovered capillary phenomena—the water rising in the tube—the same law that was later discovered to govern the capillary action in the circulation of the blood.

He had many irons in the fire at the same time, for while painting *The Last Supper* he was also engaged in modeling the figure of *The Great Horse* for a monument in the court of the Castle Vecchio.

This great artist spent all his years on earth in establishing and trying to maintain the ideal of beauty and symmetry in all departments of life. His architectural designs, his engineering projects, his handling of light and shade on canvas, his pageants and masques at the courts of kings, his discoveries in the world of science, were all in advance of the age in which he lived.

And though nowhere it is mentioned that he was known to belong to the Fraternity of the Rose Cross, his life and works prove him to have been a pioneer of the Order that was slowly gaining in strength and power. His message to the world was Beauty and Grace.

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Mr. Darrow to Resume Editorship

After a year's leave of absence spent on the lecture platform in the field, followed by a short vacation on his return, Mr. Joseph Darrow will resume the editorship of this magazine next month and again take over the direction of editorial department and printing plant. Mr. Theodore Heline, who has served in Mr. Darrow's absence, returns to New York where he will continue the work of bringing the Teachings before the public.

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CREATIVE EVOLUTION

(Continued from page 354)

unfoldment to higher dimensions of being.

Dimly, with longing, and growing perception, we begin to perceive the future humanity of which Bulwer Lytton has given us a few hints in his story, *The Coming Race*. Here he portrays the majesty of form, the power possessed, the poise, and control of future humanity. Law and order are a part of their being, and the ultimate good of the whole is the deciding factor in their manifestation.

The pathway of creative evolution is no easy one. "Through that which men call life, through that which men call death," the work goes on, and the goal is God.

A WEEK IN FAIRYLAND

(Continued from page 376)

tions was probably due to the fact that Eleanor was at the age when some children have the ability to contact the nature spirit world. This realm is indefinable in many of its aspects, but is, nevertheless, a reality, and the possessor of this "gift" is projected into a world of beings usually unseen. The companion of Eleanor, entering into the magical peace and silence of the woodlands, en rapport with her, would share these beautiful manifestations as was the case in this series of true incidents.

As Eleanor and Henry strolled home they tried to remember tales of fairies, sprites, gnomes, elves, wood nymphs, and satyrs, and they realized that what they had just seen correlated with what they had read and delighted in. They knew that they had been privileged to see but the fringe or borderland of a world usually unseen, a world of spirit forms as real and tangible as the lovely flowers and blossoms which gladden the earth, a world of graceful life and exquisite beauty.

The End.

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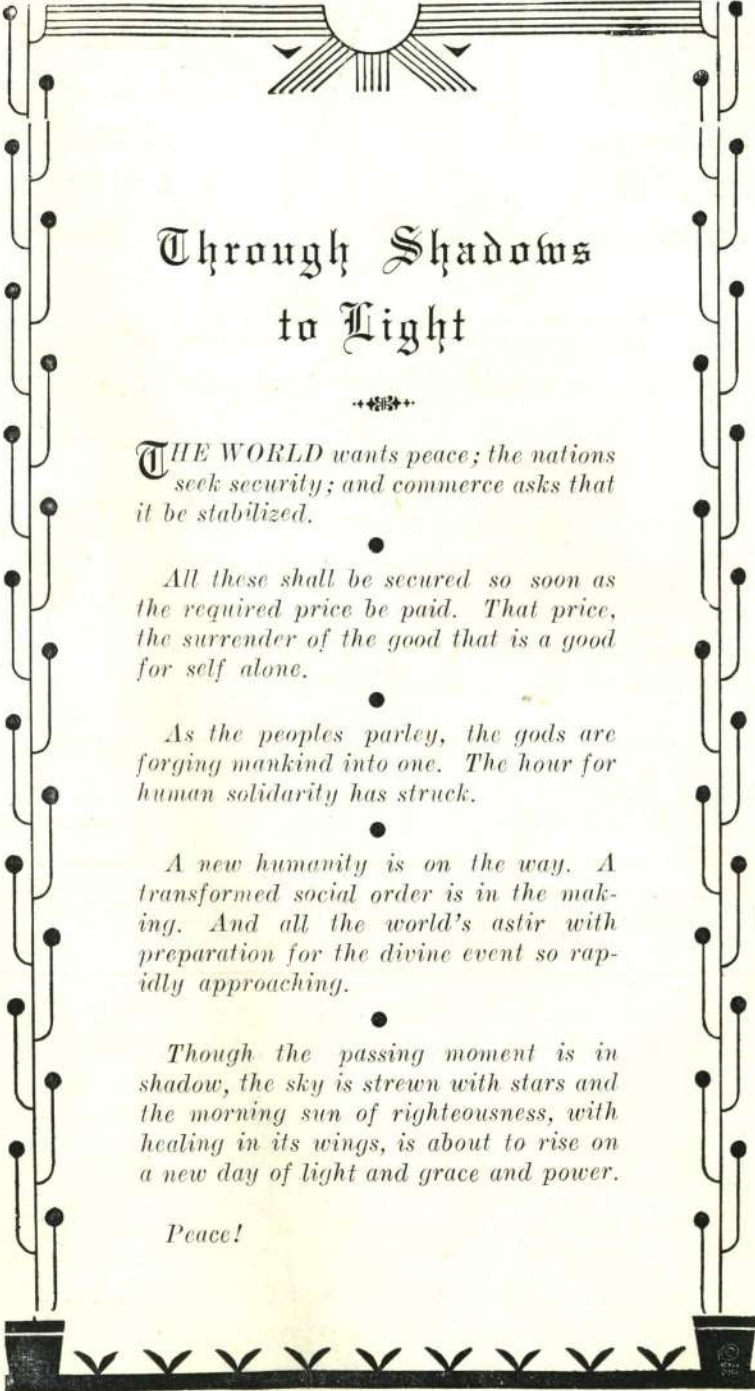
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